Æ ADS
The City of the Gods

EWXX
1425

OLOMBIA CAMP AT CEDAR ISLAND, FOURTH LAKE, FULTON CHAIN, 1884.

HEADS

OR

THE CITY OF THE GODS

A NARRATIVE OF OLOMBIA IN THE WILDERNESS

BY

JANET VON SWARTWOUT

"Magnificent! The City of The Gods
I fain would see: it actually stands;
But mystical and secret as a dream!"

ILLUSTRATED

NEW YORK
OLOMBIA PUBLISHING COMPANY
P. O. Box 248
61 Chandos Street, Strand, London
1895

HN.
64
V8

INTERNATIONAL

COPYRIGHT, 1894, BY
NEW COLUMBIA UNIVERSITY PRESS

COPYRIGHT, 1895, BY
THE AUTHOR
[*All rights reserved*]

Preface.

Several years ago my life-path intersected that of one who related personal experiences, and revealed important discoveries which served to throw new light upon past events and unfold to my understanding a glorious interpretation of certain ancient, as well as present mysteries.

Realizing the fact that this individual, whom I will call Possessor Olo, had applied, where it belongs, a fundamental principle and thereby discovered the simple but mighty secret which furnishes the key to the unlocking of the absolute Truth of truths I, through such instruction, perceived the way which leads to the Pearl of Great Price, the Philosopher's Stone, the Fountain of Youth, the Golden Fleece; and, for my own personal satisfaction and development I have herein endeavored to elucidate that knowledge which I prize above all things, and which is of priceless value to every human being.

In the effort to clothe old ideas in a new dress; as it were, to invert or turn them outside in, I can scarcely expect to be beyond criticism, as my work opposes the general interpretation of well known records, the prevailing exposition of which is rooted around the teaching of centuries; but, I would suggest that, rather than for points of criticism, the object of the reader be the unfolding of the vital secret embodied. "Read, not to contradict and confute, neither to believe and take for granted, but to weigh and consider;" always bearing in mind the fact that each truth of the universe harmonizes with every other truth: it can never contradict itself; and the pivotal nucleus of all truth is the prize which will reward the diligent, honest seeker.

With Archimedes, I can only add, "I have found it!" and rejoicing in a grand, simple, satisfying light, my desire is to assist as far as possible in making it known. Should a single individual be helped to clearer vision with regard to the realities of existence by any idea thrown out, I shall feel that my time, research, and labor are not lost. They in the morning of life, who have not yet "roughed it" over the trails of care and disappointment, may, perhaps, be attracted by the narrative of adventure to read that which will arouse thought and suggest to the mind the essential purpose of existence; while many others, I trust, who have passed the heyday of life, and are perceptibly advanced in their drift out towards eternity's ocean, may read these pages in the same spirit of exploration that urged me on in quest of the Golden Fleece, or the solution of life's mystery.

Doubtless there are those who will cavil and perhaps ridicule, but the Truth of truths will survice all assaults: it can afford to be laughed at; and, to build aright, the world must find the same rock-bed foundation.

In the analysis and interpretation of words I am greatly indebted to Webster; and, should anyone desire to pursue the subject still further, he has but to continue the same methods of investigation in order to arrive at the original, as well as the esoteric signification of characters, words, &c. The deeper and more extended the research, the greater will be the supporting structure for the interpretations of The City of the Gods. It was so in my own case. I found myself surrounded by a mass of confirmatory evidence from all quarters, until my book promised to assume proportions too vast. In consideration that the work might prove wearisome were more crowded into it, I was, after rounding a certain point in my delineations, forced to push aside the remaining bulk of gleaming, dove-tailing proof for future use.

The door to successful research stands open. Both the path by which I entered, and the key for the unlocking of mystery are, I trust, pointed out.

Part First was originally written as a daily journal of experience during a summer spent in the wilder sections of the Adirondack Mountains; and it was not until months afterward that the suggestion to publish the narrative was adopted. Being produced during spare moments in camp or on the trail; often after a day's long journey, or, more frequently, at break of day in the mountains, or while skimming the beautiful lakes in the light skiff which bore us to and from tne carries, its descriptions of scenery, camp-life, travel, and detail of incident are true to nature and experience. The second part was more recently added to complete the volume.

To convey one's exact meaning in concise language is a greatly to be desired power which I cannot hope entirely to lay claim to; however, all imperfections are attributable to the labyrinth of erroneous education and the consequent undeveloped condition in which The Truth found me. Were the work produced from my present point of vision a somewhat different combination or arrangement of matter might be the result, but the essential features must necessarily remain the same; and as others may understand better by following the line of thought which led me to victory, I send this modest volume forth in the conviction that the motive which inspired it can work only for good, and, although the subject might be greatly enlarged upon, I think sufficient is said to draw the Mind back to its native anchorage in The Truth.

December, 1894.

AURORA OM.

CONTENTS.

PART I.

PREFACE—PRELIMINARY CORRESPONDENCE, INSTRUCTIONS, AND INFORMATION—ADIRONDACK TOURISTS—THE NEEDFUL OUTFIT, FISHING TACKLE, ETC., ETC.

CHAPTER I.

Incidents of the journey—The under world—A broken promise—Left behind—Stranded by the wayside—A critical juncture—Dismal smiles and a weary tramp—A salutary lesson—Blessings in disguise. Knowledge born of experience—Blonde Clara, and Brunette Mabel—Bert's disappointment—Boonville, and the Hurlburt House—Wild cats, eagles, and a stag—The everlasting hills.

CHAPTER II.

Entering the Woods—Two travelers in corduroys, two in daisy and sun-flower ornaments—Picturesque costumes—A Banner with the strange device N. C. U. S. W., "OLOMBIA"—A terrible buck-board ride—Moose River, and hotel—Fording Moose River, and its incidents. A remarkable turnpike—A grotesque appearance—Goaded to high tension—Arthur's exploits—Inveigled by specious promises—Pleasurable varieties—Olombia Jubilee Song—A rough and rugged way—An harangue—The valley of humiliation—A villainous, meandering road—Adirondack yells and cries—Intelligence of animals—Arnold's Clearing—A deserted homestead with a history—An uncanny story—The Forge House and its guests—The guides, Hess and Grant.

CHAPTER III.

Over the Lakes and Carries—Wonderful things in the World—Popular errors—Brave reformers—Limited, petty lives—Over the Fulton Chain of Lakes in boats—"The Smudge" and "The Hunter"—A discussion with a Rosicrucian philosopher on the realities of existence—A condition or state—The chequered woof of life—An interesting dialogue, or conversation upon occult matters—A Rosicrucian's experiences—Buddhists and Mohammedans—Indelible impressions—Galileo and Luther—Another conversazione—Across First, Second, Third, and Fourth Lakes—Woodpeckers, wild duck,

and loons—A porcupine—Fish hawks and nest—Cedar Island, and Hess Camp—Exploration of the island—Olombia Camp No. 1—An old and experienced settler.

CHAPTER IV.

Experiences of an Adirondack night—A strange visitor in camp—The night in an open bark camp—Picture of antediluvian times—The Golden Age—An enormous toad—Trout fishing in the creeks—Interesting discussion on the doctrine of evolution—A lonely bark camp and an invasion—A noble race—The proverbial ax—Contest with wild beasts—The intellectual stage of existence—A vision of the night—Speckled trout fishing—Cranes, and night prowlers.

CHAPTER V.

Possessor Olo's address and Conversazione—A philosopher's ideas—The right trail struck—A curious experience and a desolate land—The outer, middle, and inner court experiences—The mysterious Trinity—A physician's views; also those of an Atheist—The Rosicrucian expresses himself—The inner man and his birth—A presentation of Truth—Something about Spiritualism.

CHAPTER VI.

Barbarisms of the Age—Present conditions of the world—Causes and effects—Quotations from a speech of John Bright on the English situation—Zulu, and Crimean Wars—Questions and answers on scientific and occult matters—A dialogue on the mystery of being.

CHAPTER VII.

The lakes, camps and creeks of the Fulton Chain—Hunting laws—Experiences in fly fishing—The Pratt Camp—Frolicsome Yale students, and their antics around the camp fire—A visit to the Wood Camp—A black bear cub—A description of the Lawrence Camp—Meeker's—The ascent of Black Mountain—The clearing on its summit made by the Colvin Survey in 1880—The signal station—The Olombia Flag—Tawny deer mice—A bear cave—Exciting experience with hornets—A deer hunting expedition—Fishing for speckled trout in Seventh Lake—Description of the Fulton Chain—The John Brown Track—A shipwrecked party from the Pierre Camp.

CHAPTER VIII.

A Flag Raising ceremony at Olombia Camp and the Olombia Hymn—Heaven's Immortal Coat of Arms—Poss. Olo's replies to questions propounded by visitors and campers—The battle for existence discussed—The inventor, scientist, artist, poet, and philosopher—The tyrant, Mammon—The Gordian Knot—Business tangles, and the solution of the Money problem—Olombia's New Order of Builders: its aims and objects—A treacherous highway, and an eternal goad—Lycurgus, and Spartan laws—Lamentable inventions—Socrates and the Money god—Buddha and wealth—The system and customs of the Incas—A long hideous nightmare—A serpent's trail—The terrible Money question—Heathenish barbarism—A skeleton—Mammon's Competitive strife and its offspring, or progeny—a hateful brood—Lawyers, physicians, clergymen, civil engineers, architects—The force of artisans—Our maidens—A distinction finely drawn Evil legions—Philosophers of the past and present—The apple of discord—Truth-olo-gy—A giant delusion—An incubus—The cause of intemperance, fraud, crime, prostitution, suicide, murder, bad marriages, hypocrisy, and insanity—A preposterous idea—Social architecture—Evil influences—A New Political Economy—Socrates and Aristippus—A

philosopher and a money changer—An insidious enemy—Springs of nobility—Pre-natal influences—The pleasant land of desire—Graven images.

CHAPTER IX.

Nature and the Money Question—In the boats at night—A mountain gorge—Interesting discussion, or dialogue—Blue and Seventh Mountains—When money was first introduced, and under what circumstances—The reliability of Nature—A goddess—Infinite Mind—A huge decaying stump and its inhabitant—The lake as a grave—Beings of an inferior order—Vassals and slaves—A triumphal car—The heads of competition—The victims of ignorance—A desperate struggle—Esoteric significations—The dark Ages—Mortal and spiritual experiences—A hideous gulf—The mystery of godliness.

CHAPTER X.

A Chapter on Animals—The workings of instinct—Hess' fearful Adirondack yells, and the departure of the boats containing the hunting party—Three boat loads from Racquette Lake. Buoy fishing for lake salmon—The camp larder—Blind, dumb creatures—Diligent lives—Over the trail—Departure of the Racquette party—Speckled trout fishing—Incidents of a long hunting and fishing excursion—Still fishing—An oppressor and tyrant—Human and animal worlds, a hunted fox—Victims of vivisection—Stories around the camp fire—A traveler's recital of a heart breaking day among the seal killers—Our dumb companions—A monstrous custom—Fierce, wild beasts and domestic animals—Mind and strategy against strength and ferocity—Tramping over the carries and boating over the lakes—The finny denizens of the lakes and streams—The graceful deer and his feeding grounds—Floating hunters—Partridges, and other game birds—Immense frogs and methods of capturing them—Olombia Camp life—An old veteran—A general chorus—Barbarous customs—Stories around the camp fire—Lovely islands—Something about the Feejee Islanders—Hunting deer and game birds—A vegetarian family—Arcadia—Helpless victims and unnecessary cruelty—The finer instincts—Description of the more humane methods of the Chicago Stock Yards—Sights of the slaughter house—Brutal work—Great herds of meek-eyed cattle and their fate—Cruel death-traps—The dumb flock—A terrified young steer and its wild energy—A pet calf—Creatures of the farm—A noble fellow—Mortals and immortals—Hunted serpents—The terrestrial and celestial worlds—A head of gold.

CHAPTER XI.

An Exciting three days' deer hunt—Return of the "Sperience" hunters—A heavy load of venison in the boats—The usual rendezvous around the camp fire, and details of the trip—The trail to Bubb's Lake—Plucky guides—Penetrating the unbroken forest—Hess' courage—A tramp over fifteen miles of unbroken wilderness—No end of hardships—A couple of city chaps—Over Bubb's Lake Carry with our pack baskets—Hess' laughing spells—Across First Lake in the boats—"*Gitten* seasoned"—Big Moose and its camps—Mayor Edison's Camp: that of the New York Club, and the Williams Camp—A party from the Pratt Camp—The guides Chris and Si—Hunting at Lake Terror—"Lots o' deer thar"—Adirondack appetites and the dinner on the shores of Big Moose—A Lesson in scientific swimming—Testing our powers of endurance—A remarkable statement—Splitting and piling wood on a wager—Across the head of Big Moose—"Sperience" in the Adirondacks—Desperate locomotion—Lost in the Woods—Melancholy situation—Hess and Prof. Richards of Yale—Floating for deer on the Upper Twin Sister Lake—A Fine buck shot—Hudunk and dope—A second deer shot, and all the venison we could carry—Loons, cranes, and other birds—A dark cave—Snakes and wild cats—The deer in their native haunts—A whole night in the boats—Across the

Lower Twin Sister, its dark shores—Swallows and lily pads—A fine buck rears his head above the lilies—Another splendid animal.

The biggest day's work—Olombia Camp No. 2—Two Lakes Terrible, or The Twin Blisters—Breaking new country—The return tramp to First Lake—Educated in error; coerced by custom; enslaved by competition, and suppressed by law—Giant Evils, and Olombia's mission—The terrors of a night in a cave—Dreadful parasites—A dead doe and its starving fawns—Shooting deer in summer—Shy wild animals—A good hunting dog—A pathetic dream.

CHAPTER XII.

Life in the forest—The old mother linnet—Red squirrels and water-rats—A fishing excursion and sixty speckled trout—Following deer and black bear tracks—Wild haunts and lovely glades—Tramps over the mountains—The Hunter brings six new guests—Another floating expedition—The head of a strange animal—Wild loveliness of the lakes and forest—Musk rats and porcupines—Frightened game—Watching ferrets among the rocks; cranes paddling and fishing in the marshes—The pathless woods, the birds, and mountain streams.

CHAPTER XIII.

Trips over the lakes—A death, and consequent change of guides—Victor Lantry and Edwin Arnold—First expedition with the new guides to Little Moose—The William's Camp on Little Moose—A visit to The Taylor Camp—Fish and pigeon hawks—Across Third Lake to Cold Spring Camp—The forest's sylvan well—The wild Fulton Chain and its birds and beasts—A second journey to Lime Kiln Lake for game, and Arthur's first deer.

CHAPTER XIV.

The Season for hunting with dogs—The old and experienced deer hounds, Jumbo and Speck—Fred Hess and the canines—The hounds on the track of deer—Cruel and unfair sport—Deer driven into the lakes—Speck drives a speckled fawn to Dollar Island—The dogs lost—Desperate struggle of the baby deer to escape by swimming the lake—The pursuit, and the escape.

CHAPTER XV.

A fleet deer hound's predicament—A journey to First-Lake North-Branch—Engineering of the boats up a winding creek, and over a dangerous bog by our guides—The lily pond—The perfumes of Araby—The lake nestled among the mountains—A party of hunters discovered in an open bark camp—Adirondack hospitality—The Beach and Fenton Camp—A Bachelor's den—A surprise—The Crouse Camp, and the Utica boys—A long deer chase—The deer hound Jack's exploits—Lethe's stream.

CHAPTER XVI

End of the forty day's roughing in the wilderness, and of the camp life on Cedar Island—Preparations for the outward journey—A magnificent storm in the mountains—Dismantling of the dear old cabin, and breaking away from camp-life—Sights and scenes from the rock-chair on Sunset Point—The rousing of the "Seven Sleepers"—Last gathering about the camp fire—The story of an enormous elephant—Good-bye to Cedar Island—Across Seven lakes and carries—A formidable bog to cross, and a plunge in muck—Six delightful miles of creek boating—Flowers, dragon flies and birds—Raquette Lake and its hotels—Blue Mountain house—The ascent of Blue Mountain—A soliloquy—A hermit of the wastes—Across Forked Lake—Fourteen miles of Long Lake—Arnold's methods of keeping his courage up—Forty years an Adirondack guide—

Down the lovely Racquette River—Mother Johnson's old house—King fishers, wild duck, and cranes—A fisher of the solitudes—Ducket's and Corrie's—Spectacle Lake—The outskirts of civilization—Out upon the Upper Saranac—The Prospect House—Two miles of Big Clear Pond—Baker's—Across the Lower St. Regis in a gale—Paul Smith's—Farewell to the guides, and their return home to the Fulton Chain.

CHAPTER XVII.

Attractions at Paul Smith's—An image of life's course—Worshiping in God's holy temple—A walk in the woods—We startle two bucks and a beautiful white doe—A strange animal in the darkness—A fright and a stampede—Jehu and a six-horse tally-ho—The exhilerating ride to Keesville with the Olombia Flag flying—A visit to the famous Ausable Chasm—Lake Champlain to Burlington, Vt.—A camp meeting, and "A Truthist's" address—Lake George and Saratoga—The end of an eventful season of roughing, tramping and boating in the Adirondack Wilderness.

The time is racked with birth-pangs; every hour
Brings forth some gasping truth;—and Truth new born
Looks a misshapen and untimely growth,
The terror of the household and its shame,
A monster coiling in its nurse's lap
That some would strangle, some would starve;
But still it breathes, and passed from hand to hand,
And suckled at a hundred half-clad breasts
Comes slowly to its stature and its form,
Calms the rough ridges of its dragon scales,
Changes to shining locks its snaky hair,
And moves transfigured into Angel's guise,
Welcomed by all that cursed its hour of birth,
And folded in the same encircling arms
That cast it like a serpent from their hold!

—*Oliver Wendell Holmes.*

PRELIMINARY CORRESPONDENCE.

The following letters furnish hints and information which may prove of service, more especially to those who contemplate, for the first time, a journey through the Adirondacks, or North Woods.

AUBURN, June 7th, 1884.

Dear Brother:—

I expect to start in a few days for Boonville, New York, to engage a guide for a trip in the Adirondacks. Am not feeling well: in fact have been quite "under the weather" for some time. My physician says, "Rough it for a season with agreeable company:" and I want you to seriously think the matter over with a view of joining me in the proposed expedition, as the "agreeable company" about the middle of next month.

Having read up on the woods, I am quite infatuated with the description given of life in the wilderness. Everyone who has been there, whom I have known, has returned with a new lease of life, increased avoirdupois, and fresh ideas. When Matt. went in one season he gained fifteen pounds and I should like to do as much. My idea is to go in at Boonville, come out at Lake Champlain, and return via Lake George and Saratoga—making over one hundred and fifty miles on the tramp.

The variety is great, as we shall ride horses, and on buck-boards, walk over the carries, cross lakes, boat, hunt, fish, etc. As you have seen most of the world, and intend to see everything within your power to see, now is your favorable opportunity to do the Adirondacks.

One guide will answer for two persons. A party of four would be pleasant: and if Jennie and Eunice decide to join us, it will be necessary to secure two guides instead of one, who must be engaged several weeks in advance, or getting good ones will be at least, uncertain. Kindly let me know your decision by return mail, if possible, and do not say No, if you value your life and mine.

Yours in haste.

ARTHUR.

NEW YORK, June 9th, 1884.

Dear Brother Arthur:—

Yours received. We had matured other plans for the Summer—Lookout Mountain and elsewhere—but your letter offers an attractive programme which we are considering favorably. Before deciding, we would like further particulars with regard to the outfit required, cost of guides and general expenses. Upon these points please give us all the information you have secured from your friends, who have already made the journey, and we will return an answer, affirmatively or otherwise, at once, Jennie and Eunice will go, and Bert would like to join us. How would a party of five answer?

Yours, &c.,

OLO.

AUBURN, June 12th, 1884.

Dear Brother:—

It will not cost as much to do the Adirondacks as it will to luxuriate at "Lookout Mountain and elsewhere," while the benefit to be derived from a trip in the North Woods will, I am sure, prove ten times greater. I have known many persons who have spent the summer in the Adirondacks, and not one who has not come out feeling like an iron-clad Monitor. There are 3,500,000 acres of this wild region, all glowing with woods, rivers, lakes, game, and health. Take my word for it, you would find it the most enjoyable trip of your life. An Auburn friend has passed thirteen seasons in these Woods and still sighs for more.

Should Bert go, three guides will be necessary, as one guide can provide for only two persons. While in camp, I suppose the guides could be dispensed with ; but during the numerous expeditions in contemplation, as well as when we make the outward journey, they will be indispensable. Many Adirondack tourists, I'm told, spend the entire season in camp. They fish, roam about, depend upon such guides as fate furnishes, and confine themselves to a limited expenditure outside of board, which is usually $1. per day at the established camps in the Fulton Chain.

Guides charge $1.50 per day, for each person served, and board, $1. ($4.00) ; therefore. the cost for two persons (board $1.00 each) and a guide, is $6.00 per day.

We shall live principally on venison, trout, lake salmon, game, and perhaps a little bear meat, occasionaly, if we can get it. While in camp, or on the trail, the guides do all cooking and hard work. About outfit, I will write soon, and remember, you are enlisted for the campaign.

More anon,

ARTHUR.

NEW YORK, June 13th, 1884.

Dear Brother Arthur:—

Your enthusiasm is contagious. We have caught it. Eunice is already cherishing great anticipations, as we have concluded to fall in line for the proposed tramp through the wilderness ; but we are in a quandary about the outfit required. According to guide books, four trunks and a small fortune will be needed to fit out two persons ; and the clerks, as well as the proprietors of sporting houses, never having been initiated, only guess at the problem. I am therefore awaiting the arrival of the promised list with more or less anxiety.

While I think of it, let me suggest that conditions have much to do with health, and spiritual development. If the best results are to attend our wanderings, everything should be arranged as harmoniously as possible. The forest and mountain are undoubtedly good places for mental, spiritual, and physical growth, if the right means be employed and the animal senses be not cultivated at the expense of the spiritual nature ; and spiritual harmony will soon set the physical house in order.

In closing, I will say : Being inclined to the use of cereals, we do not desire to live on "*bear* meat," etc. Good night,

OLO.

AUBURN, June 19th, 1884.

Dear Brother:—

I have at last completed my list, and you will require the same articles with a few exceptions. For instance : as you do not possess a rifle, and regard hunting with disfavor, it will be unnecessary to purchase one ; but, should you by chance desire to shoot *at* something, your guide will lend you a gun for the momentous occasion.

I have a very nice split bamboo trout rod, weighing nine and three quarter ounces, which cost fifteen dollars ; but a heavier, less expensive one, costing about four or five dollars, will serve every purpose should you add one to your outfit.

No tent is required, as bark camps are already built and are much better. The first thing to secure, from a sporting house, is a packing basket with broad leather straps for your shoulders, as it is to be carried on your back. It will cost from two to three dollars, and everything that goes with you into the woods, with the exception of your blanket, rubber coat, and hammock, must be stowed away in it. The excluded articles can be strapped outside with a heavy shawl-strap. One double gray blanket will answer for two persons. All unnecessary papers, keys, and rubbish, should be left at home, as every tooth-pick counts when it has to be carried.

The best plan is to pack your things in a trunk, wear your usual clothing to Boonville, then put on your duds, shoulder your pack basket, and leave all other things in the trunk in care of Mr. Graves, one of the merchants of the place, who will forward it to meet us at Port Kent, or any other point on the route, when notified to do so.

You will require a pair of patent hook, French kip shoes to come half way to the knees, with tongues and broad, pliable soles. These may be bought ready made at the sporting houses ; or, you can be measured for them and thus secure an easy fit and comfort.

Make arrangements to meet me Saturday, July 18th, at Auburn, where we will abide until Monday, then take the train for Utica and Boonville. Tuesday morning we are to enter the woods. After getting in about twenty-five miles we shall reach First Lake : from there to Paul Smith's, on the Lower St. Regis, the journey is comparatively easy ; as we are principally to cross lakes with short trails, or carries between (so called, because the boats and baskets are *carried* from lake to lake.) A beautiful island on Fourth Lake is the gem upon which we have arranged to camp four or five weeks. Another week must be allowed to cross the other lakes and carries on the outward trail to Port Kent ; from which point steamers sail daily through Lakes Champlain and George.

I have secured two first-class guides who will furnish boats, cooking utensils, dishes, knives and forks, spoons, etc., such as they are ; but, no matter what they are, appetite will not fail us, I'm told, and after a few days we shall have appetites an ostrich might envy.

You may not need the fishing tackle mentioned in my list, but you can of course omit anything you do not require. Should you wish further information write, and if anything of importance occurs to my mind I will do the same ; otherwise, I shall expect you all to join me at the appointed time and place. Until then, Au revoir,

ARTHUR.

THE OUTFIT.

One packing basket with straps.
" rubber coat.
" " cap.
" " sheet.
" double grey blanket.
" heavy shawl strap.
" pair French kip shoes.
" " stout suspenders.
" " extra trousers.
" woolen sack coat.
" light colored felt cap.
" corduroy hunting coat.
Two grey flannel shirts.
" pairs heavy, woolen socks.
" " drawers.
" under shirts.
Three yards, Swiss Mull for mosquito and fly netting.
Soap, towels, matches, 2 candles.
Empty pillow case.
Big jack-knife.
Fish basket, with strap.
Fly book.
Fish pole.
Trout line—75 feet.
Trolling line—300 feet.
Nickel reel.
A few fish hooks, No. 15.
Limerick size, ½ doz.
About one doz., good size.
3 each of the following fly list for casting.
- Scarlet Ibis.
- Abbey.
- Grizzly King.
- Coachman.

Trolling spoon.
Tin bait box.
Tooth brush.
Hair brush and comb.
Drinking cup.
Light cord hammock with rope and hooks.
Needles, pins, thread.
Pencil, paper, envelopes, stamps.
Guide book with map.

ADDITIONAL OUTFIT FOR LADIES.

Light felt cap, (gent's.)
Flannel dress.
Change of underclothing.
Heavy easy shoes.
Waterproof cloak with hood.
Rubbers.
Woolen hose.
Warm shawl, or cloak, which can be carried, with the other things in a shawl strap.

HEADS

OR

Olombia in the Wilderness.

CHAPTER I.

"Wings! Wings!
To leave the level of earthly things;
The dust of the under world; the din
Of law and logic; the ghost of sin;
The eyes of prisoners at the grate;
The voice of beggers beside the gate;
The sense of something averse to good—
A warped intention—a vicious mood
In the face of nature; a sense more keen
Of lapse, and breakage, and death within;
The self that stifles, and clings, and stings.
Wings! Wings!"

After the usual bustle of shopping, packing and hurrying to and fro in making ready for an outing in the wilderness, we at length found ourselves ready and on board the train for Auburn. Our party consisted of Possessor Olo; his daughter, Eunice, a young girl of sixteen; his son Bert, and the writer. (At Auburn we were to be joined by the Possessor's brother Arthur. Bert was to go as far as Utica; and, if Arthur had been able to arrange with the guides for his continuance of the journey, he was to proceed with us, if not he was to leave us there and return home.)

Fatigued with the exertion of the day we retired early to the cramped compartments of a Pullman sleeper, after being assured by the sable attendent that he would "Sartin sure Massa," call us in ample time for preparation to leave the train at Auburn.

His promise proved a broken reed, however, as he allowed only a few minutes; and, in consequence, toilets were made in undue haste and ere they were completed the locomotive slackened speed at our destination.

Bert, being ready, left the car followed by the Possessor freighted with satchels, grip-sacks, umbrellas and shawl strap bundles—he having hastily seized all the luggage within reach. I, too, had managed to equip myself and get off the train, but Eunice was left behind!

I hastened back, exclaiming, "The train is starting! we shall be carried on!" Even as I spoke the train was off. The Possessor and Bert jumped aboard again with a rush and a scramble, and with anything but agreeable sensations we realized that we were speeding on for the next station.

At this critical juncture the delinquent Sambo appeared with regretful countenance, many protestations, and the oft repeated remark, "You be all right Sah! The conductor will stop the train Sah!"

Failing to perceive any signs of satisfaction at this earnest announcement, he gathered himself together with a ludicrous air of offended dignity which amused Eunice and Bert exceedingly; while Possessor Olo and myself felt the situation to be anything but "All right Sah!"

The train stopped a mile or so further on, and we found ourselves stranded, bag and baggage, by the wayside at five o'clock in the morning, with but one course to pursue—which was the railroad track back to the station.

We caught a glimpse of a truly open black visage, at a car window, grinning with all the expression of which overgrown features are capable, half regretfully and half, we fancied, in malicious enjoyment of our evident discomfiture.

We watched the receding train for a moment, exchanged dismal smiles of endurance; and then, as the comical side of our predicament suggested itself, burst into a fit of spasmodic laughter, in which all joined dolorously, as we divided up the luggage, shouldered our burdens and set out for a tramp back to Auburn Station; upon reaching which, a carriage conveyed the fatigued party to the residence of the Possessor's brother, Arthur, who was here to become one with us in our adventures of weal or woe in the wilderness.

Being Sunday morning and somewhat early, the family had not emerged from regions above, when we arrived; but presently, prattling voices were heard decending the stairs, and the babies Louise and Alice, with bright blue eyes and sunny hair, came running to us fresh from the bath; then Norman, a manly little fellow of six years, was followed by our host and hostess who gave us a cordial greeting and were highly amused at our recital of the morning's experience on the road.

Up betimes on Monday, an early train bore us to Utica; and two o'clock found a merry-hearted family gathered in re-union around the "homestead" table of the parents of Possessor Olo and Arthur, where a

number of friends had gathered to extend greeting, godspeed our journey, and see the party safely aboard the train for Boonville—which was boarded at sundown.

The hope that some arrangement might be made for taking Bert with us now had to be abandoned, as there was no possible way of accomplishing it, so we reluctantly parted from him. Very heroically, we thought, he obeyed the mandate to return home. Undoubtedly, he was greatly disappointed; but the lesson may have proved salutary in the sense of having taught his youthful mind the uncertainty of all earthly anticipations. Such trials are not without purpose. It is said: "Every trial is a blessing in disguise," that sorrow and disappointment polish the hidden diamonds of character; and thus, the rough and rugged pathway of life prepares the immortal spirit to shine a glorified individuality in the Father's house, or universe—a being of future infinite power after having attained unto excellence through the knowledge born of experience. We ought then, to

> "Count each affliction whether light or grave,
> God's messenger sent down to thee; do thou
> With courtesy receive him; rise and bow;
> And, ere his shadow pass thy threshold, crave
> Permission first his heavenly feet to lave;
> Then lay before him all thou hast."

When departing from Utica our friends who had come to see us off, gathered about the car windows with parting words and shaking of hands as the shrill whistle sounded the signal for starting. As the train bore us off, Bert's earnest face, together with the sunny smile of Clara, and the great brown eyes of brunette Mabel—the two young nieces of Possessor Olo and Arthur—beamed upon us until intervening space shut out the vision; and still three white handkerchiefs waved an adieu until they too faded from sight as speeding away through a broad rolling country of gradual ascent we were swiftly carried onward into the fresh invigorating atmosphere of the "everlasting hills."

Reaching Boonville, a stage was in waiting to convey travelers to the Hurlburt House, where large, comfortable apartments overlooking the business street of the town were assigned us. In making a few purchases, the shops were found well stocked with articles for mountain tourists, while the genial keepers thereof kindly furnished any desired information in regard to entering the woods. Mr. Graves, one of these merchants, displayed with some pride, as trophies of numerous mountain expeditions, several wild cats, a large spread eagle, a panther and two fine antlered stag-heads which were all mounted and placed conspicuously in his establishment.

After visiting the principal shops, the evening being far spent, we returned to our apartments to repack and make ready for an early start on the morrow.

CHAPTER II.

"The good things of life are not to be enjoyed unadulterated, but come to us with a mixture of alloy, like the schoolboy's holiday with a task affixed to the tail of it."

After breakfast next morning a two seated buck-board drawn by powerful black horses dashed up to the hostlery with a flourish and a loud Whoa! To the back of this our camp baskets and blankets were soon strapped ; while two gentlemen—Possessor Olo and Arthur—in corduroys, high laced boots, and broad brimmed gray hats, assisted two ladies—Eunice and myself— to seats therein.

The latter were attired in garnet and seal brown flannel suits, with felt hats to match—the one embroidered with an æsthetic sun-flower, the other with buttercups and field daisies. Light blue, silk handkerchiefs served as collars, and stout shoes and chamois gauntlets completed their comfortable and picturesque costumes.

After seeing the ladies settled in their seats, and before mounting to his own, the Possessor took from his baggage a truly "Star Spangled Banner," unique in design ; and, unlike the "Stars and Stripes," or the flag of any other nation, bearing the strange device—N. C. U. S. W.—OLOMBIA! and the word PEACE in the heart of a full risen sun set in a blue field spangled with stars, and bordered by bands of white and yellow. Attaching it to a jointed alpine stock, he braced it firmly in one of the packing baskets at the rear of the buck-board.

This Peace Flag, together with its companion Banner of Truth, he had substituted among his supplies for the sportsman's rifle and fishing tackle. For gun and rod he had no use ; perhaps, for the same reason that Buddah loosed the victim's bonds and

> "Softly said,
> Let him not strike, great king!! * * *
> So piteous was the master's heart
> To all that breathe the breath of fleeting life * * *
> Life which all creatures love and strive to keep * * *
> Showing how man who prays for mercy to the gods,
> Is merciless, being as God to them!"

When the Flag was unfurled and all were seated, the owner of the team presented himself courteously, with an edifying smile and the rather startling remark, "It may be necessary to tie the ladies to their seats part of the way."

To our quick look of inquiry he responded promptly, "O, they need not be alarmed : there is no danger whatever, but it may prove more comfortable for them."

No further time remained for explanation as the driver, who was called Charley, gathered up the reins with a gruff "G'long," and

away we went up and down hill, through a country strange and novel to us all, save Charley and the horses.

Large, juicy, red-cap berries lined the roadsides, and twice we yielded to temptation and halted to feast on them. Then, on again, until Charley pulled up at Moose River Hotel, twelve miles from Boonville, at which the horses, Grant and Sherman, were fed while the tourists also partook of a well served dinner.

In about an hour we were again under way and a few rods brought the buck-board with its passengers to Moose River which is crossed by means of a floating bridge. The stream being low at this season, Charley forded it with the team, while we, with the baggage, boarded the bridge which was pushed across to the opposite shore by two strong men with poles.

Landing, and getting seated again, the party, full of fun and frolic and enjoying themselves immensely, regained the road and made rapid progress through a wild country until, upon entering the woods, serious trouble commenced in the way of jolting, jumping and bouncing over the very worst road ever traveled by mortal man or beast.

There were boulders seemingly quite two feet high to be driven over ; great gullies full of mud, into the dark depths of which the wheels on one side of our conveyance would sink, to splash its occupants with a shower of black muck, while the wheels on the other side traveled over one of the afore-mentioned boulders.

Then down the whole establishment would come with a crash and a groan, perhaps to ascend another rock on the right while it investigated a pool on the left ; and, as everybody knows what accommodating springs the buck-board has for the business, some faint idea may be formed about the bouncing this one accomplished on that occasion. It certainly sustained the reputation of the entire family of Bouncers, from the old-fashioned stage coach to the cart without any springs whatever.

Constant fear of upsetting added intensity to the situation ; while it was momentarily expected that the much racked vehicle, upon which we depended for our deliverance, would, in sheer desperation, go to pieces like the famous "One Hoss Shay," in one of the terrific crashes.

Charley's attention was absorbed in the horses : it was, "Easy there Grant! Whoa! G'long! Whey Sher! Get up! Whoa! Whoa! You there! &c., &c."

Occasionally, we got a monosyllable "yes" or "no ;" and the longest sentence he vouchsafed was the remark, not calculated for the soothing of rasped nerves, "I scarcely ever git thar without an accident! Easy there Grant! Whey Sherman! Eh, there you!"—Thump, bounce! Thump, bounce! Bounce, Bound! Thump! Thump! Crash!!! and all the rest of it over and over again.

Previous to entering this "remarkable turnpike" as Arthur termed it, the ladies, as fore-advised, had been tied or, rather, strapped in the back

seat; to which, and to the broad leather straps they clung tenaciously with both hands; while Possessor Olo, Arthur, and Charley—the latter being bent nearly double with his head sunk between his shoulders—presented such a grotesque appearance in their convulsive efforts to retain their seats and equilibrium,

"Twining and twisting
Around and around,"

that bursts of hysterical laughter from the back seat echoed through the forest, affrighting the squirrels and birds, which sped away at our approach to the friendly covering of the trees and bushes.

As the journey progressed the situation became more and more serious and at last desperate! Occasionally, an individual goaded to high tension would abandon the vehicle and take to the road, only to find that acting the pedestrian over such an unprincipled highway was difficult to say the least, and the cry would soon come: "Hi! Charley! Hold up!"

A feeling pervaded the party of having been inveigled by specious allurements and promises of pleasure; and in despair, we inquired of Arthur if the buck-board riding furnished a fair sample of the other pleasurable "varieties" promised?

His completely subdued air was touching as, returning a sickly smile, he involuntarily bounded upward, came down with a thud, clutched with both hands for the seat, assaulted the Possessor's back with both knees, and invaded Charley's right eye with his little finger. The latter, clapping a hand over his injured orb, exclaimed, "By Jupiter!!"

Arthur's performance elicited a laugh—we could not for our lives have suppressed it—that was "nipped in the bud" by another bounce of the buck-board which had ascended a rock on either side of the road and landed on the opposite side with a vengeance. Then it nearly tipped the passengers out altogether—bounce! thump! bounce! thump! crash!! and this programme was repeated *ad infinitum* for thirteen and a half miles with hardly one moment's cessation of hostilities on the part of the road.

During all the vicissitudes of this 'Rough and rugged way,' the Possessor's wits were tossed to and fro between his attempts at self-preservation, and a careful solicitude for the well-being of the Olombia Peace Flag in the rear. In the midst of plunges, lurches and jolts, he kept an eye rearward to see if the Emblem were still there. Though ruthlessly jerked, shaken and wrenched; bespattered with mud, flapped against boulders, and 'knocked at half mast,' yet it ever struggled up again to re-unfurl its colors to the breeze; and, in response to the Possessor's anxious watching, assure him that it had come to 'Wave for a thousand years!' suggesting the following Olombia Jubilee Song, which the party as a quartette sang during a loiter for rest by the wayside.

"Lift up your heads, ye friends of angels,
Fling to the winds your needless fears;
They who unfurled this glorious Banner,
Say it shall wave a thousand years.

GOING IN.

CHORUS. A thousand years our own Olombia,
'Tis the glad day so long foretold,
'Tis the glad morn whose radiant glory
Prophets foresaw in days of old."

What if the clouds one little moment
Hide the blue sky when morn appears,
When the bright sun that tints them crimson
Rises to shine a thousand years.

Tell the great world these blessed tidings
Yes, and be sure each mortal hears:
Tell the oppressed of every nation,
Olombia lasts a thousand years.

A thousand years bright reign of glory,
Only the dawn when morn appears,
Only the dawn of a reign unending,
Each of its days a thousand years."

Several times Charley attempted to add a deep bass to the chorus; and, when the last line of the song floated out on the atmosphere, he clapped his hands with applauding delight. During the remainder of the journey he occasionally whistled the air between jerks and bounces of the buck-board.

The road wound through the forest, and the ride would have been charming could our thoughts have been diverted from the protection of our bruised knees, strained muscles, rasped nerves, and entire writhing bodies: but fortune be thanked some things have an end and the strain of keeping ourselves together physically was at last over. We had scattered all our city style and vain-glorious pride along the unrelenting highway: the lofty aspirations of the morning, together with our offended dignity, were trailed along that "Valley of Humiliation:" our sunflower, daisy and buttercup adorned hats had been mashed, pushed awry and dropped in the mire: the Possessor and Arthur, were bespattered from "top to toe," generally disarranged; and, as Eunice laughingly expressed it "looked as if they belonged to the Tramp Brigade and had slept in hay-ricks, under wagons, and in doorways and barns for a month of Sundays."

Charley wore an expression of extreme endurance, acquired no doubt, by accustomed wrestling with the foe: his anxious face and rounded shoulders attested the fact of his too frequent buffetings and ill usage.

Words failed to respond from the vocabulary of language to express the sentiments which prevailed against that villainous, meandering road, as, with dishevelled hair, wrecked hats, disarranged clothing, and a generally vanquished appearance, it disgorged its victims with all their grievances into Arnold's Clearing.

Here we readjusted ourselves, rubbed off the mud, shook off the dust, and rearranged our attire and headgear; which process served, in a measure, to break down the bristling attitude that prevailed against the enemy of our "frail tenements," which were mellowed, if not beautified, by the pommelling they had endured.

Charley, who had watched proceedings with an amused smile, at last ventured to remark jocosely to Arthur: "Thar's no use a talkin—I'll bet a dollar that ere road can't be beat in this ere Uuited States of Ameriki!"

"You're safe enough: you'll never lose the money," replied Arthur, "It's the"—Well, it is quite unnecessary to record Arthur's burst of eloquence; but, however absurdly he may have expressed himself, the gist of his remarks was endorsed by the entire party; and, as he exhausted his resources of expression. Eunice revealed her appreciation of the harangue by the forceful word—"*There!!!*"

One word for the noble Adirondack horses, whose lives are spent in grappling with this uncivil highway. They exhibited almost, if not quite human intelligence in obeying their master's voice; in getting around deep holes, over roots, mounds, and antagonistical rocks. One of the interesting features of the journey was watching their careful steps in crossing dangerous places. Faithful servants these: not groomed and glossy, but hardened by toil and representing an exalted type of horse character which challenged admiration and awakened sympathy for their dumb, patient, willing lives.

We patted their noses, stroked their strong necks, and gave them handfuls of tender grass during the intervals of rest, which attentions they seemed to appreciate and enjoy.

Arnold's Clearing is a beautiful tract of land cleared many years ago. In the centre of the thirty-five deserted acres, stood a large frame house with stable and outbuildings falling to decay. Pushing open the dilapidated door, we entered the house to find still standing, a worm-eaten relic which had served as a counter in the "Auld Lang Syne." Shelves ranged along the wall back of it remained intact, with the stains uneffaced by years to reveal the purposes for which they had been used. Patches of ceiling had fallen in the rooms and plaster littered the floors.

Charley informed us that it was, thirty years ago, a popular house for tourists, owned and kept by one Arnold. It was the custom in those days, late in the Fall when the Adirondack season was about over, for distant neighbors to visit one another before winter set in; and such a meeting of convivial friends in this house had resulted in a quarrel over the trivial matter of a dog chain. In the heat of the dispute Arnold seized his rifle, fired four shots and killed his antagonist, who had tried to shield himself behind a sort of screen. Three bullet holes in the side of the house, which were sought for and found, still bore evidence of the deed.

"The murderer fled, but on his
brow was fixed
A stain which baffled wear and
washing. As he fled,
A voice pursued him to the wilderness
Where is thy brother Cain?'

Several weeks later Arnold's body was discovered floating in a lake at some distance from the house, with a great stone tied to his neck having

committed suicide either from remorse or to avoid the results of crime. His family, overcome with grief and melancholy, removed to other parts, and the place had since remained tenantless.

While listening to this sad page of the old homestead's history, a peculiar chattering from an adjoining room startled our already weird fancies and a precipitate rush for the open door was arrested by a black creature which flew upward from the floor. Giving up the half-conceived idea of panthers and wild cats, rattle-snakes and goblins, we turned back and entered the semi-darkened room. There was a dark object in a corner at which Charley struck furiously with his whip. Something fell—the noise re-commenced, and a bird skimmed away to the fields without.

The mysterious sounds were explained when a nest of swallows, almost ready to fly and all straining their necks and vocal organs to the utmost, was dragged for inspection to the light from the dingy, cob-webbed window.

"Well," said the Possessor, as he carefully placed the nest of chatterers back on a shelf, "considering their size they make an alarming clamor."

"Yes" responded Eunice, "they make noise enough to frighten ghosts." Then turning to Charley, "Is the house supposed to be haunted?"

"People say so," answered he with a grin, as we picked our way over the littered floors, "I don't think anybody has a hankerin arter the old rookery, although it might be made putty comfortable, on a pinch, I s'pose. Fellers like ter spin yarns; don't know how much truth is in't, but they do say they see lights and shadders passin' afore the winders."

It was with a feeling of relief that the party emerged again into the open air. As Arthur, who came out last, closed with a slam the long neglected, creaky, old door, fancy turned backwards to the times gone by when other feet than ours had crossed that threshold, and passed in and out the doorway in pursuit of the chequered duties, calls, and whims of daily life. Many a traveler, perchance, who has long slept his last sleep, had halted on his journey to enter, through this doorway, the wayside inn that lodged him over night.

Or, perchance, the pioneering settler, hardy adventurer, or sportsman had passed under the lintel to while away an idle day or night in carousal with his boon companions o'er their cups, their cards, their pipes and yarns.

O'er the door-sill babies clambered in and out, prattling children came and went; the bride passed out in her wedding array, and the corpse went forth on its funeral day.

Then, I thought again of the time in the future when the dismal creak of its rusty hinges will be heard no more by the tourist who lingers here to listen to the uncanny story of its past; for, ere long, the ravages of time, and storms and winds, with decay and mould and gnawing worm will have accomplished their united endeavor to lay the old door low. We turned away and left it still faithful to its trust of guardianship over the household secrets of the past, and clambered into our respective seats in the buck-board to continue the journey.

Ten, or twelve miles still intervened between us and our destination, and approaching night bade us hasten. The road being now quite passable, rapid progress brought our jaded party to the Forge House, at the head of First Lake, about eight o'clock.

A board walk led from the hotel to the lake; and a steamer, called "The Hunter," left this point daily during the Adirondack season, crossing the Fulton Chain of lakes, and making landings at the different camps to accommodate passengers. By Captain Meeker a message was sent to our guides, who were to be on Cedar Island in Fourth Lake—the summer home or camping ground of Fred. Hess, one of the guides, and his family—notifying them of our arrival and requesting them to meet us the following morning with the row boats, which we preferred to the little steamer in crossing the lakes.

After supper, with other guests of the house, we gathered outside about a big iron kettle from which a cloud of smoke rolled to windward. It was called a smudge, kept mosquitoes at bay, and was necessary to comfort as one soon discovered on forsaking it for a moonlight stroll.

The terrible road from Moose River, which all the guests had traveled, furnished a topic for general comment and unanimous condemnation, in which we occasionally joined, when opportunity offered. One old gentleman, with an expressive shrug of his shoulders, made the rather conventional remark: "It is an unmitigated nuisance," and added: "Young blood may be able to endure it, but my old bones would hardly survive the ordeal a second time."

Another friend shook his auburn locks, and with a peculiar smile expressed the opinion that "It was a job put up on us!" while a fair young Englishman, with an eye-glass and a drawl, declared he was "black and blue all over, bruised from crown to toes, By Jove!" and producing a lemon from the depths of a pocket said: "This saved me somewhat on one side ye knaw; but just examine it," and he passed it around for inspection. It was almost like a shell-less egg for softness and called forth a number of facetious remarks from those who had not been so fortunate as to carry lemons about in their pockets for protection.

Tourists usually break the tediousness of entering the Adirondacks via Boonville, by stopping at the Forge House over night.

Other roads are preferred by many, but, as this route leads to the wilder, less frequented parts of the wilderness, it is chosen by hunters, men who seek relaxation from the worries and cares of business, and by those who desire the quiet and companionship of Nature.

After the road from Boonville to the Forge House is crossed, and the buck-board exchanged for the boat, the row over the Fulton Chain is novel and enjoyable, because of the entire absence of anything like settlement or civilization; while the change from the city to the solitude of the woods is soothing and enchanting to the senses. Here man can imbibe the spirit of liberty the Creator intended for humanity, and luxuriate in the untram-

elled freedom of the uncivilized forest: there is a feeling of expansion and of strength imbibed with every breath of the mountain air which often finds expression in singing, shouting, &c.

The guides say, "No one knows the power of the human lungs until he hears or gives a genuine Adirondack yell;" and when we heard one no one felt disposed to differ from the sentiments of the guides who frequently said to the gentlemen of our party, "Shout! Shout! No one can hear! No one will be disturbed and it will do you good!"

It was just as if doing so, in some way broke the suppressing shackles of conventional life and enabled one to enter more thoroughly into the free spirit of the wilds.

There is also a feeling of largeness of space to dwell in—the narrow rooms, straight house-lined streets, modish costumes and customs being abandoned for the time being, inclination can be followed without inviting the censure of the cynic or critic. Here children remain youthful instead of becoming prematurely old and sedate: they are not trained to walk in ruts by the teachers of a faulty, misguiding civilization.

But, stay, we are anticipating instead of realizing all this; for, still seated on the Forge House veranda, the smoking smudge crackles near by and the buzz of conversation comes from sundry groups of travelers. Soon, however, one after another of the circles break up and the members, with at last ourselves, disappear within doors until the smudge, the lanced prowlers of the night, and the moonlight, alone keep guard over the vacated chairs.

Next day we found ourselves muscle-sore, lame and bruised; but, after all, now that it was over, none regretted having entered the woods at Boonville. There had certainly been sufficient romance, fun and merriment, in the adventure, and in the recalling of its incidents and mishaps, to fully compensate for all its discomforts; besides, it had contributed, in a malicious sort of way to be sure, to the novelty of the experience we were seeking.

To remember anything with pleasure is said to be a proof of its having been enjoyed, and looking at it from this standpoint we retained no lasting repugnance to that famous buck-board ride.

CHAPTER III.

"One of the most wonderful things in the world is the power of men to draw a line beyond which they do not dream of counting themselves responsible; but across which, they look and judge, with cruelest criticism, the men who are really fighting the world's sins and troubles on the other side; as if of them, there were no more to be asked than that they should be perfect in their own self-limited world of elegant uselessness. Never a brave reformer tried to break down a popular error, or to build up some new or needed progress, taking upon himself the responsibility which a true man ought to take but these self-satisfied scribes gather around him to criticise his methods, and ridicule his blunders. but never lift a hand to show how they too would blunder if they let themselves step outside their safe and limited and petty life."—*Philips Brooks.*

About ten o'clock next morning our guides arrived. They proved to be agreeable, capable men and became popular with us at once. There was no delay in stowing camp baskets, etc., in the boats; and then, Eunice and Arthur having satisfactorily seated themselves with Dwight Grant, Possessor Olo and myself located ourselves with Fred Hess: at the bow of whose boat soon fluttered the Possessor's Universal Olombia Peace Flag, about which to the designer are woven memories both joyous and sad: joyous, because it had grown out of the lofty, enthusiastic conception of all the word PEACE embodies, and all that the establishment of the PEACE principle will bring to this teeming world of unrest, apathy and conflict: sad, because of the prejudice and indifference with which it had been received by many who profess to follow the Prince of Peace.

All things ready, we were about shoving out upon the lake when a slight injury to one of the boats necessitated a delay of longer or shorter duration until it could be repaired. Therefore, stepping ashore again we made ourselves comfortable on a rude seat, fashioned from the trunk and roots of a large tree which had fallen during a recent hurricane; while a number of guests from the Forge House gathered about us to discuss the situation, the prospect of a storm, etc.

After a few common-place remarks, the young Englishman with the "eye-glass and the drawl," who had been attentively studying the Flag for the past few minutes, addressing the Possessor, asked: "What idea, or institution does your emblem represent? It is certainly very suggestive? Will you kindly tell us something about it?

"Certainly—with pleasure," answered the Possessor: "This beautiful emblem of Peace floats over the 'Millennial Age' so long promised and prayed for, when Heaven shall be established on earth. This age is now recognized. It has always existed, but men have refused it a recognition: its light has shone in the darkness and the darkness comprehended it not."

Ques. (Thoughtfully) "Do you intimate that the Kingdom of God is already established?"

Ans. "I do, my friend. Did not Jesus of Nazareth say 'The Kingdom of God is within you.' It is not a locality, so much as a condition, or state. If harmony be established in us, we shall abide in heaven continually, whether in or out of the body; but it can never be possessed so long as the mind looks to some future time and distant place for its realization. The past is a grave yard, the future is never here; we have only an eternal present moment."

Ques. "If Heaven is a condition rather than a place, Hell must also be represented by a state of ignorance and unhappiness?"

Ans. "True. Peace, truth, knowledge, light and harmony bring Heaven: competitive strife, error, ignorance, darkness and discord campass Hell. Man is a world within himself: he is a unit—a wandering star which must, in a sense, travel its own orbit alone, and he must find within himself either a Heaven or a Hell.

To many, educated in certain grooves, who look for a paradise afar off—a God and Savior in the unknown somewhere—this may seem foreign to truth; but laying aside the prejudice and rut-rooted opinions which warp most of us, let such analyze the Scriptures from an unbiased standpoint, and behold how many opaque passages become transparent to make plain the mystery of godliness.

A commingling of pain and pleasure, hope and fear, tears and laughter, weave for each of us a chequered web of life, through which our prejudices and opinions—the results of education—are woven to veil from our clearer vision much that would lighten our burdens and enable us to rise triumphantly above the things which tend to render life uncertain and unsatisfactory, impede progress and hinder true devlopment. All share longings for better, higher experiences which will not be stifled; and as Truth alone can make us free from the clogs which hold us down from the realization of these aspirations, why not seek it each for himself, instead of simply accepting the faiths and beliefs of our fore-fathers, and believing them to be true because of our environments? In the words of Scripture: 'Yea, and why not even of yourselves judge ye not what is right?' (Luke, xii:57)

We need neither faiths nor creeds, but we need Truth above all things else. The blind have led the blind down long generations of time until the nations have fallen into a trench of their own digging. People who chance to be born in Asia become Buddhists; the inhabitants of Turkey are generally Mohammedans; if cradled in England, the Church of England finds favor; and the Irish are Catholics. If one sheep crawls under a fence the whole flock will follow; and children born under any set of religious ideas, are very likely to abide in the same ruts as did their ancestors. It is the shrewd policy of the Catholic Church to make an indelible impression of their dogmas upon the minds of young children,

because first impressions are the most strongly rooted; and the multitudes are generally what early education has made them.

It is far more difficult to unlearn than to learn; but, occasionally, a Jesus, a Buddah, a Galileo, a Luther, thinks for himself, has an experience of his own, and so far steps out of the beaten track as to institute or, at least, lay the corner-stone of a new dispensation, though it is neither accepted nor understood by the rut-bound plodders to whom it is first given; but their children's children rejoice to see it in their day. Over the benighted ancestry of the rejoicing generation the same light was shining, but they comprehended it not; it was a pearl in the swinesty! And so it is to-day with the Millennium, or the Kingdom of Heaven on earth, which is already here and offered to men; but, if they are not able to accept it, they must sustain an irretrievable loss."

Ques. "May I ask how long you have been conscious of the existence of the Kingdom of Heaven on earth?"

Ans. "I have been preaching its presence for many years. The N. C. U. S. W., or Olombia, is a society established for the accomplishment of great aims and objects, namely—'To Transform and Emancipate the Individual and the Race; Make the Truth Popular and Federate the World by a short and simple method of education.' It plants seeds which will mature into a univeral society embracing all people on the face of the earth. The beautiful Olombia Standard is the

FIRST PEACE FLAG BROUGHT OUT.

It has been unfurled in most cities of the Union, in foriegn lands, and is exhibited in lectures, conversaziones, and on all suitable occasions; is described in poetry, and floats over the Olombia Tower and Hall dedicated to its cause. It has been used as a silent influence, but has spoken more forcibly than words could of the new Era of Peace now at hand."

The signal now being given for departure, several ladies and gentlemen expressed great interest in the Olombia system, and desired to be notified of any meeting held in the Fulton Chain. After consulting a few moments with Fred Hess, a meeting was announced for the following Sabbath on Cedar Island.

Again in the boats we glided out into the placid waters of First Lake. Overhead, dark clouds betokened rain and hid us from the sun's hot rays. Along shore were duplicated in the water every rock and wild flower that grew and found a resting place on its luxuriant banks; while our boats cut through the clouds reflected from a stormy sky: speckled woodpeckers plied their vocation, wild ducks floated about here and there and two loons met and parted amid the dim shadows.

As we stopped to gather some of the fragrant Pond Lilies in our watery pathway, a dead porcupine recently shot by some hunter crossed our stern. Whilst examining its back of quills our guide, Fred Hess, told us that these animals had become undesirably numerous since the sportman's rifle had banished the panther from the Adirondack wilds.

Soon our attention was attracted to a tall dismantled pine which must have reared a luxuriant head in days gone by. Its straight, barkless trunk gray with age, cherished at the top a few dead scraggy limbs, in the centre of which a pair of fish-hawks had built their nest. For thirty years, we were informed, this nest had been kept in repair and annually the hawks reared their young therein. Two great birds sat on their airy home; and as we passed, one of them spread its wings with a hoarse cry and flew toward the forest.

After rounding this point, premonitory drops bade us prepare for rain; so donning waterproofs and covering our luggage securely with rubber blankets we awaited results. Black clouds, through which lightning and thunder played, rolled up tumultuously from the horizon, and a drenching rain soon shed itself from our coverings into the lake. When the shower was over the hills awoke echoes in response to our camp whistles, as we returned the salute of the "Hunter" which had followed us from the Forge House on her daily trip.

Entering Fourth Lake we were within sight of Cedar Island, our destination, which is near the head of the lake. The rain, however, was by no means over, and shower after shower pelted us. Scorning the idea of protecting their brawny shoulders from the summer rain, our guides only rowed with renewed vigor toward the island, which was almost reached when the sun smiled through the clouds and

"Far up the blue sky a fair rainbow
unrolled
Its soft tinted pinions of purple and gold!
T'was born in a moment, yet, quick as its
birth,
It was stretched to the uttermost ends
of the earth.

CHAPTER IV.

"The solemn wood had spread
Shadows around my head,
Curtains they are, I said.
Hung dim and still about the house of prayer,
Softly among the limbs,
Turning the leaves of hymns,
I heard the words, and asked if God were there?
No voice replied, but while I listening stood,
Sweet peace made holy hushes thro' the wood."

On disembarking at Hess Camp, Cedar Island was found to be truly an inviting spot, with a log cabin, or rather cottage—it could scarcely be called a cabin with its ten or more rooms, small though they were, and broad piazza. Our guide, Fred Hess, had with one assistant, erected it—cutting the timber and preparing it, even to the shingles, on the island. It was picturesque without and clean and comfortable within, with bare floors and pine board walls which still emitted the fresh odor of the wood.

Next morning we explored the island and found it consisted of about three acres of rocky land. Red caps and huckleberries were plentiful. After skirting the shore we pursued a path over a narrow bridge toward the south-east and discovered at the extreme end among the trees, a bark cabin consisting of two rooms and a sort of piazza which faced the lake; and close by was an open bark camp with back and sides covered with a roof which slanted backwards: the front was open with the exception of being built up about two feet from the ground—which depth of two feet was first half filled with pine, cedar and hemlock boughs, and then covered thickly with the stripped leaves of the same, forming a fragrant couch of nature's best materials.

These quarters realizing our most sanguine expectations, Arthur darted back over the little bridge to secure the use of them from our guide Fred. Returning soon, and nodding his head affirmatively, he might reasonably have been mistaken for an escaped lunatic as he rushed from room to room in the cabin and tumbled about in the open bark camp with frequent ejaculatory remarks of an appreciative character. With the exception of Hess Camp, at which our meals were served, these were the only habitations on the island.

"New Columbia Camp," quickly appeared over the doorway, reaching nearly across the front of the cabin, the letters being cut from the smooth bark of the white birch; and evergreen trimmings were used to adorn the rooms and the bark posts which supported the rude piazza. A small, square window and a door in each room faced the lake,

and broad shelves in front of the windows served as tables within the rooms.

Beds were put up, hammocks were swung, and the bark camp in which we unanimously voted to sleep that night was lavishly refilled with fresh boughs and leaves; a huge camp-fire was built to render the night cheerful, keep off mosquitoes, punkies, (tiny black flies with "hot feet") and any stray wild animals that might be strolling about in search of prey.

The latter class was represented by a great goggle-eyed toad—an old and experienced settler—who took our invasion of his domain with dignified sobriety. Hopping leisurely into the clearing before the fire he seemed to seek and enjoy the warmth from the blazing pine logs while dividing his attention about equally between the new comers and the fire. His comical head turned from one to the other as if he were in a dubious state of mind with regard to the innovation. All friendly overtures were received with stolid indifference, and the toe of an obtrusive boot in the rear, only caused a jump of a few inches in order that he might face the enemy. So leaving his toadship to his own reflections, we wrapped ourselves in blankets and lay down upon the fragrant mattress provided by nature for the hunter and the resident of the forest. Stories were told and songs sung until one after another dropped into the dreamy land of forgetfulness. Dwight Grant came along about midnight with more logs for the fire, and we were awakened by the noise and the crackling blaze, but soon fell asleep again.

After a time a sense of suffocation aroused the party to find that the wind had veered 'round, driving clouds of smoke into camp. Arthur scrambled out, rubbed his eyes, muttered to himself, scattered the smouldering embers with a pole, and crawled back again under the warm blankets.

The night air in exchange for smoke was delightfully cool and refreshing. As I was about dozing off to sleep again I heard the splash of a large fish—then a strange cry. I raised up to listen; but only the deep croaking of frogs broke the solemn stillness of the night which awed and impressed my senses.

The lake lay motionless in the moonlight. It was almost as light as day. Midway to the opposite shore, a solitary crane stalked about on a flat rock; beyond were the bordering mountains, and farther away still, towered Seventh mountain. Presently, the crane uttered the same strange cry which had aroused me, spread its great wings, flew over the camp and soared away.

Realizing in a measure the loneliness of the forest and the solemnity of the midnight hour, I thought of the bears, panthers and deer which might be roaming the mainland around our island camp; of the myriad bird homes hidden in the dense foliage, and the speckled beauties gliding through the surrounding waters. Occasionally, the twitter of a bird or

the toot of an owl reached my ears, while the aspens and maples on the island whispered their secrets to each other continually.

This lonely bark camp, on an island in the mountain lake, seemed far removed from the busy world; it seemed so remote from the turmoil and competitive strife, the deceit and fraud, the dishonesty and oppression of a false civilization that I could but contrast the serene forest life with the scenes so recently left behind. I thought of the multitudes all over the broad earth sleeping, at that hour, beneath the same over-arching canopy and twinkling stars; of the selfishness and greed; of the wealthy few and the struggling many: all representing one vast human family of kindred interests, hopes, fears, loves, desires and sensibilities, but divided and split up into innumerable small factons, or families of from one to a dozen or more persons; and each detached division considering only its own interests, while ignoring the rights and necessites of all the others—grabbing from them their stipend, and looking with indifference upon their toil, anxiety, poverty and distress. If wealth and worldly prosperity only gravitate toward one small group, hamlet or corporation, it seemed to matter little by what subterfuge or dishonest practice it were brought about and encouraged.

The same spirit prevailed everywhere. The evidences of its presence were discovered in store and factory, court and church, in saloon and pulpit, prison and asylum; for selfishness and money rule the world whether mankind admit the fact or deny it.

An overwhelming realization of the existence of this awful greed held my mind enthralled for the time being; it was more and more impressed upon me that the pursuit of dollars, golden guineas, or property in some form, is the chief aim of Christendom; and I shuddered at the revelation discovered to my inner sight as revealed beneath the external show of morality, piety, gilded church forms and service—not to mention the evident corruption in financial, pol tical, charitable and social circles.

In contrast, the true interpretation and application of the teachings of the Nazarene were, in fancy, put into practice and blended with the picture like a panorama. As a result, the hydra-headed monster, Mammon, whose heads are monoply, speculation and profit; and who is supported by the usurping demons known as competition and trade, was dethroned and boycotted as being fit to abide only among tyrants and barbarians: the people unanimously decided that the intelligence of this enlightened age could adjust matters on a new and more equitable basis and thus make something better and nobler of life than the anxious, unsatisfactory disappointment which is now the lot of all: they proclaimed the fact that each member of the great family of man has an equal right with all the others to the productions of the earth, and no one dared to belittle his manhood by selfishly caring for himself alone, while others suffered for lack of that which the earth abundantly supplies.

Isaiah (XIII : 12) declares: "I will make a *man more precious* than fine gold; *even a man* than the golden wedge of Ophir."

The indignant question of the Son of Man to the religious, prosperous, ruling classes of Jerusalem, "How much better is a man than a sheep?" has not been answered, in a just sense, by the boasted enlightenment of the Nineteenth century. Sheep, cattle, horses, buildings and land are far more valuable on the "Board of Trade" than men, women and children, who are the cheapest thing in the market.

The poem entitled "The Parable," by Russell Lowel, points out the true Christ Spirit which should prevail:

"Said Christ, our Lord, "I will go and see
How the men, *my brethren*, believe in me."
He passed not again through the gates of birth,
But made himself known to the children of earth.
Then said the chief priests, and rulers, and kings,
"Behold, now, the Giver of all good things!
Go to, let us welcome, with pomp and state,
Him who alone is mighty and great."
With carpets of gold the ground they spread
Wherever the Son of Man should tread;
And in palace chambers, lofty and rare,
They lodged him, and served him with kingly fare.
Great organs surged through the arches dim,
Their jubilant floods in praise of him,
And in church, and palace, and judgment hall,
He saw his image high over all.
But still, wherever his steps they led,
The Lord in sorrow bent down his head,
For from under the heavy foundation stones
The Son of Mary heard bitter groans,
And in church, and palace, and judgment hall,
He marked great fissures that rent the wall,
And opened wider and yet more wide
As the living foundation heaved and sighed.
"Have ye founded your thrones and altars then,
On the bodies and souls of living men?
And think ye that building shall endure,
Which shelters the noble and crushes the poor?
With gates of silver and bars of gold,
Ye have fenced my sheep from their father's fold;
I have heard the dropping of their tears
In heaven these eighteen hundred years."
"Oh, Lord and Master, not ours the guilt;
We build but as our fathers built.
Behold thine images, how they stand,
Sovereign and sole, through all the land."
* * * * * * * * *
Then Christ brought out an artisan,
A low-browed, stunted haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.
These set he in the midst of them;
And as they drew back their garment-hem
For fear of defilement, "Lo! here," said he,
"*The images ye have made of Me.*"

But, behold the change and rejoice, ye children of men; for before my vision a nobler race of beings sprang into existence to wipe out the disgraceful past. They strove valiantly to establish justice by removing the incentives to selfishness and crime—money, barter and trade. This accomplished, the better nature of men, so long suppressed, came uppermost and all worked for the general good, instead of for individual interest, bringing good will and harmony to cement, instead of jealousy and hatred to embitter and divide; while the world wondered that the old hellish regime had not long before been rejected as unworthy of a noble and intelligent race.

The new order of action instituted another set of motives for humanity; and, instead of everyone working for himself and the "Devil take the hindermost," as of old, love and mutual interest became the lever that moved the energy of the world, and everything done under these incentives became a blessing rather than a curse: each individual soon felt that he had a friend in everybody else; and, instead of expecting to be fleeced and swindled, and contriving by every possible expedient to protect and enrich himself at all hazards, he now knew that his interests were considered in the bond of good-will that encircled the globe; and no one looked with suspicion on another, because there was no longer the necessity for getting the proverbial ax ground, or for taking advantage of others in order to keep one's head above water and make the worrying two ends meet.

The needs of men, women and children now became the paramount object of public attention: their education, comfort and development became of more importance to the state than the building of prisons, the maintenance of police forces, armies and navies, the exercise of legislative power and authority to overawe the masses, the erection of magnificent buildings and the laying out and beautifying of extensive parks and grand avenues; of more consequence to the church than cathedrals, rituals, responses, dignitaries, creeds, dogmas, prayers, forms, ceremonies and sentiment; and of more interest to individuals than palatial residences, bric-a-brac, paintings, self-gratification, fame, riches or exalted position.

Every man found his own wonderful being a house to worship in, and there he discovered the Kingdom of Heaven, where Love and Truth dwell to guide his footsteps; poverty, and its consequent ignorance and misery, disappeared from the earth; sickness, disease and untimely death fled in dismay; selfishness, greed and ambition for personal glory and exaltation, became ignoble and criminal in the light of a higher ideal, and a nobler purpose; the unhappy inmates of gaols, prisons and reformatories —the victims of misfortune and of an unjust system—were released and placed under favorable, encouraging conditions where the necessity "To steal to satisfy his soul when he is hungry." (Prov. VI:30) shall no longer exist.

Charity became a thing of the past, for Dame Nature provided

nourishment enough and to spare from her great generous bosom for everyone; and the speculator and monopolist no longer filched it from those for whom nature intended it; the long looked for, prayed for, hoped for, sighed for reign of Peace and Plenty—the Millennial Age—took up its eternal abode with men, and "Righteousness covered the earth as the waters cover the deep."

Then, backward down untold ages of time, I seemed to see this planet becoming a fit habitation for mankind. It was a great, rolling, salt, green sea full of marine life: land appeared, with luxuriant vegetable growths, followed by the different gradations of animal life, which evoluted until man, the crowning production of the almighty creative power, stood triumphant amid Earth's wildernesses—

"Magnificent! 'The City of the Gods
I fain would see! It acutally stands;
But mystical and secret as a dream!
For lo! The head of every little child
Reveals a palace, one divinely built—
Reveals a new original world just made,
Such world as never yet was seen by man,
Such world as never came to human ears.
The child's eye feasts upon the universe,
And whatsoever charms and pleases it,
It draws into the mystic viewless dome;
Like bees the thoughts fly out from it for sweets,
And heavy-laden, bring their treasures home;
They gather thoughts themselves, which they extract
From stars, and from the clouds, and from the flowers!

* * * * * * *

A goddess too the master takes to him,
And sends out infant gods before the door
Of them, each little childish head shines forth
A new original, and glorious palace,
Full of all treasures, all delight and bliss!
And so millions of *houses* come to be
Crowded with suns, and moons, and all things fair.
So a whole city of spirits come to be!
Does this sound like a fable? But, dear soul,
Not greatly, not admiringly enough
Canst thou e'er think of "being"—of the *Master*
Who founded this full city of the gods!"

At first the animal nature dominated man's life: he hunted, fished, contended with wild beasts for existence, and thus commenced climbing up the circle of eternity toward his destined divinity. Time developed his intellect, and at last his spiritual nature, which had ever struggled for a recognition, began to assert its sway. Finally, a deadly struggle ensued between the two natures with but one possible conclusion—the animal man gave up the ghost and died, leaving a superior being in his place, as the result of rounding another great cycle of time.

I saw that man is now largely in the intellectual stage, which will be superseded by spiritual development as soon as he is freed from the clog

of the power of money which is the link that chains him to the greed of animalism. "They shall cast their gold and silver in the streets * * * because it is the stumbling block of their iniquity." (Ezekiel VII:19.)

The carefully nurtured progeny of Earth has yet to be further evolved. The developing and rounding of man's interior possibilities is still the beneficent purpose of governing law, and the glorious work goes on to completion. The animal man will vanish from the earth, as have the monsters of the past; and, spiritualized and beautified, his successor will enjoy his inheritance, defy death, and reign supreme over his own destiny. Not until then can he say: "O death, where is thy sting? O grave, where is thy victory?"

The vision of the night passed. In fancy, I had joined the throngs and mingled in the din and whirl of crowded cities; but, coming back to the tangible bark camp, far up amid the Adirondack wilds, I found myself still gazing out over the lake toward the mountains which outlined the horizon of a clear, star- gemmed and moon-illumined sky.

Each phase of life has its advantages, I thought; and, after settling in my mind that the comfort of cities, under ordinarily favorable conditions, would be preferable during most of the year, I rearranged my fragrant pine pillow and dreamed until daylight brought a hum of portentous meaning which quickly disillusioned the minds of the drowsy dreamers on the cedar and hemlock boughs, put Morpheus to ignominious flight, and racked our nerves to the fullest tension of wakefulness! It was the buzz or bugle-notes of the advance guard of an army of mosquitoes "bent on business."

Seizing the nettings provided for the purpose, we covered our heads and listened to their song, as eager for the prey they attacked our covering and found avenues of entrance. There was vigorous fighting for a time; but finding it impossible to keep out the insidious crew, one after another vanquished lodger scrambled out, until the camp was entirely given over to the foe, while a forlorn quartette stood looking back ruefully toward the couch so greatly admired the day before. (This was an exceptional raid, as the island was usually free from mosquitoes as well as punkies.) It was useless to think of any more rest, so each victim captured a blanket and retired to a huge flat rock on the shore, where, seated like a band of aborigines, we listened to Arthur's conundrum—"Why are mosquitoes the most religious of all insects? Because they first sing over you, then prey on you,"—while we watched and waited until the rising sun bathed the whole landscape in his glorious rays of light.

Soft, rippling waters laved the rock at our feet, birds welcomed the day with chirp and song, the breezes made short work of hustling our foes out of sight and hearing, and played with the trees and flowers as Arthur and Eunice entered a light skiff for a row around Dollar Island (a small round island in Fourth Lake); another sought repose in a hammock, and one cold, cheerless individual rekindled the camp-fire, which soon blazed

and roared in the morning sunlight. Thus the hours passed until the breakfast call summoned the hungry party to Hess Camp.

During the forenoon we crossed the lake and entered a beautiful, clear creek which led to the rapids up which our guides forced the boats by use of the oars, until we reached Fifth Lake–a delightful home of the white pond lily, whose delicate blossoms and pads nearly covered its surface. Crossing this small body of water we alighted, drew the boats ashore and pursued our way over a tangled path—which put to test the service of our heavy boots in climbing over rocks, mouldering tree-trunks and marshy places—until, reaching a bubbling spring, we stopped to drink and listen to the waters of a brook as they rippled over their pebbly bed not far away

Arthur and the guides then sought different points along the stream to entice the speckled trout from his cool hiding place; the Possessor wandered away with his sketch-book, and Eunice and myself watched the antics of the fishermen with amused interest.

It was a peaceful stream, flowing ever onward to Fifth Lake between great, moss covered rocks and under the foliage of giant trees which revealed patches of blue sky and admitted here and there, a gleam of sunshine to enhance the loveliness of the place.

By noon a baker's dozen of the pretty fish lay on their spotted sides in the baskets and it was decided to return. A loud, simultaneous whistle from Grant and Hess soon concentrated our scattered forces; and, retracing our steps, we re-entered the boats, gathered lilies in Fifth Lake, shot the rapids into Fourth Lake and presently landed at Olombia Camp.

Toward evening, Mr. and Mrs. Whittemore—who were sojourners at Hess Camp—Eunice, Arthur and the guides, visited four fish buoys in Fourth Lake. These are set by tieing a stone at one end of a rope and a stick of wood at the other, regulating the length of rope by the depth of the water: the stone being dropped at some favorable point in the lake, the stick floats to designate the spot. Around it are thrown minnows and other bait, to attract the lake salmon. They congregate about the buoy, or feeding ground, which is usually fished daily at an appointed hour. Lines baited with minnows are thrown out, a quick jerk secures the nibbler and he is drawn up hand over hand into the boat, where a blow on the head serves to quiet his struggles.

Eunice, being a novice at fishing, lost a good catch by allowing her line to slaken, thus permitting the salmon to act in extricating itself from its dilemma, and when the haul was resumed the captive had escaped. She, however, tried again and succeeded in catching a three pound fish—the largest one caught by the party—amid much personal exictement mingled with the fear of touching it.

"Oh! Oh ! Take it, Mr. Grant! Please take it !" she exclaimed; and Grant soon disengaged it from the line and cruelly settled the argument of submission with a billet of wood.

Mr. Whittemore afforded frequent amusement by thus expostulating

with the rebellious denizens of the lakes: "What makes you act so ugly? Everybody will hate you! Have you no consideration? O you *are* a tearer, you are!" etc., etc.

On one of these occasions some one ventured the remark: "How preposterous it is to object to being captured and hammered to death, is it not?"

"*Qui*, *Qui*, right you are," said he, with a half deprecatory smile and a questioning look of amusement as he threw the conquered fish among its dead companions; but to the last, the poor, finny victims of man's rapacity made a desperate fight for life and liberty.

On this occasion eight salmon, weighing from one to three pounds each, were secured; and they furnished a relishable dish for the non-vegetarians' supper—served with potatoes, home-made bread, cheese, cake, preserves and coffee.

Considering the fact that all provisions had to be transported from Boonville over the villainous turnpike aforementioned, Mrs. Hess deserved great credit for the bountiful table provided for the guests of Hess and Olombia Camps during that memorable summer.

CHAPTER V.

"But who asked him to philosophize in religion, instead of making money for himself, or taking his pleasure? Who asked him to write on the grounds of faith in religion, and on the mystery of Godliness? The song of the Spirit,—who asked it from him? It might be answered, that the prophets became such without any man's asking them; though, after having been stoned, they were commonly reverenced for having been inspired."—*William Mountford.*

"No pleasure is comparable to the standing upon the vantage ground of truth."—*Bacon.*

An Olombia meeting had been announced at the different camps in the Fulton Chain of Lakes for Sunday; but the cloudy skies and easterly winds deterred many from visiting our camp. However, several boats rounded the island and deposited their passengers at the small landing, until quite an audience, including the guests of Hess Camp, had gathered to hear what Possessor Olo had to say.

The Possessor's address was delivered with an air of strong conviction and a manner which implied, "I know whereof I speak;" and it was listened to attentively to the end. There was no vehement gesticulation, no attempts at finished oratory; but, there was a calm, earnest, expressive face; a forehead prominently developed about the reasoning faculties; the organs of benevolence, veneration and ideality, well rounded; and large, widely separated blue eyes which scanned every face wistfully as if for recognizing spiritual discernment.

Draped on the pine board wall behind the speaker were the Peace Flag and Truth Banner of THE NEW COLUMBIA United State of the World, or, as expressed in one word, OLOMBIA.

POSSESSOR OLO'S ADDRESS AND CONVERSAZIONE, OR SERMON ON THE MOUNT.

We have assembled on this first day of the week to consider that which is of greater importance than meat or drink, or the "wherewithal shall we be clothed." It is written "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Man needs spiritual as well as material food, for without either he will die. It is recorded of Jesus that he fasted forty days. Dr. Tanner, of our own time, fasted forty-two days—whether from the same motives it is not for us to discuss here. That others have fasted during long periods of time without visible nourishment, is also known.

Now, Jesus referred to the fact of having meat to eat which those about him knew not of: He evidently understood the nature of this food, but not so his followers. We can therefore profit by a few thoughts thrown out for the nourishment of the spiritual man.

I may be wandering somewhat from the subject I had intended to introduce to-day, but perhaps the right trail is struck after all. I may, at least, be enabled to present some truth without any cumbersome clothing.

Error may well hide its head under garments stolen from Truth, but he who is king and master over himself can be deluded by no such covering; he knows the false, distinguishes the grains of wheat and separates them from the chaff because he judges from a correct standpoint.

A pure spirit will find truth everywhere. He will call things by their right names, but will not misapply them: he will forgive error, knowing that nothing better can come from evil, which must bear fruit after its kind. If, perchance, by such a course as Love would suggest, the so-called evil were found to contain a germ of truth which might, by her magic power, be transformed by the renewing of the mind so as to discover it to be only undeveloped good from which a blessed change would bring comeliness, we could then all rejoice with joy unspeakable and full of glory.

So mysterions have been the ways of God, or The Truth (I prefer the latter term), that many have clung to the idea of their being past finding out; but, singular to relate, the Truth has come to dispel this delusion and reveal all the secrets of the Kingdom. The Scriptures, which have been claimed as a guide, tell us "The Truth shall make you free;" and, any truth revealed therein having come from the source of all light, knowledge, wisdom and power, in which we live, move, and have our being, would be just as true were it not written in the Bible, or in any other book; for the reason, that the real Book of Life is man himself; all other volumes but record his experiences. The very throne of God is in the temple of God—man: judgment commences at the house of God—man: the study of man should be *Man*, for all things. seen and unseen, are centered in him.

If then, everything centers in man and he is the Temple of God, it behooves him not to defile the temple but to keep it pure even as He—the Father within him—is pure. It is easier for those who believe and accept the Truth to do this than not to do it. They who do not find it so have not yet yielded up their will to the Divine Will, and, for this reason, debar themselves from a correct judgment with regard to those things which pertain to spiritual growth and experience.

To comprehend what I refer to, three spiritual changes, or experiences are necessary. We come into this world head downward with a cry; but when born again, it is with head upright and a laugh of joy. The second birth is parallel with the natural birth: there is conception, quickening, birth, and growth from infancy to youth and mature age, and these changes should take place in spiritual experience while in the physical body.

There is a deeper significance than the church or the world is generally aware of in the words "Ye must be born again;" and all who escape the entanglements of false doctrines will naturally, in this stage of the world, unfold and blossom into these three different stages of development. To pass through them it is necessary to unlearn past teaching and substitute the leadings of the Spirit of Truth. Church creeds, forms, and ceremonies will not assist you, but your own personal experiences may be related whether they correspond with those of others or not. To impart them to others may help them and do

you good as well; but beware of the entanglements of error which hold the Church in bondage.

Amid these grand old trees God is seen in the Garden of Nature; but, it is far more impressive to see Him or the Truth revealed in the Garden of Eden, which is man himself, who can then talk to the trees and get the spiritual answer back in language not to be mistaken.

I remember strolling through Lincoln Park in the city of Chicago not long since, when everything wore the fresh green garb of spring-time; and, observing a shady spot under a fine tree, I lay down to admire and commune with Nature—that other part of myself.

After a time I partly arose and, looking backward where I had lain, found that my weight had crushed some tender grasses which bowed crippled and helpless before me. Fixing my eye steadily upon one blade I said sympathizingly, "I did not mean to hurt you!" Instantly there was a quiver and through its delicate, emerald frame I could see, if not hear it say: "I was glad to suffer if I gave you pleasure and relieved your weariness." Then, under the strong magnetism of my eye, or the magnetic power of spirit over matter, it reared its head above its fellows and we laughed together. Concentrating my attention upon another blade the scene was repeated again and again until a merry group had recovered their former fragile beauty and talked in unison. Had anyone present chanced to witness that scene without understanding its meaning, I might have been thought daft or ridiculous; but the incident had its lesson, and often do I thus speak to the leaf and flower and get a quivering response.

Yes, the trees have a language; they whisper to one another and to us: they appreciate words of love and sympathy. All nature—the savage beast included—is susceptible to these influences, and a Daniel in a lion's den can be fearless if he but understands this law.

We are all parts of one stupendous whole bound together by indissolvable ties; while each atom of the grand combination is dependent upon every other particle for existence and support. Man alone, in his understanding, has broken away from this overshadowing power: the harmony of the universe is marred because he has set up a will of his own in opposition to the beneficent laws which would regulate his life in the same way and by the same might and wisdom which governs the positions and motions of the starry hosts.

We are told that the Lord put man in the Garden of Eden, which was a *condition* humanity had evolved into, instead of a locality they inhabited; and, instead of there being two persons in that garden there were many. Amongst these were Adam and Eve, Tyrus, Pharaoh, Lucifer, Saturn, Osiris, Nebuchadnezzar. etc., all of whom fell from an Eden or Golden Age into an allegorical hell.

After two thousand years of this Golden Age, during which time the sun was precessing through the sign of Gemini, and under the Dog Star, Sirius, or Osiris—the sleep of Lethe crept over the spiritual consciousness of the people, and like Nebuchadnezzar they began to fall back into animalism. Finally, the androgynous beings fell apart, and the sexes were separated into Adams and Eves. United they would have stood forever, but divided they fell. While in this separated and, consequently, weakened condition, the race

fell asleep, spritually, and the tempter came and charmed them into a fatal snare that was thickly set with lusts of the flesh, ambition, and pride; under the delusions and vain glory of which they sought out many inventions, thereby bringing disaster and ruin upon themselves and upon their children's children even unto many generations.

In their weakness, spiritual blindness, and folly, they precipitated themselves into a *Fall* so stupendous that the fame thereof has resounded down the ages, and been held forth as a terror to every tribe and tongue of the earth. Of one of these fallen angels or gods—Pharaoh—Ezekiel XXXI: 6 says: "The cedars in the garden of God could not hide him: not any tree in the garden of God was like unto him in beauty. All the trees of Eden that were in the garden of God envied him." But, 13v., "Upon his ruin shall all the fowls of heaven remain, etc. In the day when he went down to the grave I caused a mourning, I covered the deep for him: I made the nations to shake at the sound of his *Fall*, when I cast him down to hell with them that descend into the pit."

Now the question is, what great transgression, what folly did man commit; what invention of the Devil, or of his own ambitious mind could have thus precipitated him into this stupendous *Fall* from Eden down to the bottomless hell?

The mystery of the *Fall* is unveiled in the XXVIII chapter of Ezekiel in the lamentation over the prince of Tyrus, of whom the 13v. says: "*Thou hast been in Eden*, the garden of God. Thou wast upon the holy mountain of God: thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in all thy ways from the day thou wast created till iniquity was found in thee. *By the multitude of thy merchandise* they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God, and I will destroy thee,"—because thou hast fallen from a god to a *merchant*, a *trader*, a *trafficker* in what God *gave* to all his creatures freely.

18v., "Thou hast defiled thy sanctuaries by the iniquity of thy *traffic*." 5v., "By thy great wisdom, and by thy *traffic*, hast thou increased thy riches, and thine heart is lifted up because of thy riches. With thy wisdom, and with thy understanding thou hast gotten thee riches; and has gotten gold and silver into thy treasuries."

XXVII; 33 says of this Tyrus, "Thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise," but, "Thy merchandise and all thy company in the midst of thee shall *Fall*." 15v: "Thus saith the Lord God to Tyrus; shall not the isles shake at the sound of thy *Fall*, when the wounded cry, when the slaughter is made in the midst of thee?" 20v: "When I shall bring thee down with them that descend into the pit, with the people of the old time, and shall have set thee in places desolate of old with them that go down to the pit.

Now there can be no doubt of the Scriptures giving evidence that *merchandise* and *traffic* began their subtle working even in Eden, the garden of God, and that they were a prominent feature or cause in the *Fall of Man*.

Before he became polluted with the lusts of the flesh and with filthy lucre

he was a god in Eden, wiser than Daniel and perfect in spiritual and physical beauty: but when he bartered Eden and godliness away for sensual pleasures and lust of worldly gain; when he sold himself to the flesh and to Mammon he fell, like Lucifer, from heaven to hell.

1 Tim. VI: 9 says: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts *which drown men in destruction and perdition.* For the *love of money is the root of all evil;* which, while some coveted after, they have erred from the faith, *and pierced themselves through with many sorrows.*"

11v: "O man of God, *flee these things* (money and traffic) and follow after righteousnes and godliness."

Ps. LXXXII: 6: "*Ye are gods:* and all of you are children of the Most High. But ye die like men, and have *fallen* like one of the princes."

For filthy lucre's sake ye have transformed yourselves from gods into greedy, competitive demons; and exchanged your Eden for perdition.

But, 2d Esdras (VIII: 5:) foretells a time when the *root of evil* (money) shall be sealed up from you; and the Scriptures declare that man, who "Sold himself for naught, shall be redeemed without money."

Looking forward to the appointed time of redemption these fallen ones cry out of the pit and the snare of Mammon, "Thou wilt not leave my soul in hell!" Ps. XVI: 10.

Heb. VII: 6, in speaking of the *house* of Christ says, "*Whose house are we.*" And Haggai II: 3 asks: "Who is left among you that saw this house in her first glory? And how do you see it *now?*" 6v: "Yet it is a little while and * * * I will fill this house with glory, saith the Lord." The glory of this latter house shall be greater than the former, and, in this place I will give Peace."

Jer. XXXI: 17: "There is hope in thine end, saith the Lord, that thy children shall come to their own border"—or again to the godliness of Eden, from which they have fallen. 10v: "Hear the word of the Lord, O ye nations, He that scattered Israel will gather him and keep him as a shepherd doth his flock. XXX: 20: "Their children shall be as aforetime."

"To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the garden" of Eden; which was once theirs, and which shall be theirs again as soon as they cast away their idols of silver and gold.

1st Peter I: 5 tells of man's salvation ready to be revealed in the last time —or end of the present Mammon dispensation. (10v.) "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you."

And even now we begin to feel the inspirations and rapture of it, and to catch

> "Glimpses of glory, ne'er forgot
> That tell, like gleams on a sunset sea,
> What once hath been—though now is not—
> But oh! what again shall brightly be!"

when man ceases the daily sacrifice of himself to Mammon, and returns to the inheritance of godliness which was his possession before he Fell into carnal desires, and lust of riches.

"Amend your ways," says Jeremiah (VII: 3 to 11) "and your doings, and I will cause you to dwell in this place. If ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless and the widow, and shed not innocent blood in this place, neither walk after other Gods to *your hurt*, then will I cause you to dwell in *this place*, in the land which I gave to your fathers forever."

"Behold you trust in lying words that cannot profit. Will ye steal, murder, commit adultery, swear falsely and burn incense unto Baal (the Carnal Man) and come and stand *before* me in this house, which is called by my name, and say: "We are delivered to do all these abominations?"

The whole Bible, from beginning to end, is one wail of lamentation, warning, and prophecy of evil for the world, because of man's having fallen from the high estate he had once attained to; and of his having forsaken his Source of Life, his Creator, his Father in heaven whose Kingdom is not of this world but in the realm of The Spirit.

Not being controlled by the Divine Man, which is ever a part of his nature —his Creator and source—and which, if resurrected, will guide him into unerring paths in thought, word and deed, to move in the universal order of harmony into heights and depths of unexplored wisdom, man falls short of the Truth; and "He shall be as an oak whose leaf fadeth, and as a garden that hath no water;" because, lacking the knowledge to call forth the interior consciousness, he dwells alone, as it were, without his own house amid the clashing of discordant elements, and pursues phantoms which never satisfy his cravings: he feeds with the swine, instead of among the pure lilies: he lives on husks, when his father's house is full of all good things which he only needs to recognize and enjoy to find a Kingdom of Heaven come on earth to dwell in.

Ezekiel (XXXVI: 34) declares: And the desolate land shall be tilled; and, they shall say: This land that was desolate is (again) become like the garden of Eden; and the waste and desolate cities, (men) are become fenced (fortified against evil); and, (Ezekiel XXXVII: 26), "I will set my sanctuary in the midst of them forever more." Until man discovers this land "flowing with milk and honey," he is wrecked on a desert shore; money is his God, and he indeed "goes about seeking whom he may devour," or sacrifice to his money speculations. Petty trials annoy, and great disasters overcome his efforts. Drifting about, or fossilized by some creed, he will not comprehend The Truth when it is presented; and, judges all things from his own erroneous standpoint, not realizing that other minds may have made discoveries which elevate and give greater freedom to the individual.

Man possesses great possibilities; but many, very many, come short of their inheritance.

It will not be best to tell all that I know to be true. You could not bear it now, for many of those present have not yet entered the Middle Court of the Temple of Truth, and there is still another—the Inner Court, or "Holy of Holies;" but, I would encourage those of my friends who desire more light, or who hunger for The Truth—being weary of the external world, and its slavery to false conditions—to turn their attention earnestly into Truth seeking

channels. There is no time like to-day. The false hopes of the future ever elude the grasp, and are of little consequence in comparison. An imaginary God, sitting on an imaginary throne in an imaginary heaven, will never compensate for a real living knowledge of God and heaven

IN THE SWEET PRESENT TIME.

To understand for one's self the true application of these truths will be an assurance against making mistakes as individuals, and it is well to take heed: troublesome times are ahead, which will continue until a new order of things be established upon the earth. The scenes may change in character, but if you do not comprehend their significance you grope in the darkness and are lost on the trail.

In this talk I intended to have bent my remarks more to the subject of governments which war against all spiritual development in man. When a mind really sifts the problem down to a correct understanding of the prevailing governments of the world, the only course left for him to pursue, is to "touch not the unclean thing;" neither take any part in that which assumes to know *more* than God does about management—man should be *satisfied* when he knows as much, and this is his privilege when he sees through the eye of God, and hears with His inner ear, "Be ye perfect" in the I AM.

The universe moves in everlasting harmony under the benign laws which govern it; and, the earth, with all its marine, vegetable, insect, and animal life, is subject to these laws with but one exception—which is man himself, who, as previously stated, has separated himself from the great plan, and blindly established laws for his own guidance; the results of which, are found in the degradation and despair which encompass the world. These evils cannot be remedied until man accepts, and occupies the place designed for him in the grand whole. At present, he is separated from God; which simply means he is out of harmony with himself and all creation.

It is a crime to acknowledge any other government than that established by Divine Law; and, when this truth is understood, all nations will gladly encourage, and strive for the conditions this acknowledgement will bring.

The Truth, which alone is king, needs neither army nor force of any kind to prop it up. It appeals to every man, woman and child, and is so simple and plain that when presented it is acknowledged to be true without argument.

Is it not time to awaken to a realization of our own individual responsibility in this matter? To feel that we each have something to do in bringing about the long prayed for millennial reign of justice and peace which is only delayed by the world's rejection, or ignorance of its presence? Rest assured, it will never come until it be welcomed by those who, desiring better things, accept and work for them. It will not thrust or intrude itself upon men until they are ripe for it.

This being the fact, why do men sustain present systems which require all the suasion of army, navy, and police clubs to convince of their justice and wisdom? Why do men vote? For the reason that their attention has not been directed to this view of the situation. They have not thought deeply from this standpoint. Though it has not been their desire or intention to perpetuate evils to enslave themselves—evils which prove the falsity of the boasted freedom of this country—yet, unwittingly, they have done so notwithstanding.

The universal Peace Flag you see before you is unstained by blood. It beckons all to rest under the beneficent state it represents. They who respond to the invitation, will but prove their intelligence, manhood, and advanced stage of evolution. As soon as its full purport is comprehended, the people, generally, will fall in line to support it; and, when it becomes a power, prisons, gaols, asylums, poor-houses, charitable institutions, armies and navies, will disappear, to be spoken of and remembered only as mementoes of a barbarous age. These institutions, with all their miseries, will vanish with the causes which produce them; and, one people, one family, will inherit the earth and be governed by one good (God) principle: "For all shall know the Lord"—which is only another name for The Truth—"from the least unto the greatest. Amen."

This extempore address was followed by a profound silence which was broken by the additional remark from the speaker:—

"If any one desires to ask a question, it is in order. Ask freely."

In response to the invitation, the wife of a Methodist clergyman arose, saying: "Possessor Olo, I would like to inquire to what religious denomination you belong?"

Ans. "I belong to no creed, ism, dogma, or party; but to the universal church of which every human being is a member. I carry my church with me, for I am the 'Temple of the Living God, a temple not made with hands eternal in the heavens;' and the heavens, with me, begin where my feet stand on Mother Earth."

Ques. "Do you believe in prayer?"

Ans. Certainly, I believe in the sincere, earnest call of the heart for goodness and knowledge. True prayer is an interior longing for light. 'Vain repetitions,' or, routine lip service avails little. When the desire is granted, through a realization of the at-one-ment with truth, there is no more need for supplication. If a child goes to its parent for bread and gets it, he does not still petition for more and more, because he is satisfied. Jesus said: (Matt. VI: 7) 'But when ye pray *use not* vain repetitions as the heathen do; for they think they shall be heard for their much speaking.'"

Ques. "Do you think it possible to be sanctified and perfected on this mundane sphere?"

Ans. "It is possible, else the Christ Spirit had never commanded, '*Be ye perfect*, even as your Father in Heaven is perfect.' The tiny seed planted in the ground is a perfect seed, albeit not developed to its full capacity. It is perfect when it puts forth a green leaf: it is perfect and God-made throughout its ever evolving career. Man is rounded out of physical consciousness into the spiritual life, when he is 'born again.'

Ques. "Do you not recognize the general depravity and lost natural state of humanity?

Ans. I recognize undeveloped conditions. The seed holds dormant its germ of life for ages until the favorable opportunity gives it the necessary stimulus for germination, and so the Divine Spirit breathes

within every human being. It may be so deeply buried, as to be almost infinitely remote from the resurrection power, but it is there. If it be acknowledged and sought for, it will flow as a living fountain of inspiration; but the difficulty lies in awakening the mind to desire the higher life: the kingdom of God is always at hand for every man; and the Truth—the Spirit—ever struggles with the carnal mind for the ascendency.

Ques. "Do you not trust Jesus to save from sin?

Ans. I trust God in Jesus. Sin consists in being separated in consciousness from the universal harmony of life, which is God. In reality, all are one with him and cannot be separated, or exist apart from Him; but they can be unconscious of the oneness. God is in us: we are in God whether the fact be realized or not. For lack of this knowledge man falls into degradation and misery. All the wretchedness of the Prodigal Son —who represents a type—was the result of having forsaken his father's house. His joy was complete when he returned home; and every man must of himself pass from the darkness of separation into the light of the at-one-ment, to be restored to his inheritance of love and protection in the Infinite.

Jesus said: "Greater works than ye see me do shall ye do." His healing power which the Jews, "dead in good works," did not possess, coupled with his life of self-sacrifice and the beautiful truths he taught, induced the subsequent idea of his belonging to an heavenly sphere; which was quite true, but not in the sense in which his teachings have been interpreted and taught. Did not his disciples perform the same wonders? If so, the power he possessed was that of a being spiritually advanced to an understanding of the laws governing disease. The same so-called miracles are performed to-day: they are the result of forces or conditions which are brought about by the laws of the universe."

Ques. "But we are taught in the Scriptures that Jesus Christ is God.

Ans. "If he were a God he also proclaimed others the same when he said: "Ye are gods." The divine principle in the world at large may be still in embryo, but the effort of the teacher of men was to direct the attention of his hearers to the facts, when he said: 'Ye are gods, and the Kingdom of God is within you.' Jesus represented the inner man who is God; while Christ is the Divine mind of—God. Jesus says to every man: 'Your Life (the First Cause of your existence) is hid with Christ in God.' The teachings of Jesus have been misconstrued because of the failure to discover, through experience, the secret of his power. Many, also, are prescribed and dwarfed by education. Having from childhood been taught some creed, it seems sacreligious to question the tenets so thoroughly incorporated in the mind. The gods of all people are really the creations of their own understanding. Jesus walked in the light of truth. If we 'walk in the light as he walked in the light, we shall be like him'—perfect."

Ques. "But, he is our Savior: 'He shall save his people from their sins.'"

Ans. "Yet (Phil. II: 12), we are admonished to 'work out our own salvation.' (Isa. LXIII: 5) 'Therefore mine own arm brought salvation unto me.' Every human being has within himself the same 'potency and promise' of salvation that Jesus possessed. He being the first fruit, or ripest production of salvation, can be a savior unto all who are able to understand and profit by his experiences in spiritual development—but a savior to none other. He who is capable of showing humanity a way out of darkness has all the essentials of a redeemer, and succeeds in becoming one to just such a degree and extent as his teachings are understood, accepted, and utilized. The Jews possessed the same spirit Jesus manifested, but it was not resurrected because they did not recognize its existence: it knocked at the door of their hearts but they did not respond. When you welcome the Christ principle, or spirit which dwells within your innermost being—the lamb crucified in your understanding—you will be your own savior; and a noble, pure life can only be found in this, the true way.

The three courts or experiences of the temple are entered by seeking understandingly for light. After the Outer and Middle, then the Inner Court—the Holy of Holies—where the true God is revealed, and man stands face to face with his own Divine Self. He will then understand the doctrine of Jesus, 'I and the Father are one.'"

Ques. "Do you discover evidence of the millennium in this crime-ridden, fraudulent world, at the present time?

Ans. "As previously stated, it has always existed and only awaits acceptance as a matter of individual experience. It must so come before it can embrace all humanity. I am living in it now. Are you there? If so, there are two persons at least, to welcome the reign of peace and harmony."

An elderly gentleman remarked: "You spoke of the illuminating power of the divine third person. What is your solution of the Trinity—the Godhead?

Ans. "The mysterious Trinity, three in one, has puzzled the mind for ages. It is accepted by some, and rejected by others as an absurd fallacy. The grand truth embodied in this old theological problem has preserved it amid the attacks of centuries. Its solution is found in man himself. We need not seek outside ourselves to find either God or Satan.

The Trinity is exemplified in Body, Soul, and Spirit. The body serves as a covering for the soul: the soul is the Spirit or Carnal Mind of Man; and, the Divine Ego, which has neither beginning nor end—being immortal—is the Spirit of God. Thus, there are two spirits in man—the finite spirit of the man, and the Infinite Spirit of God. The Divine Spirit, the Ego, can be born into the consciousness of the man while in the body, and the finite Carnal Mind then becomes one with, or, is lost in Infinite Mind. This experience constitutes the real *at-one-ment.*

Soul, Satan, Devil, the Spirit of Man, the Selfish Natural Man, the Carnal, or Mortal Mind, are synonymous terms. 'The Carnal Mind is

enmity against God, not being subject to the law of God, neither indeed can be;' and, 'The *soul* that sinneth *it* shall die' (every soul sins) to prepare the way for the second birth, which is as real, and as necessary to our growth and development as is the birth in the physical form.

There is conception, quickening, birth; but, instead of an infant of flesh, a spiritual child is brought forth. The one requires material, the other spiritual food. 'Quench not the Spirit. Listen to the still small voice.'

When this knowledge becomes general and men live in the Spirit, instead of in the mortal senses, children will come into the world in their spiritual and divine consciousness. They will grow up in the Spirit; and the time is coming, not far distant, when the interior life will so control the human organism as to throw off the grosser particles of its outer self and emerge full-fledged in the Spirit without passing through an unnatural death, as at present, and thus is the prophecy 'The last enemy to be overcome is death,' to be literally fulfilled."

Ques. "From a physician—a declared atheist: 'I confess, Possessor Olo, to being deeply interested in your interpretations. You bring these questions down to a scientific basis free from all cant and superstition; and place them beyond the whims, fancies and sentimentalism of a weak, ignorant humanity, full of opinions, beliefs, and error; and, also, outside the caprices of an imaginary being called God, who is controlled by the passions which actuate mortals. Under the substantial law of evolution there is a sure foundation to build on; and, therefore I see no good reason to doubt your statements. As the higher is evolved from the lower, and as man has by this process reached his present status, it follows that this law will, in due time, produce a more exalted race right here on Earth. I should much like to learn the process of experience through which Possessor Olo reached his conclusions.

Ans. "They came to me from the great permeating spirit of the universe, at a time of great doubt and perplexity with regard to the truth of many things which I had been taught. I was active in the New York Young Men's Christian Association, and in the Church of which I was a member; but still dissatisfied and unceasingly reaching out for more knowledge. At length it came with 'great awakening light,' and then I experienced the death of self and was resurrected in The Spirit. For days I seemed to skim above the earth, lifted by the power of the new-born Spirit. I can now say with Jesus, 'I am the resurrection and the life'—having found my everlasting inheritance. We are indeed 'joint heirs' with Jesus, the Christ, and no power in heaven or on earth can dispossess us, because it is the Truth of eternal law. The Christ-child is a part of our being: it is 'Immanuel, God with us.'"

"Why forever wandering
When heaven lies so near?"

Ques. "If this be true we have looked afar off for what is 'even at our doors.'"

Ans. "The world shined with clear light: * * * over them only was spread a heavy night.—Wis. of Sol. xvii: 20. (16v.) 'They were shut up in a prison without iron bars.'"

Man wanders in by-ways and through crooked paths vainly seeking for that which lies undeveloped within himself. He ignorantly worships an unknown God, whom I now declare unto him.

Ques. From Mrs. Whittemore: "We are told God is Love. How do you adapt this to your interpretations of Scripture?"

Ans. "God is Love: Love is God. It is a poor rule that will not work both ways. God is also a term used to define a Sovereign Ruler, supposed by professing Christians to be a personal being who made and rules the universe. This class consider Him the personification of goodness, justice, and love. He is to them just what their thought pictures Him as their highest ideal. To others, He is a tyrant and taskmaster for the same reason. 'The light shineth in the darkness (of the body) and the darkness comprehendeth it not;' but when the clouds of error break and are dispelled by the light, the controversy on this subject is ended. Ignorance cannot argue beyond its own destruction.

It matters very little what term be used to express the highest and best, so long as we agree on a word. Allah means this to the Mohammedan, Jehovah to the Jew; Buddah, God, the Almighty, the Creator, the Great Spirit, the Supreme Intelligence, etc., to others. These names, invented by men, may be supplanted by the words Love and Truth, which express the best in the highest sense.

God is also dual, embracing the male and female elements, the Father and Mother lost in androgynous oneness and expressed in The Truth represented as a Sun; which signifies light, wisdom, power, peace, harmony, inspiration, etc.

God, or The Truth, does not reveal himself all at once. In other words, the individual does not ripen and blossom into light until he passes through the changes which will take place under favorable conditions. He may hear the voice of God, but, being blind, cannot see Him; he may get a little light, and, not knowing there is a greater illumination in store for him, mistake the moon for the sun, in a spiritual sense. Many claim to be born of God, who are only quickened by the Spirit.

They who are truly 'born again' will never talk of going to heaven, for they will have found it, in all its fullness, within themselves. Neither will such be found in the attitude of supplication, or engaged in making long prayers to be heard of men: they will not harangue, implore and shout, although they will teach and explain to others *The Truth that is in them.* While in an infantile condition of experience, men may prattle, but they will be consistent with their state and knowledge. A monkey may imitate, a parrot may talk, but they who understand the language of

the Spirit will not be deceived by professors who do not possess, and he who possesses will not fear to speak that which he knows. Many also perceive the truth intellectually and not spiritually; but only the latter brings warmth, love, inspiration, and the new life. When 'The Spirit wakes to worship in its holy temple,' the intellect is sanctified to do its behests."

Ques. "How can the birth of the Spirit be hastened."

Ans. "*Believe* in its inherent possession, and the King of Glory will reveal himself to your understanding. Submit to the Divine Will, by relinquishing your own, and the 'lion and the lamb will lie down together in the Kingdom and a little child shall lead them.' The lion represents the animal nature, the Carnal mind, the soul condition. When offended it resents wrathfully, glares from the eyes in anger, seeks for revenge, etc. The lamb is the emblem of innocence, gentleness, and peace: it is the term used in Scripture, and elsewhere, to represent the Divine Mind of the spiritual inner man, who is called a spirit. When the latter, through love, subdues the lion nature the man yields to the guidance of the Spiritual child and dies to his old ideas. It is 'first the natural, then the spiritual.'"

In the words of the prophet, "Unto *us* a child is born: unto *us* a son is given; and the government shall be upon his shoulders*; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, and the Prince of Peace." (Isa. IX: 6.) This child will grow to maturity, develop all latent power, and reveal all truth; because it is in rapport with divine spiritual forces and one with them. At first, its gentle leadings will be hardly perceptible; but, the Spirit says: "Attend to my words; incline thine ear to my sayings; for, they are life unto them who hear, and health to all their flesh. Keep thy heart (the center of thy being) with all diligence, for *out of it* are the *issues of life.* My son attend unto my wisdom, and bow thine ear to my understanding."

Listen to the "still, small voice" of the Spirit: it is the call of thy Beloved who watches to hear thy welcoming desire, saying: "Come in thou blessed one and abide with me." Heed the voice, be guided by it, and the Spirit will sup with thee. In him you will become strong: "Ye shall run and not be weary; ye shall walk and not faint;" and "The angel of his presence will save you."

According to John 13: 12–13: He that is born not of blood but of God, hath power given unto him.

A child once born in the flesh cannot be unborn; neither can he who is born of the Spirit; but, "He that is born of the flesh *is flesh;* and he that is born of the Spirit *is Spirit.*"

After the second birth sin is impossible. 1 John III: 9 declares: "Whosoever is born of God doth not commit sin * * * and he *cannot*

* Christ, being the head of the house, the government is, eventually, to be transferred from the authority of the outer to the inner man's head, and this is to be when the spiritual child is born and Christ—the Divine Mind—reigns upon man's shoulders.

sin because he is born of God." v: 4: "Whatsoever is born of God overcometh the world." Gal., 4:29: "But he that is born after the flesh persecuteth him that is born of the Spirit." 1 John III: 8–10 says emphatically: "He that committeth sin is of the devil: whosoever doeth not righteousness (who is not consciously free from sin) is not of God, neither is he that loveth not his brother."

"Verily, verily, I say unto you, everyone that committeth sin is the bond servant of sin; and the bond servant abideth not in the house (of man) forever; the son abideth forever. If, therefore, the son shall make you free, ye shall be free indeed."—John VIII: 34 to 37.

Solomon's temple with its three courts, its ceremonies, its beauty and grandeur, whether ever erected or not, typified man. Moses, looking into the promised land, personated the experience of the Middle Court. Jesus realized his inheritance, entered the Inner Court, and possessed the "Land flowing with milk and honey:" he stood on earth a true man—the noblest work of God.

Hebrews III: 3–4 says: "For this *man* (Jesus) was accounted worthy of more glory than Moses, inasmuch as he (the Inner man) who hath builded the house hath more honor than the house." Moses represented the outer man—the house in which God—the Inner Man—dwells.

"For every (physical) house is builded by some man; but, he that builds all things is God," (Spirit.)

Through man is the foundation of the physical house laid; but, the Spirit is the builder.

Ques. "Do you find many professing Christians in the Inner Court?"

Ans. "I do not find the same understanding, because the church does not thus interpret the teachings of the Christ; therefore, her followers fail to reach "the full stature of the perfect man in him. I, myself, passed through three distinct spiritual changes. First, conversion—I then united with the Presbyterian church. Unfolding into the Middle Court condition, my church co-workers failed to understand my position; and, when I walked in the light of the Inner Court and stood face to face with God I was obliged to withdraw from the church, there being little or no sympathy or fellowship there for me. I am not a professor of religion, but a *possessor* of The Truth.

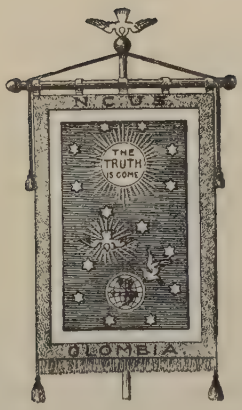
It is henceforth my endeavor to impart to the world and 'the church' the glorious truth I have discovered through a personal experience. In this effort I have attempted to convey through object lessons and parables that which is obscure to many. "Spiritual truth must be spiritually discerned;" and the inner consciousness needs to be awakened from the sleep of Lethe to assimilate food.

For this purpose, and to invite inquiry into the truths it represents, THE NEW COLUMBIA UNITED STATE OF THE WORLD COMMONWEALTH AND UNIVERSITY was formulated in New York City in 1879, the Flag and Banner of which you see before you. In another emblem these are draped

before a globe upon which Olombia stands after her spiritual birth, draped in a new costume, and presenting the Banner of Truth and the Olive Branch to the nation and the world.

As the hour is late I will not further enumerate details; but, in considering these matters, I would impress upon your minds the words of Parke Godwin, with which you may be familiar: 'Some truth has come a long time ago: it is still coming and will continue to come in broader and rosier flashes in the near future; but not to him who, ostrich-like, hides his head in the sand and muffles his ears to any of its illuminations.'"

With the OLOMBIA benediction, and the hope that all might meet again, the meeting was then brought to a close.



CHAPTER VI.

"Oh, I would take thee, dear Humanity,
And set thee face to face with perfect Love.
She is thy mother, Love and wisdom met
United by Eternal Power. The worlds
Sprang forth from chaos; and the Love which brought
Them into being doth sustain them still.
The monad and the angel rest alike
Within its all embracing arms; and life,
And death, with all that makes our mortal state,
Are cradled at the footstool of this power.
Then, sweet Humanity, thou favored child
Of God, look up! An everlasting chain
Doth bind thee to the mighty heart of all.
Love and labor never can be lost. He who
Created, shall through love perfect and save."

As the audience dispersed, boat after boat full of passengers pushed away from the island, skimmed over the lake, and soon disappeared. The sojourners at Hess Camp prepared to amuse themselves during the remainder of the day in reading, rowing, lounging about, etc.; while our party retired to the much appreciated Olombia Camp to luxuriate in hammocks, books and quietness.

Toward evening Mrs. Whittemore and myself, Bible in hand, sought a favorite seat cut by nature's chisel in a rock on Sunset Point. The rays of the setting sun shone through intervening foliage, bringing out the brilliant coloring of every leaf and flower. A shining track gleamed across the lake, minnows sported in the limpid waters and a slender white ferret wandered in and out among the rocks along shore without fear of molestation.

As I lifted my eyes to the mountain horizon and, with the landscape, caught the last tranquil kiss of Old Sol's beams as he sank to visit and bless other lands, the scene no longer presented a picture of quiescent nature, but a moving panorama of animated life upheld and supported by the sustaining arms of the bountiful Father and Mother—God—who, together as one, tenderly supply the wants of each living thing, and stimulate and lovingly encourage it to unfold and develop to the extent of its capacity.

The very flowers nodded to me in recognition of this truth, and smiled in beautiful luxuriance: the twittering birds, making ready to fold their tiny heads beneath their wings in rounded nests hid in the foliage, chirped in happiness because of it; and a specially sweet, mellow note of praise from some unrecognized bird came ever and anon, from among an adjacent aspen's quivering leaves.

"How perfectly lovely it all is," said my companion.

"Yes," I responded, "And what joy it is to live! What rapture to be parts of the grand whole, heirs of the universe and capable of observing intelligently the wonderful works of nature; where sun, moon, star, animal, bud, leaf, blossom, drop, atom—each and everything, with the exception of man himself, has a place provided for its special existence and abode *'without money and without price.'*"

"Do you really think man could live on earth with as little care as birds and fishes?"

"Why not? Are not all his necessities provided for in the same way and by the same power? Surely, the hand that fashioned can care for and complete the being it creates. We can rest assured, the child so wonderfully brought forth is not abandoned, either at the birth or death of the physical body: the same wisdom that sent it hither provides for its growth, welfare, sustenance, happiness and unfolding during its earthly pilgrimage. The earth provides as lavishly for the child as the ocean furnishes water for the finny tribes; and if any individual fails to possess these blessings, it is because of being robbed of his inheritance by his own kind; while misconceptions blind his eyes to The Truth which is in him, and he is snared into the false, iniquitous system of competition which Mammon's dupes established for the purpose of leading him astray. In the words of Shakesphere: 'When we are born we cry that we are come to this great stage of fools.'"

"Well, I never looked at the matter in this light, and yet"—thoughtfully—"it is certainly quite true. This dispensation of monied competition is the "Fool's Paradise" in which he sinks all the nobility of his nature; because the getting and hoarding of wealth is an ignoble calling which possesses no elevating tendencies; but, simply stimulates penuriousness and all the train of evils which emanate from selfishness. In coming into this world, the babe becomes a fool like his fathers: he enters Mammon's kingdom; which, after all, means to most persons abject slavery and a 'hand to mouth' existence."

"Quite true. He enters this earthly sphere in utter helplessness and in total ignorance of past, present or future: he finds closed every avenue of escape from the meshes of the spider's web which competition weaves about all his interests, and he is forced to accept existence subject to the pressure of a continual scramble for tribute money to satisfy the rapacious demands of the master into whose unrighteous kingdom his little boat of fate drifted him. The Scriptures tell us: 'They served their idols which were a snare unto them;' and King David prays: 'Keep me from the snares they have laid for me.'"

"And yet," said Mrs. Whittemore, "Even under these hampering conditions what revelations remain in store for the babe: what rapid growth! What marvelous changes in growth, intellect and experience."

"Very true, but the changes take place because the great God works

within to unfold, notwithstanding Mammon labors industriously to suppress and hinder progress without. Were it not for this outer working of the Adversary the Maker would perfect his creature, and a harmonized humanity would soon replace the discordant, selfish, grasping race which now peoples the earth."

"I perceive your thought. What indeed might not humanity become if relieved from Mammon's yoke?"

"It doth not yet appear what we shall be," I answered, "But we are to be like Jesus Christ. Undoubtedly, an expansion of mind would follow freedom from the enslaver; and I believe this growth of mind takes place, in many instances, after the individual is set free by death. If the acquisition of knowledge continues beyond the grave—and undoubtedly life goes on without a break in a new sphere of existence—what may not the I AM become in thousands or even hundreds of years? Future growth can be gauged only by the progress made during this mundane career and it is never to be imagined that a stationary point of attainment is reached in the short, unfavorably conditioned sojourn on this planet where the most prolonged life and favored intellect are limited by the narrow circle of a century. Like the renowned Newton, the wisest can but realize that only a few grains have been gathered from the infinite ocean of wisdom, when an eternity is not too long to investigate its mysteries and acquire its knowledge; for the absorption of which, and for complete and perfect development, it may be necessary to pass through all the different phases of existence; and the more wisdom one derives from experience, the more comprehensive becomes the mind, the more influential the presence, the more potential the individuality.

Mrs. Whittemore: "Suppose the child were left to grow in accordance with the provisions of nature, and untrammeled by the dogmas, errors and educational influences of the past; free from the unjust laws, absurd business and social customs and duties of the period; and like the trees, birds and flowers, to unfold the petals of the mind by the same beneficent laws, what think you, would be the result?"

"At all events he would know nothing of creeds, sects or competitive strife: the law of evolution would enable him to increase in understanding; his innate aspirations would look and long for knowledge of the power evidenced in the vast universe, and manifested in his own intricate mechanism: his ever growing intelligence, his necessities and social instincts would influence him to act for the common welfare; particularly so, were he left to 'work out his own salvation,' instead of being misdirected and persistently led, by way of crooked paths, into the slough of evil in which the world to-day struggles desperately, enslaved by custom and education. 'One man considers it a sin to eat or pray sitting; another must pray facing the East; while others bow the head, kneel or fall prostrate on the face: the Jew would suffer tortures rather than break the rules of his Sabbath: the Hindoo places supreme confidence in the pronouncing of the

name of his God—Aum; the Persian would suffocate before he would consent to blow the fire with his breath; the partisans of Ali and Omar both bathe the head and arms to wash away their sins, but dispute over the question of beginning at the elbow or the finger-tips': in other countries fish is admitted on certain days as an article of diet, while meat is excluded; touching the face with holy water, outlining the form of the cross on brow and chest, and partaking of bread and wine are thought essential to some; while others debate over the rites of baptism and the forms and ceremonies of their worship; but, outside and far away from all these self-imposed customs, duties and notions, universal law presides over man's destinies, no matter what views he holds, or whether he be immersed, sprinkled or not baptised at all; or how far he may fall from grace in losing the simple knowledge of being supported in "The Infinite" space, in an immortal existence, by immutable law."

"You imply that "The Infinite" refers to space?"

"I think it embraces all things in space as well."

"The idea is vast! Overwhelming! Man in comparison is so puny! Do you know, I sometimes think I shall one day wink out like a candle, and vanish into the oblivion from whence I came. Coming we come, going we go, and this is all we know about it."

"But, if you emerged from the darkness of oblivion, you must have existed somewhere prior to birth; you only clothed yourself in the flesh in order to enter Earth life; and that attire will be cast aside, "Like a garment that is moth eaten" when it is worn out."

"I find it a difficult problem to comprehend. All you say may be strictly true, but how can we know the reality of a future existence? Where is the evidence? Where is the Infinite God?"

"Can you not realize that you and I are already in the eternal life? That we have ever been, and always will be enfolded in the Infinite arms of God? Sitting here by the lakeside we are part of all, and exist by law unalterable and steadfast. God—Spirit—is represented in all, and is all; He is the life of all things, and He is our imperishable person-ality. For years my own ideas of the future life were exceedingly vague. I supposed there would be, in some way, a mysterious separation of the body and an ethereal something called the soul; which latter, without definite form—but with a harp—was to be transported for eternity to an incomprehensible somewhere—though in truth all was shadow and uncertainty. They who had walked with me in the enthusiasm of life were striken and torn away by an unseen hand; and, standing by their inanimate clay, there was nothing to indicate an existence elsewhere. My visionary idea of the future was then grasped with a heart so full of grief, uncertainty and fear that hope could find no footing and my mind wandered about in gloomy despair for light. O, to lift the veil but for one moment! But cold death, mute and motionless, seemed the limit beyond which none could pierce to unravel the mystery.

Now, light gleams through the portals! A shining pathway bridges the awful Styx and I know that our bodies 'so fearfully and wonderfully made' are not fashioned for a day. We shall find ourselves with face, hands, feet and bodily organs beyond the tomb, only these will be adapted to a more exalted stage of existence. We shall still taste, feel, hear, walk and talk. It is my spirit that does all these things now. My body is only an instrument in which I manifest myself to material eyes. When I—the spirit—vacate it, its eyes will not see, for myself will not be within to look out of its windows: for the same reason it will neither hear, speak or move; while I shall have joined the hosts of invisible intelligences around us everywhere; though, if you look for them with carnal eyes you cannot see them, for 'spiritual things are spiritually discerned,'—that is, the eyes of the inner, spiritual man must be sufficiently open or awake to percieve them. 'If you listen with sensual ears you cannot hear them, though they are everywhere, above us, on the right hand and on the left. Identified with the substance of all things they cannot be separated from it. If they be good they influence men to sanctify and purify their hearts'; if ignorant and depraved they lead them astray."

"Are you then a believer in Spiritualism?"

"My object is not to direct the mind to spiritualism, but to the individual spirit. There is a vast difference between spiritualism and the interior spiritual life. The one is exterior—the other interior. The tendency of the Spiritualist is to be drawn away from himself to be guided and controlled by other intelligences; and he looks outside for instruction and encouragement, just as the religionist looks to a power outside himself. As like draws like, he is, if debased, surrounded by influences which harmonize with his mind and act as a power to drag him down still lower. Unless a strong desire for a higher life prevail to enable him to break away from this environment, spiritualism tends to suppress and degrade rather than to aid his development; while the man who abides in his own inner spiritual nature withdraws from all exterior magnets to concentrate his forces within himself; and, thus seeking the Fountain of Life from whence must come for him growth, unfolding, light, wisdom, strength and knowledge, he grows strong as an individual; for he himself, is the only fountain of living water from which he can drink to satisfy his spiritual thirst. If he strikes the rock as Moses did, the waters will break forth in the desert of his own mind to supply his spiritual needs.

"Thine own self is the stream for thee to make ablutions in."

Spiritualism is a dangerous force to deal with unless one enters upon its investigation with pure, unselfish motives, and an understanding of its dangers. They who investigate its manifestations thus fortified need not fear, and it may be found a stepping-stone to lead out of the ruts of a false education into a higher light beyond it.

Mrs. Whittemore: "I have a friend who solemnly declares he sees and converses with spirits; but it is difficult to believe it."

"It is not easy to grasp the realities of another's experience; but if angels, or disembodied spirits appeared to men in Bible times, I can conceive of no reason why they may not also appear now. If the minds of men ever opened to discern spiritual things and peer into the Seventh Heaven, the eyes may now perceive heavenly things ; if Jesus and his disciples healed the sick, cast out devils, restored sight to the blind and made the lame walk, the same power exists forever, and only needs to be discovered, or, rather, recovered; for the laws of the universe are 'without variableness or shadow of turning.'

Nor is it necessary to look back to men of past ages for guidance; because we can each have our own inspirations by seeking understandingly for light. 'Abraham saw no fairer stars than those that burn for thee and me.'"

"The Christian religion, in its essence, is as good as anything can be, and it is an anchor for the mind. Do you not think so?"

"The essence of religion is "The All Good" but it did not originate with any individual because it is eternal: it emanates from within—from the Kingdom of God—the inner man." St. Augustine said: 'What is called the Christian religion existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh; from which time The Truth, which existed already, began to be called Christian.

The 'religions' of men are based on ignorance, and not on experience, and knowledge of God. The Truth which actuated Jesus, Buddah, and others, is quite another thing. The innate Spirit of Truth works through the desire of man to unfold and perfect himself. Exterior religion has no more to do with his moral worth than the goblet, which may hold either poison or nourishment, has to do with quenching his thirst."

> "Let us speak plain; there is more force in names
> Than most men dream of; and a lie may keep
> Its throne a whole age longer, if it skulk
> Behind the shield of some fair seeming name.
> Let us call tyrants *Tyrants*, and maintain
> That freedom only comes by grace of God.
> And all that comes not by His grace must fall;
> For men in earnest have no time to waste
> In patching fig-leaves for the naked truth.

"I acknowledge the perversion of Truth in the church," said Mrs. Whittemore, "but confess to a feeling of reverence for the Christian religion; at the same time, I have always been more or less troubled with doubts and fears in regard to it."

"I can perceive no harm in that attitude of mind. Why should you not heed that 'still small voice' and listen to its admonitions? Surely, our reverence for anything should not stand in the way of honest criticism and doubt, or protect it from the probing instruments of scrutiny which can never harm it, weaken its foundation, or strip it of its priceless value, if it be true: if it be false, though the loss of it wound deeply, and cast us

adrift on the sea of research to find a more reliable anchor, it were better so than to remain blindly dependent upon that which will prove a leaky, counterfeit craft at last; while we, relying on it, miss the true, staunch, trusty vessel which will moor its passengers in the safe harbor of redemption.

Doubt is the faithful voice of Truth which warns of danger and error, saying, 'There are pitfalls! Seek diligently to discover them! and safety depends on heeding the admonition. Then,

"If some hollow creed you doubt,
Though the whole world rage and shout,
Doubt it!"

until it is sifted, looked at from all sides, and proved to be 'Truth undefiled and that fadeth not away.' Solomon says: "It is the honor of kings (men) to search out a matter."

Multitudes of naturally good people are creedists; but they would be righteous without their self-espoused faith in a belief which does not belong to them any more than the carriage belongs to the horse; and it is an attachment which blinds the eyes to great illuminating light beyond it—*the truths of the teacher of Nazareth.*"

"Yes, I comprehend your meaning: the church of God is within, and that of man is without: the one corresponds with the outer man, including all his imperfections; the other with the inner man who is Christ, the Lord. We must get beyond the church of man to find Christ; whom I have always believed, rather vaguely it is true, came to save the world from sin.

"Many persons cherish the same faith. They do so because his coming does save the world provided he is accepted as a Savior. But, I would ask, where is the evidence of the spirit Jesus, the Christ, left among men, and when will it prevail? Nearly nineteen hundred years have elapsed since, it is said, he purchased redemption for us, and still only a few, comparatively, call themselves saved; and these would have no knowledge of either Jesus or the Bible, had not circumstances thrown a knowledge of them in their way."

"And why! O why is it so? Why is humanity not saved?"

"The solution of the problem is plain when looked at from the true standpoint. It is the love of money which is the root of *all* evil, and we are commanded to lay the ax at the root of the evil, competitive tree that all its iniquity may be destroyed with it."

"If it is the love of money that causes all the evil which afflicts the world, why not destroy that love?"

"The only way to annihilate the love of it is to abolish the source from whence it springs; and if, as the Scriptures declare, the love of money is the root of all evil, the sooner that poisonous Upas Tree is torn up root and branch the better it will be for the race.

The scramble for bread and life's necessities, which compel the multitudes to delve and toil daily from daylight to dark, with no time for aught

else, preclude the majority from the possibility of realizing the higher spiritual life within their reach could they but open their blind eyes to see, and unstop their dulled senses to receive divine illumination."

"Surely the Christian world must realize all these things," my companion said earnestly, "and, although failing to discover the remedy, it certainly cannot deny the facts."

"The church should know the truth but it is blinded by Mammon's glitter. Many profess Christianity, but they who possess and live in the spiritual side of being are few indeed. Profession is not possession. They whose spiritual sight is open, do see and understand that the iniquity of traffic is accountable for the deplorable state of the world to-day, because it forces the race into the service of Mammon; and Christ is forsaken and denied in order to serve this god of the heathen nations given over to competition."

Mrs. Whittemore shook her shapely head and said sadly, "It is indeed a wicked world full of malice, envy, covetousness, jealously, monopoly, trusts, corners, fraud, licentiousness, prostitution, censure, hate, revenge, cruelty and injustice."

"Which," I added, "Will never be supplanted by unselfishness, love, charity, forgiveness, truth, generosity, fair-dealing, self-denial, and purity, until the 'Golden Calf' of Mammon (money) ceases to be an object of worship; until the dragon Greed dies for lack of that nourishment and encouragement from mankind which is needful for its existence; until man knows himself to be of divine origin—an emanation from Deity; and, rooting from his mind, and forever forgetting what he has been taught about total depravity and original sin, stands up within himself in the conscious likeness of the Father—his source—realizing, that being a child of God, he is a part of God, *and is God.* Does not the parent reproduce, personate and perpetuate himself in his offspring? Man will then have a knowledge of his heirship to eternal life, health, strength, and happiness, here and now.

"You are casting more than a doubt upon the old doctrine of total depravity and original sin," said Mrs. Whittemore, while two great, questioning eyes looked steadily into mine, as I turned my head saying gently: "I honestly believe that the pernicious, God-dishonoring doctrine of "No good thing being in us,"—when Jesus declared that the Kingdom of God is within us—has developed the evil side of humanity and brought forth all manner of uncleanness. What else could be the fruit of a race taught to be totally depraved in its own estimation?

Theology has woven an exterior garment for the human form—a pall to shut the eyes from the light, and a hood to deaden the ears from hearing and understanding: it has chained the mind down to creeds and senseless dogmas; but, when a ray of light pierces externals, the sparkling jewel, the immortal spirit will reveal itself; and Truth will be established on His throne, because of being recognized in His Holy Temple.

The promise is: "To him that overcometh shall be granted to sit with me in my throne." When this privilege is granted, is it an assumption to claim the position? The Divine Spirit, however, cannot claim its throne until it is excavated, or, rather, until it casts off the error accumulated through ages of false education; but, even now the chains are broken, the light is come, and humanity is lifting its head above degradation and total depravity, never again to be stifled by principalities and powers of darkness."

It is said, 'Were it not for Christianity we would still be barbarians!'

The question at once arises: How much better than barbarians are we now?

Before answering, take a contemplative view of the shocking state of the world at the present time: study the prevailing deceptions, frauds, and injustice, from which none high, low, rich, or poor are exempt, and from which the greatest dangers arise and threaten all. '*By their fruits ye shall know them.*'

Think of thirty thousand women in the one city of New York, working from twelve to fourteen hours a day for thirty cents; then, of those who, robbing them of their just dues, draw their silken skirts from contamination by them and their misguided sisters who have fallen still lower in the awful struggle for bread!

Think of the wanton cruelty of vivisection which is practiced to a sickening extent if reports are true. What possible good could result from dropping scores of dogs from a height down on iron bars in order to note the effect of different forms of injury to the spine and bones; and what possible satisfaction can there be in twisting a poor dog's front leg over its back and keeping it in that agonizing position, encased in a plaster jacket and tied down head and hind feet, for over three months before putting it out of its misery? These are only two out of many barbarities practiced under the guise of this form of so-called scientific study.

Think of licensing brothels and carrying on an extensive, organized trade in supplying these markets for the sale of innocence; and, consider the injustice, misery, crime, despair, horror, disease and death connected with it. There are worse savages in civilization than amongst human flesh-eating barbarians!

'In London, and in other large cities,' says a recent report, 'Hundreds of thousands of paupers fill the alms-houses; criminals swarm in dens, slums and thoroughfares; and millions manage, by the most rigid economy, to eke out a bare existence in cellars and garrets. In the metropolis of England alone, two hundred and fifty thousand sewing women earn one dollar and fifty cents a week, and eighty thousand are driven, by sheer necessity, to prostitution. What could be more appalling?'

Read the 'Bitter Cry of Outcast London.' Are not the myriads there described barbarians? If so, why are they allowed to live such degraded,

poverty-stricken, immoral, miserable, filthy lives, in the very heart of what passes for civilization and Christianity?

Think of civilization strangling people to death on the gallows because of their having been unfortunate in the inheritance of prenatal tendencies and weaknesses of character—which of themselves bring continual punishment—instead of sorrounding them with transformatory influences, opportunities for better development, and providing a way for them to earn their bread without being driven to crime in the desperation of the competitive struggle to maintain life in the flesh. Take a survey of the situation from their standpoint and ask: 'Do we, anti-barbarians, follow the Golden Rule in dealing with their loveless lives, their misfortunes, frailties, and mistakes?'

Many of these luckless beings—the fruit of the Mammon Money Tree—are no more responsible for their crimes than the gorilla, or the wild beast of the jungle is accountable for savage rapacity; and they who torture and maltreat such irresponsible beings are simply unreasoning barbarians. To burn or skin a negro alive for following out his brutal instincts only adds horror to horror, while revenge is the panacea of the savage."

"And fighting armies of men belong to the same class," said Mrs. Whittemore.

"Certainly. Think of the people of one nation butchering one another in the Nineteenth Century because one half determined to hold another nation in bondage; and, this war not really, after all, to liberate the slave but to prevent secession.

Think of clergymen upholding slavery by quoting Scripture, and both sides of the conflict praying to God for victory over their fellows. Of what avail are such petitions? And, what a burlesque on Christianity and civilization!

Think of the monopolies, speculation, selfishness, dishonesty, and crime of the darkened minds who are in power (Egyptians), and the slavery and oppression practiced on God's poor—the Hebrew children.

Isn't 'something rotten in the State of Denmark?' Would the tree of righteousness Jesus planted bear such fruit? I recently overheard the following questions propounded in a public debate: 'Is it the influence of the church, or, is it the *increase of knowledge and the law of evolution* which have raised the intelligence of the people to even its present standard of development? - (Where the church has most power there is found the greatest poverty and degradation.) Is it the murder of a lovable, innocent man? Will cruelty save the world? Will God command, 'Thou shalt do no murder,' and then save the world by the decree that the command be broken? Or, was the death of Jesus devised by the Jewish Church of that period in the same spirit in which, for hundreds of years, the Catholic and Protestant religionists tortured and slew each other by thousands because of a difference of opinion? Was it not the same spirit among the Puritans that slaughtered many innocent people for so-called witchcraft? It was the

people, then, who arose in their might to demand a cessation of cruel oppression and murder. The church has always continued her tyranny and persecution until outside public opinion denounced her acts.'

How could such fiendishness have grown out of the Sermon on the Mount, or the Lord's Prayer, if the lesson of the Christ to 'Love thy neighbor as thyself' had been understood and applied? Had the saying of the Divine teacher been comprehended, men would not have dared to commit such deeds, for they would have foreseen the dire consequences of retribution which would inevitably follow such acts; and, furthermore, there could have been no desire to judge, condemn, persecute and destroy one another. They were commanded to love, cherish, and forgive offenses though committed seventy times seven, or indefinitely.

It can only be said that men became fanatical defenders of their own man-made creeds which Jesus never taught; he simply went about doing good, healing the sick, comforting the sorrowful, and teaching the priest-ridden people where to look for the Kingdom of Heaven in which they might find rest. It is quite certain that human laws and religions have brought neither love, harmony, nor even a desirable civilization to the world, as present discordant conditions testify. The blackened page of history declares that he who dared announce an idea which conflicted with the ecclesiastical dictum, or with fossilized currents of thought, was not only received with scorn and derision, but was made to suffer for the earnest and unselfish effort he made to impart his light unto others whose malignity in return knew no bounds, justice, or mercy.

Arraigned at the bar of ignorance and prejudice, sentence was passed and he was deprived of liberty, tortured with cruel instruments, burned at the stake, torn limb from limb, beheaded, reviled with tongue and beaten with many stripes; and, in the case of Jesus, nailed to the cross and consigned, with the Truth he brought, to the *injustice of misinterpretation* until faithful old Father Time shall have developed the latent powers of the people to comprehend the truth taught by the man whose only fault was that of being in advance of the times in which he lived.

The same barbarous spirit prevails to-day. Christian countries have proven the most inhuman, vindictive, selfish and tyrannical.

Russia's infamous cruelties inflicted upon her brave political offenders, as well as upon the wretched beings who figure as her criminal classes, belong to this category; and her prevailing religion is that of the Greek church—one of the great branches of so-called Christianity.

England's brutal treatment of the Irish, the abject impoverishment of her own people, and her raids against China, India, New Zealand, Egypt, Zulu Land, the Crimea, etc., can only be classed under the head of savage barbarism. During Queen Victoria's reign, Great Britain has engaged in no less than twelve marauding wars. I have here, an address by John Bright and, with your permission, will read it aloud."

"Pray do, I shall be interested in a speech emanating from that able statesman."

"Very well. He says: 'I declare with great regret, but I believe it to be true, that there is no class of men in the country who have so many sons in the army and navy, as the clergy of the Church of England. * * * We have had three wars with China. * * * I am shocked to think of the *brutal cruelty* with which we have treated that people who, as far as Europe is concerned, are the most peaceable in the whole world. * * * The beginning of these wars was opium—compelling the Chinese to admit a drug which they thought hurtful to their nation, and which they had a right, as every nation has to exclude. We forced it upon them.

"The next war with the Chinese arose out of a lie of the most notorious character as to the registering and ownership of a vessel which the Chinese had taken, and which they said was a Chinese vessel.

"Then we had the Zulu war, which destroyed to a large extent the Zulu nation and brought confusion into South Africa. Then we had a Scinde war, and two Afghan wars, and there was not a particle of justification for any of them, in one of which a whole English army was destroyed; and it has been stated that in the course of that war not less than 60,000 camels perished. You may imagine if the camels suffered so much that the population, whether Afghan or Indian, engaged in it, must have suffered enormously.

"Then we have had, I think, three Burmese wars. The second of them, I recollect, was got up on a pretence absolutely fraudulent and scandalous. * * * Then we come to the Crimean war, which has been really the big war of our time. It did not last long, but as to severity and cruelty caused by it no man has been able to make any accurate computation. * * * I believe that Mr. Kingslake, in his 'History of the Crimean War,' estimated that over one million lives were lost. One million lives! Why, one million lives would include all the men there are in London. That is the number that was sacrificed in the Crimean war, and for what? Nothing whatever. We spent eighty millions of money and lost 400,000 lives in that war, the French lost as many more, the Sardinians lost a good many, the Turks lost a number that could not be counted, and the Russians lost by hundreds of thousands. Since then we have had what are called Military operations in Egypt: the name 'war' was avoided because there was no declaration of war. That war was made in a country with which we were ostensibly at peace. * * * Then there was the war in Soudan, in which I am sorry to say 50,000 of the inhabitants of that country were killed, etc."

A recent editorial in a London daily adds: "In Europe, the horrible spectacle of upwards of fourteen million men drilled, armed with the most diabolical weapons of destruction, and ready to fly at one another like infuriated demons, confronts the world to-day; consuming like a moth the products of the earth without producing anything but death and desolation.

The boasted Fatherland grinds its people into the dust of penury and the proletariat fly by thousands to other lands to avoid the Army blood-tax: the French Republic labors and struggles under its internal dissentions and threatened outbreaks; the rulers of Russia, Prussia, Italy and Spain are truly in a pitiable plight; and their peasantry are starved and miserable.

These conditions are the outgrowth of the infernal laws, systems, customs, policies and money competition of the Nineteenth Century.

'We punish for murders and massacres among private persons,' wrote Seneca, 'what do we respecting wars and the glorious crime of murdering whole nations? Here avarice and cruelty know no bounds; *barbarities* are authorized by decrees of the Senate and the votes of the people; and enormities forbidden to private persons are ordered and sanctioned by legislators. Things which if men had done in their private capacity they would have paid for with their lives, the very same things we extol to the skies when they do them with their regimentals on their backs.'

The earth of to-day is overrun with barbarians who overcome one another without any sense of justice or right, other than that of superior might and numbers and settle their disputes by warfare after the manner of savages.

Perhaps future historical records will recount the present butcheries, hangings, burnings, electrocutions, evictions and imprisonment of men by men, as the fiendish customs of the savages of that period.

Wars and murderous conflicts still rankle in our midst; and the red, murky clouds of discord gather over our heads to break, perhaps shortly, in riot, revolution and Anarchy.

These raging forces can be stayed only by the illuminating power of The Truth that shines for all who will perceive and rejoice in its beams of glorious promise. In the light of a higher understanding, the Olombia Peace Flag will be welcomed and enshrined within the hearts of nations to federate the race. It's welcoming will mean no more blood-shed: no more warring of brother against brother; no more cause for crime, misery, starvation, injustice and sin; but hand will clasp hand across the bloody chasm of the past—the gulf of warfare, disruption, jealousy and selfishness, caused by competitive conditions, and we shall arise in wisdom and in Love Divine.

'The good time coming, when man and man shall brothers be,' is here to-day: but, as in the time of Jesus, the people hold it back and fight it off in unbelief whenever an advanced mind, born for the purpose, endeavors to establish it. Instead of upholding his hands and giving him the co-operation and sympathy which he requires to carry the burden of an Atlas against all the powers which assail his brave effort, he is misrepresented, ridiculed and maligned. Yea, Truth faileth, says Isaiah 59:16, and he that departeth from evil is accounted mad.

"The man is thought a knave or fool—
A bigot plotting crime,
Who, for the advancement of his race
Is wiser than his time.
For him the hemlock shall distill,
For him the ax be bared;
For him the gibbet shall be built;
For him the stake prepared,
Him shall the scorn and hate of men
Pursue with deadly aim;
And malice, envy, hate and lies
Shall desecrate his name;
But Truth shall conquer at the last,
For round and round we run:—
Ever the Truth comes uppermost
And ever is justice done."

Alas, poor humanity! Just as all progress has been made in the past, it seems that it must come to the world at large through pain and conflict: step by step it must secure a foothold until it forces itself into acceptance.

It has been truly said: 'Some one has ever had to bear the brunt of opposition and become the pioneer to clear away the brambles, and be torn by the thorns of that compound of ignorance and intolerance—Public Opinion—which vindictively assails anyone who is wiser than his time.'

Such weary, solitary, unloved ones suffer vicariously for the sins and shortcomings of others; but, for comfort, they can reflect upon the fact that the world will be better for their having lived."

"I was much interested in the sermon this morning," said Mrs. Whittemore, "but I cannot altogether adapt Possessor Olo's ideas to my understanding. I somehow feel, however, that what he said is true, and desire to follow the thread of the tangled skein of life still further, as I believe it is only my own dullness of comprehension which is at fault."

"I am pleased to hear you say so, because the remark reveals a teachable, receptive state of mind, which is sure to be enlightened in due time."

"I desire to know the Truth, and nothing but the Truth!"

"That is the point to be maintained! Sift, sift, sift! Until the chaff is winnowed, leaving pure and invulnerable Truth for your acceptance.

Man often yearns to plant his feet upon the Rock of Truth, that he may face a world of conflicting opinions with the courage such a position would ensure: but blindly groping in the wrong direction he fails to find or even recognize it when it is presented; and, unless he reads the Scriptures with the understanding opened to perceive the spirit of the words, instead of the letters themselves, he soon becomes mystified by seeming contradictions and absurdities.

For my own part, the religion of my fathers failed to satisfy; it appeared to be full of unfathomable mysteries and unreconcilable inconsistencies. The character of the Father, as exhibited in the Old Testament, could not be made to harmonize with that of the Son in the New: a cruel, vindictive, jealous, changeable being only to be feared in the one; while in the other

He is filled with love and forgiveness, although reviled, persecuted and denied.

Then again the life of Jesus was discovered to be very similar to that of Buddah, Christna and others who are said to have been miraculously born ages before his advent; and the cross figured as a religious symbol among ancient worshippers thousands of years before the establishment of Christianity.

Kersey Graves tells us in his "Sixteen Crucified Saviors of the World," that Christna Zeus of India, whose history is principally contained in the Hindoo Bible, Bhagavat Gita, believed to be divinely inspired six thousand years ago, like Jesus, was born of a Virgin, chose twelve disciples, spent his time in working miracles, resuscitating the dead, healing the sick, restoring the deaf, dumb and blind and proclaiming his divine mission to redeem mankind from sin and death.

'When he preached he often spoke from a mount; he also spoke in parables; on one occasion when he entered Mathura, (as Christ entered Jerusalem) the people strewed branches before him; on another occasion two women anointed him with oil.

'He was nailed to the cross and his second advent is still anticipated by the Hindoos.

'At Mathura is a rock temple in the *form of a cross*, which is admitted by all beholders as presenting the proof of extreme antiquity; and inside this temple stands a statue of Christna cut in the same rock and constituting a part of the temple.'

The precepts of Jesus are also duplicated in ancient Bibles. For instance: The Golden Rule, which I thought originated with Jesus of Nazareth, is found to have been recorded as the saying of others, ages before he was born.

Confucius said of perfect virtue: 'It is, when you go abroad, to behave to everyone as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice; *not to do to others as you would not wish done to yourself.*'

Buddah said: 'A man who foolishly does me wrong, or regards me as being or doing wrong, I will return to him the protection of my ungrudging love; the more evil goes from him, the more good shall go from me.'

Hillel (B. C.) said: 'What is hateful unto thee, thou shalt not do unto others: the rule comprises the whole law.' (Matt. 22:36.) A lawyer once asked Jesus 'Which is the great commandment in this law?' Jesus answered: 'Thou shalt *love* the Lord thy God, with all thine heart, and with all thy soul, and with all thy mind; * * * and thou shalt *love* thy neighbor as thyself; *on these two commandments hangs all the law.*'

An engraving of Abraham sending Hagar and Ishmael into the wilderness at the command of God adorned my chamber walls when I was a child. Being familiar with the Bible story I frequently studied it,

looked at its incidents from different sides; but could never become reconciled to God's command, Abraham's action, or the fate of the mother and son in the desert. At length it became a source of such disturbance of mind and interior resentment that, with an impatience which savored largely of inability to comprehend the "mystery of godliness," I turned the picture and relegated Abraham to the monotonous occupation of wall-gazing; but wiser grown, I now know and understand the truth of Galatians (IV) which, in speaking of Abraham and his seed, says (24 v.) "*which things are an allegory.*" In regarding him as an allegorical personage the similitude between Abraham and time is perfect: all the characters which spring from his seed are also necessarily figurative.

According to Galatians (4:23) the son of the bond woman or Agar, was born after the flesh. (30 v.) Hagar and her child Ishmael, represent a time during which woman and her seed are in bondage—in spiritual darkness; the time during which humanity is born after the flesh instead of the spirit. (29v.) "But as he that was born after the flesh persecuted him that was born after the spirit, even so it is now."

Another Bible narrative which used to puzzle me was that of Jonah; but I now understand that Jonah (as well as the swine that ran down a steep place into the sea) represents the human race during the sun's precession through the astronomical Whale's belly—the constellation Cetus in the Zodiacal Sign of Pisces, which has reigned over the dark ages since the time of Christ, who appeared in the preceding Sign of the Lamb. The appointed three days or cycles of rather more than six hundred years each are completed, and the voice of prophecy begins to cry: 'Yet forty days (or forty years) and a great people shall be destroyed,' —along with the now expiring dispensation—unless they turn and flee from the error of their way which is rapidly tending toward destruction!

Jonah says: 'Out of the belly of hell* cried I, and thou heardest my voice. Then Jonah prayed unto the Lord out of the belly of the fish and said: 'Thou had'st cast me into the midst of the seas, and thy floods compassed me about; all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, the weeds were wrapped about my head.'

Forty years hence we shall be finishing the transition period from the Sign of Pisces into Aquarius, which is 'the Sign of the Son of Man in

* In ancient lore Hell is always represented as a *period of time* instead of a *locality*, which time is compassed within the 6,000 years of the three signs of Taurus, Aries and Pisces; the sign of Man, or Aquarius, terminates it; and the belly of hell from which Jonah cried is the time during which the sun has been precessing through the astronomical Whale's belly.

It also represents the time during which Mammon has reigned to the exclusion of Christ; who, under the name of Jonah, has been submerged in the flood of evil and of the flesh from which he strives to be delivered: the whale Cetus of the Zodiac corresponds with the natural man on earth—the latter being the whale of the Red Sea of blood which swallowed the inner man.

heaven, whose voice is as the sound of many waters.' because he is the Water-Bearer of the Zodiac—and the 'Ancient of Days.'"

"Do you know why he is called the 'Ancient of Days'?" inquired Mrs. Whittemore.

"I think," I answered, "Aquarius is so called because 25,000 years ago this Sign was leader of the hosts of stars; and because with it began a great cycle, or a great journey of the sun through the twelve Signs of the Zodiac—being 2,100 years in precessing through each of the signs. (The twelve tribes of Israel—the seed of Abraham or Time—represent the people born under these twelve signs.) Aquarius is the Sign of the Son of Man, whose rising into power heralds the second coming of Christ to reign on earth a thousand years.

Jesus of Nazareth was familiar with the Signs and the Times; and now, in accordance with his promise, we are to "Lift up our heads and rejoice, for our redemption draweth nigh."

In this light the story of Jonah and the Whale is no longer an absurd fish story, but a dignified illustration of the progress of the race down the centuries. Just over that part of the heavens where the Whale ends is a star cluster called *The Gourd*,—which completes the correspondence of the Sign Pisces with the story of Jonah and the Gourd."

Mrs. Whittemore: "If the story of Abraham, Isaac and Jacob is figurative, it follows that the entire Bible is an allegory, and even Jesus himself was of their seed?"

"It is so recorded. The Bible is a prophecy and an allegory which ends when the prophecies of Daniel, Jesus and Revelations are fulfilled in the Sign Aquarius.

Jesus censured the Jews for misunderstanding the 'Signs of the Times.' The race continues in the same blindness, and as a result, we have missed the truth; and, consequently, discover no invulnerable ground to stand upon. We find ourselves split up into factions, sects, religious beliefs, and various opinions with regard to the essentials of truth. Statistics prove that of the 1,400,000,000 of the earth's inhabitants there are about 500,000,000 Buddhists: 327,000,000 Christians; Hindoos, or Brahmins, 160,000,000; Mohammedans, 155,000,000; Confucians, 80,000,000; adherents of Shintoism (in Japan) 14,000,000; Jews, 7,000,000; and 157,000,000 of other religions, each claiming to have for its leader, the Savior of the world, with a religion superior to all others.

Perusing the inspired writings of the different faiths, in the light of truth, a golden thread of similarity is found running through all. The founders, having been more or less spiritually enlightened, strove with earnestness and honesty of purpose to impart their light unto others; who, misinterpreting that which they failed to discern but were attracted to, fell into the error of materialism expressed in external forms and ceremonies. The original germ of spiritual truth which held the system together, led the way until the sect became established—then gradually became obscured

and finally lost to sight because of the blindness of its followers: in all, The Truth struggled for expression; and though crushed to earth repeatedly, it burst its bonds to reappear again and again in new forms."

"I begin to perceive: my eyes are opening to see, and my mind to understand the mystery of life as never before."

'God is his own interpreter, and he will make it plain,' if ye seek knowledge from him at the fountain head—his Kingdom within you. Job (22:21) says: 'Acquaint now thyself with him and be at peace, thereby good shall come to thee.'

'If thou wert pure and upright, surely now he would *awake* for thee and make thy habitation (the body) prosper; and, though thy beginning was small, yet thy latter end should greatly increase.'

The doctrine of Evolution is now widely disseminated. Comparatively few question that the eternal laws of Good (God) produced man and led him, through unknown cycles of change and unfoldment, slowly up the steps of development–that the same laws labor for the evolvement of still nobler beings of which Jesus was a type; and that we may be like him, even to equality with God, is declared and commanded by St. Paul who says: "Let this mind be in you which was also in Jesus Christ; who, being in the form of God, thought it not robbery to be equal with God;" while Jesus himself commanded: "Be ye perfect even as your father in heaven is perfect."

Christ taught the sublime truth for the saving of the world, but is it saved? He came to accomplish this very mission and why is it not saved? Isaiah (3:12) says: "O, my people, they which lead thee cause thee to err and destroy the way of thy paths!" It is because the sayings of the Christ have been misinterpreted and misapplied. He really never claimed to be more than any man (man is both male and female) can become; he never intended to teach mankind to depend on him for deliverance only so far as he prepared the way for others by being saved himself; and being thus saved, was capable of teaching his fellow men to follow in the paths he trod. Having discovered the Kingdom of Heaven within himself he taught others to follow his example and find the Kingdom within themselves. John 5:30 Jesus says: "I can of mine own self do nothing; as I hear I judge." When his disciples seemed inclined to look to the exterior man as good, he tried to set them on the right track by saying, "Why call ye me good? None is good save one, that is God." (And yet he said, "I (the man) and the Father (Mind) are one.") "Thou knowest the commandments: Do not commit adultery, do not kill, do not steal, do not bear false witness, honor thy father and thy mother." Thus he taught men that they must be good and do right–eously in order to find the Kingdom.

John 5:41 says, "I receive not honor of men." Luke 6:46, "Why call ye me Lord, Lord, and do not the things *which I say!*" "The words that I speak unto you they are spirit, they are life." John 6:63.

We are not to depend on him, nor bestow our empty honors upon him; but hear his sayings and *do them.* Jer. 31:30 declares, "Everyone shall die of his *own* iniquity;" and, likewise, everyone must work out his own salvation by following in the way shown by Jesus. Phil. 2:12, "Work out your own salvation, for it is *God* that worketh *in you.*" And every individual can say "I and the Father are one." "Hearken unto me;" cries Isaiah, "Ye that follow after right-eousness, ye that seek the Lord: *Look unto the rock whence ye are hewn!*" Every statue or graven image is hewn out of its own rock or stone."

Jesus says: "Whosoever cometh to me, and *heareth* my sayings and *doeth* them * * is like a man which built a house and digged deep, and laid the foundation on a rock."

"And what is the rock that Jesus and the prophet allude to so earnestly?" asked Mrs. Whittemore.

"The rock referred to is the human head—the fountain head—which is the habitation of Almighty Mind—the I AM. What else could it apply to in the light of the Kingdom being within? Did not St. Paul, who had unravelled the mystery, cry out in his day in astonishment at the peoples' ignorance: "What! know ye not that your bodies are the temples of the living God?" He also tells us where in our bodies to seek Christ. He says: "Christ is the Head of the house, from whom the whole body is fitly joined together and compacted." Man is mind, and that life or mind has its source within his own head: it is his Divine Life, Creator and heavenly Father."

"Yes," exclaimed Mrs. Whittemore, "My mind is trying to grasp the beautiful idea; but I have been taught so differently that it is difficult to come back to myself as a centre."

"Yet Deuteronomy (32:18) says: "Of the rock that begat thee thou art unmindful, and thou hast forgotten God that formed thee."

Num. 24:21 says to Divine Mind: "Strong is thy dwelling place; thou puttest thy nest in a rock,"—the nest brooded over by Divine Mind being the brain of the inner man.

Deut. 32:39 "See now that I, even I, am he and there is no God with me."

When Jesus was demanded of the Pharisees (observers of external forms, who expected to see the Kingdom coming down out of the skies) when the Kingdom of God should come, he answered them: "The Kingnom of God cometh not with observation; neither shall ye say, Lo here! or Lo there! For behold; the Kingdom of God *is within you*;" and it is the God within that says, "Even I am he, and there is no God with me."

"Have you any conception of what the spirit is like?" asked Mrs. Whittemore.

"The spirit resembles oneself glorified and made perfect in love and

purity of being. For instance, you are made after its likeness; and your Ego or spiritual mind is your seed or life which is hid with Christ in God; for Mind is 'The Light that lighteneth every man that cometh into the world.'

Jesus inquires: "Whereunto shall I liken the Kingdom of God?" And answers the question as follows: It is like a grain of mustard seed which a man took and cast into his garden, ("Ye are the garden of the Lord.") and it grew and waxed a great tree; or, it is like leaven which a woman took and hid in three measures of meal, till the whole was leavened." The seed, or leaven of Mind is hidden through woman, within the head of every infant.

The Spirit of God—the germ of Life—is the seed or leaven, which buried in the dust—the body of man—leavens and animates the whole. Isaiah XL:13 inquires, "Who hath directed the Spirit of the Lord, or being his counseller hath taught him?" The answer is: His own Divine Mind—the "Father of all living" inner men—teaches him all things.

Christ—the Divine Mind—is the life of the body; the Inner Man is the Spirit of that life; and the Spirit of Life is immersed in the body, which is nearly all water, until the seed germinates and unfolds to the birth. When the *Christ child* is born the christening of the man takes place and he becomes consciously a new being born out of the flesh into the Spirit, which is the Kingdom of God. (Col. 2:12) "Being buried with him (in the body) in baptism—wherein also *ye* are (now) risen with him."

According to Romans (6:4) "We are buried with him by baptism unto death, that like as Christ (in Jesus) was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; (Titus 3:5) not by works of righteousness which we have done; * * but by the washing of regeneration."

"Baptism by water," says Higgins, "is a very old rite, being practiced by the followers of Zoroaster, by the Romans, the Egyptians and other nations. The ancient Mexicans, Persians, Hindoos and Jews were in the habit of baptizing their infants soon after they were born." The custom symbolizes the birth of the Spirit in the body, or in the water of the body; and Jesus said, "Ye must be born again." "For if we have been planted together (with Christ) in the likeness of his death (or burial in us) we shall be also in his likeness in the resurrection"—within us.

Numbers (24:7) says, "His seed shall be in many waters." Eph. (2:5) "Even when we were dead in sin, (or in the flesh), he hath quickened us together with Christ, and hath raised us up together." "Ye are complete in him."

Rom. (7:4) "Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead."

"Be silent, O all flesh before the Lord," says Zechariah, (2:13) "For he is raised up out of his holy habitation." "Ye are the temples (or habitations) of the living God."

"Be still and know that I *am* God."

David (Psa. 24.3) inquires: "Who shall stand in his holy place?"—or temple. And the answer is: "He that hath clean hands and a pure heart;" for only "The pure in heart shall see God."

The outer covering of the human form is but a mask, molded in the likeness of the Inner Man—the *Divine Spiritual Man who, is the Son of God.

Jesus, the first fruit of them that slept, awoke, discovered The Truth, and found himself standing face to face† with his outer Self, so he said to his followers: "If ye had known me, ye would have known my Father also; from henceforth ye know him and have seen him."

I Cor. (11:29) "He that drinketh unworthily (is material and sensual in his habits) eateth and drinketh damnation to himself, *not* discerning the Lord's body"—within him. (30v.) "For this cause many are weak and sick among you, and many sleep"—in spirit.

Philip said: "Show us the Father and it sufficeth us." Jesus said unto him: "Have I been so long time with you, and dost thou not know me, Philip?"

"He that hath seen *me* hath seen the Father; how sayest thou show us the Father?"

"Verily, verily I say unto you, he that believeth in me (that is, what I teach,) the works that I do shall he do also; and greater works than these shall ye do."

The Divine Brain is like the nucleus of a seed. It is swathed in the dust until it unfolds, and the first step towards its development is the possession of an understanding heart; that is, a knowledge of its inherent existence. This recognition brings belief and the desire for a higher life. From this desire the unfolding will begin and go on until the Divine plan of the Creator—the birth of the Spirit be accomplished.

The body furnishes the wrapping for the seed: it is the tomb of the living Christ—the germ or root of immortality. *All life germinates in darkness.* Jesus represented the inner man; the Divine Mind in him was the Christ—the Divine I AM "resurrected in the flesh!" In his "flesh Jesus saw God," for he was God." The flesh of Jesus being the body of the man in whom he was resurrected.

"Your solution of many things which have puzzled me is most satisfactory; and, although I am forsaking the old anchor which I had cast within the church, I am laying hold of an eternal one planted on an everlasting rock."

---

* Godlike; heavenly; sacred; holy; excellent in the highest degree; above that which is human.—*Webster.*

† That is, the outer face serves as a mask for the Inner Man.

"You are finding the Pearl of Great Price; and casting anchor within the veil: you are entering the haven of rest from all doubt, fear and unbelief. The Truth deprives no one of anything he has prized; it only simplifies and clarifies the mystery of godliness, wipes away all superstition, and brings the whole matter down to a solid, scientific basis. Christ is not lost, and Jesus is still our Elder Brother; so,

"Take the pilgrim's staff again;
Grasp by faith the pilgrim's God,
Through the sunshine and the rain
Be our journey bravely trod;
Angel guards our steps attend,
Christ shall keep us to the end."

"It is Christ in us' (which is) 'the hope of glory.' If man fails to discover his divinity in this primary class of existence, he passes to the next grade of being unprepared and still unclothed in a wedding garment of right-eousness, or right-mindedness; he will therefore find himself spiritually naked and ashamed of his own ignorance; but, according to St. Paul (Col. 3:4), Whenever Christ who is *our life* shall appear and manifest himself *in us* then shall we, in consciousness, also appear with him in glorious oneness, for we shall then be clothed in our wedding garment.

II Esdras (Chap. 9) says: "Hear me, O Israel, and mark my words thou seed of Jacob; for, behold I sow my law in you, and it shall bring forth fruit *in you* and ye shall be honored in it forever."

'But our fathers who received the law of life kept it not and observed not thine ordinances; and although the fruit of thy law did not perish, neither could it for it was thine, yet, they that received it perished because they kept not the thing that was sown in them. And lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into; that thing also which was sown, or cast therein, or received, doth perish and remaineth not with us.'

(22v.) 'Let the multitudes perish then, which were born in vain; and let my grape be kept, and my plant; for with great labor have I made it perfect.'

If the bud be plucked it cannot blossom; if the seed be robbed of its shell it cannot germinate; if the worm be destroyed the butterfly is not resurrected. Man, we will say, has reached a state which cannot be annihilated; but if he fails to secure the progress to which he is entitled while in the body, he will throw off the 'mortal coil' still attracted to material life. Not having accomplished the purpose for which eternal law ushered him into the Earth sphere—which is, to evolve or rise into consciousness with the pure life of the Spirit within him—it may be necessary to become rehabilitated in another physical body in order to outgrow the magnetic chains which hold him enslaved.

Hell, in all its various degrees of unhappiness, is embodied in this

condition; and this is the chief reason why it is so vitally important to know and live The Truth.

The Scriptures declare, that nothing but a knowledge of The Truth can free us from the law of sin and death; or, in other words, an understanding of the law of life will set us free from the bondage of the flesh; and Paul declares: 'The Law of Life in Christ Jesus hath made me (also) free from the law of sin and death.'

I John (1:5) says: 'God is light'—He is the light which illuminates the brain to give us sight and understanding. (John 1:4) 'In him was Life, and the Life was the *light* of men.' The Spirit is Life, Light, Health, Wisdom, Intelligence, Love and Truth: it is all powerful, embodying all the attributes of divine goodness, or Good, which is God. The Son of God —the Divine Man—Holy Spirit—Interior Self or Life, being resurrected, Jesus arose superior to the flesh and condemned, denied and blotted out sin in himself, setting an exalted example for all mankind to follow.

I John (5:12) says: 'He that hath the Son (resurrected) hath life; and he that hath not the Son hath not life.' 'I am the Lord, when shall I be sanctified in you?'

Ephesians (3:16), 'That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit (which is) in the Inner Man; and Job (32:8) declares: 'There is a Spirit in man; and the inspiration of the Almighty giveth them understanding.' Zechariah (12:1) says: 'The Lord formeth the Spirit of man within him, and 'The body without the Spirit is dead.' Turning to Luke (2:40) we find: 'The child Jesus grew strong in spirit.' The Jews under the requirements of the law of Moses walked after the flesh, their worship being exterior; but the discipline of the law was the task-master, which led to interior development or blossoming; and the birth of the child Jesus represented the first fruit of this unfolding—(Rom. 8:29). 'Jesus was the first born (inner man) among many brethren.'—(Col. 3:3)

Rev. (1:5) declares: 'Jesus Christ is the faithful witness, and the first begotten of the dead.'

Being born, 'He became the end of the law for righteousness unto everyone who believeth' his testimony and seeketh for the same knowledge and experience.—'That the life of Jesus might be made manifest in our bodies.' (II Cor. 4:10). 'Even as the *testimony* of Christ in confirmed in you.'—I Cor. 1:4. Paul says: 'We speak the wisdom of God in a mystery, even the hidden wisdom, till we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ'—who is to be resurrected within us.'

(II John 9), 'Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; he that abideth in the *doctrine* of Christ hath both the Father and the Son.'

'When Christ, *who is our life* shall appear, then shall we also appear with him in glory, *i. e.*, we shall be glorified by dwelling in him, instead of in the outer man.'

"Who hath wrought and done it, calling the generations from the beginning? I * * the first (man) and with the last (man) I am he; I, even I, am the Lord†, and beside me there is no Savior."

"Even to your old age I am he; and even to hoar hairs will I carry you; I have made and I will bear; even I will carry and deliver you—I am he, I am the first, I am the last;" and "I will give you the treasures of darkness, and hidden riches in secret places, that thou mayest know that I, who call thee by thy name (I AM) am the Lord of Israel."

"I am the Lord, and there is none else." "I form the light, and create darkness; I make peace, and create evil; I, the Lord, do all these things." "I, even I, am he that comforteth you."

"I think," said Mrs. Whittemore, "I really begin to grasp the Truth of existence, or of my life: it is to convert the mind or understanding from an exterior to an interior condition, *i. e.*, to turn one's mind outside in, as it were."

"You have expressed it well: the prophets continually direct man's attention to himself—as the refuge and strength of his individuality. They declare over and over again in the most emphatic language that the 'I AM' is the Savior and Redeemer of mankind; and, the world as persistently applies the great and holy name to some imaginary being who dwells outside of humanity, outside of *themselves.*

Now turning to Ezekiel (36:23) we find: "I am the Lord when I shall be sanctified *in you.*" Man is sanctified when he finds the witness of his divinity within his own house or tabernacle, which is the only temple of of the *living* God, who hath built it for a dwelling place from all generations; and within it hath established his throne in the *head* of the house.

Man is 'the fountain filled with blood' into which he must plunge in order to find Christ; and he is to seek him at the fountain's head."

"Mrs. Whittemore, "Yes, if his Kingdom is within us and his holy habitation is the head of the house, which is his own city, we can only find him within our mind or understanding. St. Paul declares: "The head of every man is Christ."—I Cor. xi:3.

Hebrews (2:11) says, "Both he that sanctifieth and they that are sanctified are of one."

"If ye will not believe, surely ye shall not be established."—Isa. 7:9.

"Take heed, therefore, lest any of you in an evil heart of unbelief be departing from the living God."—Heb. 3:12.

"The Lord shall guide thee continually, and satisfy thy soul in droughts, and make fat thy bones; and thou shalt be as a watered garden and like a spring whose waters fail not, lie or deceive."

† One who is in a position of responsibility or power; a superior; a master; a ruler; a governor; a prince.—*Webster.*

"Fear thou not for I am with thee; be not dismayed, for I am thy God. I will strengthen thee! Yea, I will help thee? Yea, I will uphold thee with the right hand of my righteousness; and the eyes of them that see shall not be dim, and the ears of them that hear shall hearken"—to the counsel and instruction of the inner voice of the Spirit."

"Jesus Christ represents the *Highest Nature*, or Mind in every individual. Is not that your idea?" asked Mrs. Whittemore.

" Yes, for (I Tim. 6:16) "He only hath immortality, dwelling in the light which no (natural) man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting."

Paul's experiences were not equal to those of Jesus; the latter attained heights and depths which the former failed to reaeh. Paul conceived The Truth, but fell short of its full realization. Had the New Testament never been written, the experiences of Jesus and Paul could still be ours; however, in its record we may find our own interior experience verified by that of others. With its teachings to guide, studied from the true standpoint, we of this age shall do and are doing the predicted greater works.

I love the dear old Bible! It has cheered many a fainting heart, and many wonderful truths are woven through its devious web of combined allegorical and prophetic record; it has been read and revered by our parents, and its influence, when not preverted, has been to soften hard, rugged hearts and attune them to harmony. The life of Jesus who suffered and was crucified for love is recorded there. By example, the noblest method of teaching, we are therein shown how to live useful, unselfish lives, and the way to divine, eternal life is pointed out; but I believe the patient feet of Jesus Christ still tread Mother Earth, within humanity, and his loving heart still yearns for the uplifting of the human race.

Is not the influence of Jesus of as great importance when he is considered a member of our great family, a co-worker with the toiling millions? When we know that we can become as good, as unselfish, as he? Can we not sympathize more deeply with his lonely martyr life, realizing his sufferings to be caused by our perversion from The Truth—himself—within us? When we know that Jesus differed from us only in that as a Divine Spirit he had emerged from embryo, and grown to 'the full stature of the perfect (inner man) in Christ,' thus becoming truly a God of wisdom and love?

In the light of this understanding every man can stand by his side on the mount, (his own head) share in his grief, and realize his emotions when he cried out in agony of spirit: "O Jerusalem! Jerusalem! thou that killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not"—be taught The Truth.

Centuries ago Pilate asked Jesus, "What is Truth?" The answer is found in First John [5:6] "And it is the Spirit that beareth witness, because THE SPIRIT IS TRUTH." The Spirit, we repeat, is the inner man, and Christ is his Divine Mind.

"Truth! how sacred is the treasure!
Teach us all its worth to know,
Vain the hope, and short the pleasure,
Which from other sources flow."

"Praise to him by whose kind favor
Heavenly truth has reached our ears!
May its sweet reviving savor
Fill our hearts and calm our fears."

Hermes Trismegistus [Book 13:15] says: "Concerning The Truth, it may be that some men may understand it * * O son! Truth is the most perfect virtue and highest good * * naked, clear, unchangeable, venerable, unalterable good."

Zerubbable declares: [I Esdras 4:38] "As for The Truth it endureth forever, and is always strong; it liveth and conquereth forevermore. She is the strength, Kingdom, (of God) power and majesty of all ages. Blessed be the God of Truth!"

In these days when old faiths are disintegrating, there is danger of repudiating truth as well as error. Many, who have not the spiritual perceptions quickened, even go so far as to declare Jesus a myth; but, whether such a man ever existed or not, some one must have had his spiritual experiences else they could never have been recorded; and as for names, they are of little consequence.

Is it not possible to regard him as a figurative character representing the "first fruits" of a coming race of the new order of beings that will flourish when the "root of *all* evil" is eradicated from the earth?

1 Cor. 12:27. 'Now ye are the body of Christ, and members in particular' (or individualized members.)

Paul says, 'Christ shall be magnified in my body.' He also says 'Christ is a son (sun) over his own house, whose house we are.'

The body of man is the church of Christ, and he is the head of the church; therefore, [Eph. 5:24] 'The church is subject unto Christ.'

In the head of the church of man Christ sits on the throne of his glory. 'He is the HEAD of the body.'—Colos. 1:18. According to Eph. 5:32, 'This is a great mystery, but I speak concerning Christ and the church;' [or the *head* and the *body* of man,] and, Dan. 2:38 says to man: '*Thou art this head of gold.*'

'He maketh peace in his high places,' [the head] says Job 25:2; and we are to seek him at the fountain head.

King David [Psa. 33:14] adds: 'From the place of his habitation he *looketh* upon all the inhabitants of the earth;' and, 'He shall *grow* up out of his place.'—Zech. 6:12.

He who is sincere, 'May grow up into him which is the *head, even Christ*, from whom the *whole body* is fitly joined together and compacted.' —Eph. 4:15.

Job [33:4] declares: 'The Spirit of God hath made me, and the breath of the Almighty hath given me life.' He is my *Maker.* Isa. 54:5 says: 'Thy *Maker* is thine *husband*—the *Lord* of hosts is his name; and thy *Redeemer*, the *Holy One* of Israel; the GOD of the whole earth shall he be called.' Eph. 5;23. 'The HUSBAND is the HEAD of the wife' [*i. e.*, the HEAD is the husband, the God, the Lord, the Holy One, and the *Maker.*]

Man is the image of the invisible God within him: his flesh is molded after His likeness who never had beginning, neither can have an end. God is the immortal principle of life [which is Mind]. He is the universal Spirit eternally with the Father: He is before all material things and by him all things exist: 'He hath put all things under his feet, and gave him Christ to be *head* over all things to the *church, which is his body*, the fullness of him that filleth all in all.'

Jesus said: [John 17:5] 'Now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.'

St. Paul declares: 'If the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ [in Jesus] from the dead shall also quicken *your mortal bodies* by his spirit *that dwelleth in you.*' 'It is the spirit that quickeneth, the flesh profiteth nothing.'

The spirit that raises Christ or Divine Mind on high, within his own head, is the inner man within every individual; and he is called Jesus, the Christ in the Bible; and Buddah, Christna, Omar, Allah, &c., in the Bibles of other religionists.

If any man defile the temple of God [by intemperance, angry passions, impure habits, etc.], him will God destroy; for the the temple of God is holy, which temple ye are.' They who defile the temple of the body cannot find the higher life."

"Then the marriage of Christ with his church must signify the union of the mind of man with the Christ of God?" suggested Mrs. Whittemore.

"So I believe. This furnishes the only reasonable solution of the mystery of the God Head. This conversation recalls the parable of the sower who went forth to sow; and some seed fell on good ground. He that hath ears capable of hearing is good soil; and perceiving that my seed is falling upon ears that hear, let us resume the thread of our conversation: What is now known as marriage, is merely a type or shadow of a Marriage yet to be—the Marriage of the Lamb with the New Jerusalem, or the Marriage of the Mortal with the Immortal in *Divine Love.* When the bridegroom now lying asleep or unresurrected in mankind—claims his bride, Isaiah says: 'Thou shalt no more be termed forsaken; neither shall thy land be any more termed desolate; but thou shalt be called Hephsĭbah, [my delight is in her] and thy land [thyself], shall be called Beulah; [married in the At-one-ment] for the Lord delighteth in thee. As

the bridegroom rejoiceth over the bride, *so shall Thy God rejoice over thee*, and thou shalt be called a city not forsaken. 1 John 4:17 Jesus states distinctly: 'Here in (this body) is our *Love* made perfect * * * because as he is, so are we! 16v. '*God* is *Love*, and he that dwelleth in *Love dwelleth in God*, and *God in him.*'

8v. 'He that loveth not knoweth not God, for God is Love:'—*but a Love which the world knows nothing of as yet.*

1 John 3:1, 'Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know that *we shall be like him.*'

III Hermes [Sim. 9:153, A. N. T.] says: 'Before a man receives the name of the Son of God he is ordained unto death; but when he receiveth that seal he is freed from death and ordained unto life.' [13v.] 'No man shall enter into the Kingdom of God but he who shall take upon him the name of the Son of God.'

1 John [5:10] continues: 'He that believeth on the Son of God hath the witness [of his presence] in himself.' [11v.] 'This is the record, that God hath given to us eternal life, and this life is in his Son. He that *hath* the Son hath life; and he that hath not the Son hath not life.'

Rom. 8:14. 'For *as many* as are led by the Spirit of God, THEY are the sons of God.' 'He that overcometh [the flesh] shall inherit all things, and I will be his God and he shall be my son.'—Rev. 21:7.

Every human being is the son, or child of God; and when his true Inner Self is recognized and quickened to manifest its presence within him he discovers the witness of his heirship to God's life and immortality.

'For God, so loved the world that he gave his only begotten son [the Inner Man] that whosoever believeth on him should not perish but have everlasting life.'

Being alone in his sphere of enlightenment he longed for and still seeks sympathy and fellowship with men; but none understood him, not even his disciples who were constantly under his instruction. To them who received him kindly he said: 'Come, ye blessed of my Father, inherit the Kingdom [or head] of God prepared for you from the foundation of the world.' In other words: '*Realize your divine origin:* you sprang from the Father—the all-pervading Spirit of Life,' and ye are Divine in God.

As Jesus Christ was both the root and the offspring of David, so are you, and so *am* I both root and offspring of the Father. I am the first and the last: I am Alpha and Omega: I am he which is, which was, and which is to come—Almighty Spirit! Being part and parcel of all pervading Spirit I possess a divine nature, and am one with the Father. If our source be holy so are we holy. Rom. 11:16 says: 'If the fruit be holy, the lump is also holy; and if the root be holy so are the branches.'

We are kings, princes, gods, in our own right. Isaiah 14:18 says: 'All the kings of the nations, *even all of them*, lie in glory, every one in his own house'—or body.

This is The Truth personified in Man. This is the foundation stone in the Temple of God—Humanity—'now coming together without the sound of the hammer, in which each member is a *living* stone.' This knowledge shall make you free. Here is the key-note of existence, and The Truth is the 'Light that lighteneth everyone that cometh into the world.' It is our birthright which we have sold for a mess of pottage in recognizing only the flesh which vanishes away. The old carnal man, with his deeds, must die that the Divine Man, clothed in wisdom and in his right mind, may abide forever.

'As the Father hath Life in Himself, so hath he given to His Son, to have Life in Himself,' and, 'Every man that hath this hope in him purifieth HIMSELF, even as he [the Spirit] is pure.'"

"Many a light is seen afar,
And, dim shapeless figures loom
All around us in the gloom
Forces that will rise and reign
As the old ideals wane."

Mrs. Whittemore and I sat in our lake-side nook several hours, during the latter part of the time in silence; and, at last, rising simultaneously we sought our respective camps, and parted with a kindly good-night and an *au revoir*. Subsequently, the topic of existence was frequently resumed during our sojourn together on the island.

CHAPTER VII.

"And thou, O silent mountain sole and bare,
O, blacker than the darkness all the night,
And visited all night by troops of stars."

The next day came our first experience in fly fishing in the spring holes about the edges of the lake. During the spring, speckled trout are found near the rocky shores, but warmer weather drives them to the spring holes for cooler water.

Resting his boat in the vicinity of these, the fisherman throws his flies until some unwary trout, seeing them skim along the surface of the water, is tempted into seizing a brilliant delusion, gets caught, and is dragged from his cool retreat. Arthur succeeded in landing several, although the fish did not bite readily.

Returning to the island for dinner, we afterwards visited several of the neighboring camps in the Fulton Chain.

Besides Hess Camp, there was but one other within sight on Fourth Lake—the Pratt Camp on the main land, belonging to the manufacturers of Pratt's Astral Oil. It was occupied during the season by the young men of the family, and their friends, who occasionally visited Hess Camp.

One night, during our sojourn on the island, they came over with a party of frolicsome Yale students; and, while singing college songs around a rousing camp fire, one of their number, a tall, lank, comical individual, beat time with a stick, accompanied by much unnecessary vim and absurd attitudinizing and gesturing, while his shadow reached out its length until head and body were lost in the gloom, and the shadowy, long legs cut all sorts of ridiculous capers in the air.

Every motion of the entire group, lounging in various postures in the circle around the fire, was grotesquely mimicked by shadows thrown by the blazing logs, presenting an amusing and weird scene.

It was a jolly time for students as well as spectators, and after they shoved their boats from the shore and were gliding o'er the lake, we listened to their round sweet voices, singing snatches from the Mikado, until they died away in the distance.

Our first visit was to the Pratt Camp, but finding it deserted we set out for Wood Camp on the north shore of Fourth Lake. Mr. Wood entertains a limited number of tourist guests during the summer, and the family hibernate in camp during the long cold winter.

Upon landing, Mrs. Wood directed our attention to a recently captured black bear cub about five months old. He came the length of his chain on his hind feet to greet us; and, on receiving a lump of maple sugar from

Eunice, sat contentedly on the mossy ground munching until every crumb was greedily devoured; then he bounded around the circle of visitors as if asking for more.

Mrs. Wood, with the remark "He eats anything," brought a not very tempting pork-rind which the cub seized as if famished, and went off by himself to enjoy the morsel. When his chain was pulled, the latent animal ferocity revealed itself in low, angry growls; and it was remarked that he might prove a dangerous play-fellow ere many months.

From the Wood Camp we rowed over to "The Lawrence," where the grounds had been elevated and turfed. The house was cosy and comfortable, with bare floors and pine ceiled rooms. Paint, plaster and carpets would seem out of place in the Adirondack Wilderness, and nowhere were they to be found. House, dog-kennel and chicken-coop were tenantless—the Lawrence family not being in the woods that season.

An hour passed pleasantly before we again embarked to stop at Meeker's, the largest camp in the Fulton Chain. As Mr. Meeker owns and runs the little steamer from the Forge House, bringing and delivering the mails, this camp is a central point of interest. Piles of lumber lay close by; and besides the main building, a number of smaller ones indicated that a goodly number of guests might here find accommodation.

As the afternoon was now far advanced we rowed vigorously campward, although there were several important camps still unvisited to which there may be occasion to allude later.

For the following day, July 29, a trip to Black Mountain had been planned; and, though threatening clouds overshadowed the morning, immediately after breakfast the lake was crossed to the entrance of a four mile carry, which we traversed in single file toward the mountain.

Here, there and everywhere, lay great trees that must have stood a century at least, before being laid low by the wind and storms; they lay across our path, and we clambered over, under, or around them, as best we could.

As we occasionally rested to catch breath for another climb, our good guides, ever mindful of our comfort, almost immediately had a smudge built from the fuzzy outer bark of the White Birch, which ignites easily. Dry leaves and twigs being added, the smoke circled about in the atmosphere in much less time than it has taken to record it, keeping mosquitoes and punkies at bay—the latter being, if anything, the greater pest and annoyance.

Reaching the foot of the mountain, which is 3,200 feet above sea level, it seemed an almost perpendicular ascent; but, nothing daunted, we continued to mount toward the summit, the guides leading the way and affording assistance by holding out stout branches cut from the trees, which we seized to be aided in surmounting the more difficult obstacles in the path. It was a long tedious journey; but, at last, all the party reached the top, and looking backward over the country through which we had

plodded for three and a half hours, a wild, picturesque scene presented itself. Here, Nature planted her mighty forests, and in angry moods had uprooted the giant trees to hurl them down the mountain side, where their dead branches interlaced, and their dry roots towered up among the living pines, cedars and hemlocks.

Further over the summit was the clearing made by the Colvin Survey in 1880. Timber had been cut and fired, and the charred trunks of trees lay scattered about in all directions. In the centre of the clearing stood the Signal Station erected that year, from which the view was grand.

Blue Mountain, Racquette Lake, and Mount Marcy—5,345 feet high, the highest point of the Adirondack region—could be seen; and Seventh and Fourth Lakes nestled like huge basins full of water nearer to our point of vision.

Perceiving his opportunity, Possessor Olo produced the Olombia Peace Flag, and it soon waved from the top of the Signal Station to be visible for miles around. Thrilled by the novel, exhilarating sight I repeated aloud text after text of Scripture which floated through my mind, as follows:

"Behold upon the mountains the feet of him that bringeth glad tidings, that *publisheth* Peace."

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth Peace."

"Lift ye up a banner upon the high mountain!"

"Lift up a standard for the people!"

"Let the inhabitants of the rock sing, let them shout from the top of the mountains!"

"*All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains.*"

"Watchman tell us of the night.
What its signs of promise are?
Traveler o'er yon mountain height,
See that glory beaming star!"

In the meantime, Mrs. Hess had served a cozy picnic dinner on a cloth spread on the grass, around which we sat on logs and partook of her bounty while we watched the streaming flag and chatted socially until the merry loquacity of the party grew fainter, and hushed as the voices of the weary tourists one by one silenced for an enjoyable siesta on the top of Black Mountain.

Presently, my slumbers were disturbed by a cold touch on the nose; and, opening my eyes, I beheld a tawny little deer-mouse within a foot of my face. Its black, bead-like eyes peered curiously into mine for an instant, then, as if realizing the presence of a giant foe, it whisked out of sight beneath a charred stump; when I moved, two or three more mice scampered under the same shelter.

"And many a wood mouse dwelleth there,
Beneath the old wood shade;
And all day long has work to do,
Nor is of ought afraid.

The green shoots grow above their heads,
And roots so fresh and fine
Beneath their feet; nor is there strife
'Mong them for 'mine and thine.'

There is enough for every one
And they lovingly agree;
We might learn a lesson all of us,
Beneath the Greenwood tree!"

At half-past three we hauled down the flag and commenced the descent, climbing and jumping over fallen trees and roots along the tangled path for an hour or more, when a cave was discovered beneath an overhanging rock. It had evidently sheltered a party of hunters or a family of animals, for the dried leaves heaped therein had been hollowed by forms of some kind. Eunice thought it a fitting home for bears, and fancy pictured the young cubs tumbling over one another at play; or perhaps the graceful deer that roam these wilds had rested their slender limbs beneath the rock.

While the cave engaged our attention the guides lighted a smudge, around which we lingered half an hour or longer. The signal being given for departure, the smoking leaves and twigs were abandoned for a continuance of the homeward trail.

There were racers, as regards locomotion, among us who were soon lost to sight. Hess remained with the laggards, Grant went with the detached division ahead, and the forest rang with shrill whistles as signals were exchanged.

When nearing the end of the carry Hess accidently overturned a hornet's nest; and beating a hasty retreat, he shouted, "Hornets! Make a wide sweep!"

This admonition was quickly and carefully heeded, and it was well; for as we looked back along the trail the hornets had swarmed on a log directly in the path.

This incident recalled one of more startling interest, which occurred the previous season. The gentleman who is spoken of as Matt in the opening correspondence of this volume, with four ladies and two guides —Fred Hess being one of the latter—had passed the summer on Cedar Island.

On the return trip they preferred horses to the usual buckboard in following the perverse road to Moose River, and had traversed about half the distance, when the horse Miss Griffith rode, in crossing a bog, stepped into a large hornet's nest which poured forth an exasperated swarm of furies, and in one moment her face and hands, as well as the horse, were covered with the infuriated creatures.

In attempting to scream her mouth was filled with them; while the frantic horse threw his rider, dashed away, and was soon lost to sight.

Miss Griffith was not injured by the fall, but her eyelids, tongue, lips, face, head and hands soon assumed a most distorted appearance, as did those of the party who had rushed to the rescue, and all were obliged to roll over and over upon the ground, and even in the wet bog, to rid themselves of their tormentors.

Congratulating ourselves on escaping a similar fate, we hastened on, and ten minutes later two well filled boats were speeding over breezy Fourth Lake campward.

Next morning introduced the Month of August. From the first to the fifteenth of the month the law permits floating the lakes for the capture of deer; after which date, the hunt may be followed with dogs.

Arthur, Grant and Hess, anticipating the day, had already prepared for a trip to Lime Kiln Lake for the purpose of floating. To reach it, a rough carry of several miles length had to be crossed, so they set out for their destination at daybreak.

Soon after their departure a storm set in, and the rain fell in torrents until evening; the wind howled through the mountains, and the tossing waters of the lake lashed our rock-bound island furiously. At one time we feared the bark cabin which sheltered us would be blown away, while the wind and rain crept through every crevice; but with the setting sun the wind changed, the rain ceased, golden sun-rays flooded the landscape, and "The Hunter," which brought us letters from home, came steaming up the lake through a halo of brilliant red and gold reflections from the clouds.

About eleven o'clock the next morning the hunters returned; they had been, in a measure, protected from the storm by their waterproof clothing, and had reached Lime Kiln Lake at about four in the afternoon. They kindled a roaring camp-fire, dried their wet feet, made coffee, refilled the open bark camp already constructed in the woods near the lake with fresh pine and hemlock boughs, and made ready for floating.

Before dark, Arthur had taken his seat in the centre of the boat, and to repeat his story: "With my rubber coat collar turned up and my hat brim turned down, I sat as motionless as the Sphinx as we floated around the lake until after midnight; while the keen-eyed guides peered into the darkness shoreward, never once relaxing their vigilance.

Traces of deer having been dressed, however, had revealed the fact before we started, that other hunters had been there before the time specified by law; for which reason the alarmed deer will probably avoid that locality until their confidence be restored.

At one o'clock, being chilled and discouraged, I broke the silence by saying, 'I say Hess, have we not tried it long enough? I want to get back to camp.'

The guides immediately made for the shore; and after rebuilding the camp-fire, left me to make myself comfortable while they returned to the lake to float again. This time, a fine buck was sighted; but, just as Hess fired, the Jack-light at the bow of the boat went out causing a miss of the game, much to his chagrin, as he prided himself on being a prime shot.

The deer was heard rushing up the mountain, evidently uninjured. Grant and Hess then returned to camp, slept for an hour until dawn, when we started for home.

Taking everything into consideration, the trip was a complete failure; so, if you please, we will drop the subject, and hope for a more favorable report next time we go deer-hunting. I now propose that we all go fishing in Seventh Lake for 'Speckles.'"

"I care little about fishing, but I would like to visit Seventh Lake," said the Possessor.

"All right," responded Grant: "Second the motion," from Hess who was already half way to the landing, where the boats were secured. They were soon under way, and presently landed us to cross to Fifth Lake while the guides proceeded up the creek in the boats to meet us at the end of the carry.

The Fulton Chain consists of eight Lakes in the section known as the John Brown Track. The first four, merely narrowing considerably at their point of junction, really form one lake several miles in length; the remaining four are connected in the chain by lovely creeks which during a dry season sometimes get too shallow to float a loaded boat, as was the case at this time.

We, however, much preferred following the carry, which proved to be well defined, delightfully shaded, and about a mile long. Tender winter-green in abundance tempted by the wayside and the most beautiful green moss adorned the rocks and stumps.

Just as we were about entering a small clearing, the rush of some creature in the bushes startled us, and a scream from Eunice brought a responsive cry from some one close by. Hastening our steps, we found an old, deserted camp just ready to topple over, and, behind it, two young ladies from the Pierre Camp on Third Lake, who were trying to dry their wet clothing in the sun.

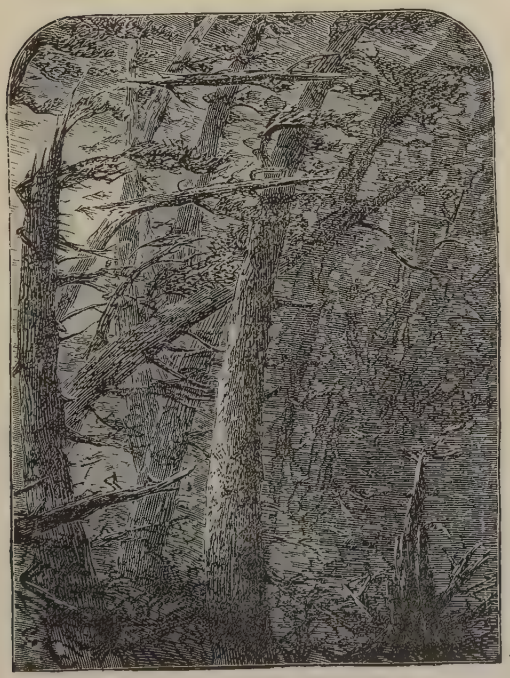
When we appeared, one said: "O, we are *so* glad to see you! The animal, whatever it was, that tore through the bushes, and the scream we heard, gave us such a fright!"

"But what has happened to you?" inquired Eunice.

"Why," said the younger of the two, "as we were coming up the creek a snag stove a hole in our boat which filled and sank. We had to wade ashore, and here we are in this plight. Our escort has gone to the shore to try and attract the attention of some one at the Hess or Pratt Camp, for it would be decidedly unpleasant to spend the night here you know."

Of course these shipwrecked mariners had to be rescued; so the Possessor, Arthur and Grant proceeded on the expedition; while the young ladies and their companion, Eunice, myself, and the recaptured boat, returned with Hess to camp.

The fishers came back to the island about seven o'clock with a goodly supply of speckled trout; and, after supper, the rescued trio left for home in a borrowed boat, leaving the damaged one behind with Hess for repairs.



CHAPTER VIII.

"The man who has given himself for his country loves it better; the man who has fought for his friend honors him more; the man who has labored for his community values more highly the interests he has sought to conserve; the man who has planned and endured for the accomplishment of God's plan in the world sees the greatness of it, the divinity and glory of it, and is himself more perfectly assimilated to it."

August 3d had been announced for the raising of the N. C. U. S. W. PEACE Flag at Olombia Camp, and bright sunshine, a glassy lake and genial atmosphere, announced a perfect day for the occasion. A tall cedar pole had already been planted on the shore in front of the camp, and a select company had assembled to witness the ceremony.

Peace folded her beautiful hands over all as if awaiting the appearance of her emblem of promise; for the Lord had come—the Almighty Spirit of Truth was to unroll his Banner, establish his ensign, and cast the Mammon of un-right-eousness from his usurped throne, that gleams from the springs of light might burst forth to illumine the prevailing spiritual darkness: the light of the flaming sword, which keeps the way of life, must be dimmed by the splendor of the Truth beyond, before the hypnotized eyes of humanity can be diverted to perceive the hideous deformity of Diana—Money, the bride of Mammon—whom they worship blindly and madly. She is to be dashed in pieces, because, being the God of this world—she is the Satan who leads men blindfold to perdition.*

After a period of silence followed by a hymn, and an appropriate address from Possessor Olo, the flag was hoisted and the mountain breeze with invisible fingers unfurled its graceful folds. Its golden sun, emblematical of the great Spiritual Sun, or the "Sun of Righteousness with healing in its wings," shone resplendently over the picturesque scene, as the Possessor, who had labored so faithfully in the sublime cause he advocates and represents, recited with thrilling effect, the following original lines describing the Flag, and the Truth Banner, and known as "The Olombia Hymn:"—

The Flags of War, in regal sway
Through scenes of blood have led the way
To deeds of carnage, hate and rage
Which blacken history's gory page,
While Greed and Strife have weighed us down
With thorns instead of starry crown;
But now o'er this benighted world
OLOMBIA'S PEACE FLAG is unfurled.

* Diana—Luminous, perfect in the eyes of her followers. Ephesus signifies—the land of desire, or covetousness. "Great is Diana of the Ephesians."

The old war flags long waved on high;
But all things change—the Old must die;
The Eagle to the Dove will yield—
For birds of war now leave the field:
Then o'er the Old unfurl the NEW!
The time is come, let all be true!
Loud swell the song, for now see
The Flag of Peace and Liberty!

Then fling this emblem to the breeze,
Herald of *Peace* on land and seas;
It tells a tale of wondrous charms—
'Tis Heaven's Immortal Coat of Arms!
Whilst reigns "THE SIGN OF MAN" on high,—
Aquarius in the starry sky,—
This SUN OF PEACE will also reign
On bunting flag without a stain.

This BANNER too—with border GOLD,
And WHITE around the BLUE sky rolled,
On azure sky of purest hue,
The SUN OF TRUTH unfurls to view:
The World we see beneath the Sun
With Stars of Love and Truth in one;
While two White Doves to us portray
The beauty of Love's dual sway.

These spotless Doves in Love descend
And "Peace on Earth" to all commend:
They come to spread from shore to shore
The Truth that Error's reign is o'er—
Then o'er the *Old* unfurl the NEW!
The time *is come*—let all be true!
Loud swell the song for now we see
To live The Truth is Liberty!

True Liberty is born of Love,
And has its place far, far above
All despot's rule and party strife—
Which only make a bitter life:
Then come and let our voices ring—
All hail the Chief!—THE TRUTH IS KING!
And he shall wear the victor's crown
Who from its throne brings Money down.

O, now that night is turned to day,
Let all behold—and cease to pray:
OLOMBIA'S Sun has scattered night,
And waves on high her Flag of Light!
The past we leave with all its fear;
With thrilling heart then give a cheer!
Dispel the clouds of doubt, and rise
To hail the NEW with glad surprise!

CHORUS. Then o'er the *Old* unfurl the NEW!
The time *is come*, let all be true!
Loud swell the song for now we see
The PRINCE OF PEACE and LIBERTY!

During the exercises there seemed a host of angels shouting Victory! Glory to God in the highest! Peace on Earth and Good Will to men! whilst the rapt attention of the audience gave evidence that the ideas, though presented in a new dress, had appealed to the diviner and more exalted thought of each individual present—where alone these truths can be realized.

As Possessor Olo had stated that questions were always in order in the Olombia meetings one was asked, after the address, by an elderly gentleman with bowed shoulders, snowy hair, face furrowed by years and care, but displaying that strength of character which had enabled him to survive the unnecessary trials of life for nearly four score of years. He said: "I am reaching the end of my earthly pilgrimage—have suffered much in my time because of the wicked, unjust management of the business world, and experience has revealed the fact that money hampers every good word and work. I am, therefore, deeply impressed with your poem and its allusion to bringing money down. When I say money, I mean everything pertaining to its assumed values.

During my days of prosperity I busied myself in benevolent enterprises hoping to make my success of service to others; but as charitable institutions as well as everything else, good, bad or indifferent, depend on dollars, mine had to go down with the crash of my fortune, which had become involved through them, and in my declining years I found myself a bankrupt with every man's hand against me, and obliged to labor again at the foot of the ladder for the support of my family. It is my candid opinion, Possesor Olo, that no good, true form of government can ever gain a foothold so long as Mammon rules and is coveted and adored by the people. When is the heathenish barbarism of to-day to cease? When will the time come that men can live honest, truthful, generous lives without finding themselves under lock and key as vagrants, hounded from pillar to post, evicted from home; pinched for food, shelter and clothing; denied sympathy, friends, and even respect, because of having no money? May I ask, what would be your solution of the terrible Money question?"

Ans. "You have introduced the problem around which centre the interests of each present and future inhabitant of this planet. Money may, originally, have been introduced as a matter of convenience; but, whatever its past record may be, its present status is one of positive iniquity; while its usurped power assumes control over the destinies of the people to such an extent as to impoverish the many and surfeit with luxury the few.

Its serpent-trail of evil is marked by rings, monopolies, corners, trusts, speculation, rent, competition, taxes, poverty, crime, prostitution; ownership of land, buildings, machinery, railroads and a host of additional evils, the birth of which can, if we go deep enough, be traced back to the Pandora Box of Money: it is a delusion and a snare, which has enabled the crafty and unscrupulous to absorb all the good things of the earth from the less capable, less greedy and cunning. The Money System favors accumulation

for some and denies it to others who toil just as faithfully and laboriously, if not more so, whose minds excel in noble qualifications, but, perhaps, for lack of certain shrewd, calculating manipulation and foresight, fail of success and, consequently, are deprived of even the necessities of existence.

The inventor, the scientist, the artist, the poet, the philosopher, although of the highest order in the scale of being, is seldom possessed of a commensurate share of the business capacity so absolutely essential to his success and protection under this heathenish system. It is of the earth, earthy, belonging solely to the material side of existence; but, unless fate provide a competence, he is often driven to desperation and even suicide in the unnecessary scramble into which he is forced at the point of the bayonet of starvation to struggle for existence with the ignorant, uncultivated, half-fed, poorly clad and meanly sheltered masses of poverty stricken humanity; while his genius lies dormant, and his life seems a failure because of being robbed of his rightful opportunities. Thus the majesty of mind is squelched, the dignity of manhood is outraged, and the image of God is made subservient to vile inventions and systems. The hand of charity, although fair in some respects, is a serpent which stings and humiliates; the pauper's grave is a terror; the almshouse, the soul cries out in an agony of revolt to be delivered from.

The race has battled so long with the Adversary of Christ that it is weary and longs for rest. In the words of the poet, ten thousand times ten thousand souls are lamenting,

"I feel the curse of strife to-day,
I feel the weight of sorrow;
No sunshine greets my life, to-day,
No glimpse of fair to-morrow:
The sun goes up, the sun goes down,
Shedding its bright rays o'er the town,
But never a ray of sunshine, sweet,
Beams where I tread with weary feet.

I am too weak for strife to-day,
And I shrink back with horror,
In wonder, if this life, to-day,
Will be the same to-morrow!
Will nevermore through future days,
My face be kissed by solar rays?
Feel not the sweets of blossoming Spring?
Nor hear the birds of Summer sing?

Oh God! take back this life. to-day,
I would not see to-morrow!
I would not live for strife alway,
And always feel this sorrow:
O, Thou! who doeth all things best,
Put me no longer to the test,
I am so weak,—reach out Thy hand—
And save me ere I drift and strand!"

Every household has its skeleton, each individual his worries, and every man, like Atlas carries a world of endless costs on his back. The

skeletons, anxieties and costs are entirely of man's own invention and wholly illegitimate in the order of universal law, which everywhere—outside of the Babylon of noise, confusion and contention produced by the tyrant Mammon whom man has chosen instead of Christ to rule over him—regulates its intricate machinery in perfect harmony without friction, or failure.

Does the picture seem overdrawn? In reality, it fails to delineate the revolting details of debasement, despair, disappointment, fear, loneliness, craving, and longing hopelessness which, like a hideous nightmare, wrap themselves about the lives of the majority of earth's enslaved children.

The introduction of Money was an invention of Satan for the involving of the race into a 'Gordian Knot*' of business complications and Medusa-headed political and social entanglements, a description of which would require the very essence of all the words in every language expressing vile, wicked, knavish meanness; deliberate, premeditated dishonesty; vicious greed; detestable foxiness; disgusting swinishness; brutal baseness, and stimulated selfishness:—the free play of which demoralization is perfectly legitimate in the every-day business transactions of man with man; they grow in rank luxuriance and brazen security in and around all his competitive speculations: law protected, they environ all business marts and legislative halls until the nostrils of humanity are nauseated with the effluvia from the plague-spots of filthy lucre, and from the putrid bones of contention which are forever rattling in the jugglery of business, traffic and speculation.

Witness the fraudulent, underhanded methods of the money market. Think of the trough men stoop to feed from and the depravity they wallow in, in their bulling and bearing, wire pulling, stock watering, political scheming and bargaining in business; but, upon which, under our present regulation of the social, political, religious, and business world, our social position, comfort, health, life and all things else depend. What show is there on change, under the present regime, for honesty, unselfishness, liberality and honor?

This Medusa-serpent-haired Mammon† is the Gordian Knot—so long renowned in tradition and history. We must grapple with and untie it, at all hazards, or go down deeper and deeper into its venomous pit of serfdom; and we can rest assured, were all the illusionary representations of wealth sunk to the bottom of the sea, not one useful thing would be destroyed with the gold, greenbacks, bonds, deeds, mortgages and pelf;

*The famous Gordian Knot of King Gordias is the business tangle into which the serving of Mammon has brought the world. Are we not all tied up like an eel-ball with red tape laws, customs, creeds, habits, debts, mortgages, wills, deeds, helplessness, poverty, false ideas and the iniquity of traffic? This knot can never be untangled, and only the sword of the King of Kings—The Truth of truths—can cut it asunder.

†Mammon is a Syriac word used in the Scriptures to signify either riches or the God of riches.—*Webster.*

whilst homes, food, clothing, raw material, the soil, seasons, rain, sunshine and labor would still exist to supply our needs, work out our plans, and do our behests.

Its day of usefulness (?) being past, it is high time money were relegated to those regions of oblivion which swallow up empires, effete philosophies, crude inventions, and all things no longer useful or needful, to make place for a new order of things more in keeping with the times.

This necessity is now recognized and advocated by thousands of advanced minds who despise the systems which enable syndicates, trusts and monopolies to roll, as it were, huge balls of adhesive gold about in our midst to gather increased bulk by absorbing from the masses their means of subsistence; and these deeds alone, presented as facts before the Supreme Court of *Justice* in the hearts and conscience of men—which is entirely apart from man-made courts and under the jurisdiction of Truth and Equity—should ensure the absolute repudiation of the inflated value of gold, silver, greenbacks, bonds, deeds and all mediums through which the shrewd, avaricious and politic can exercise their absorption of the common inheritance.

There is but one solution of the Money Problem; and but one means of salvation from the demoralization, rapacity and injustice which combine to form the intricacies of this Knot—which is: To abolish and wipe from the pure face of Mother Earth the accursed stuff called Money, together with its accomplices Barter and Trade.

To this end I have in Olombia worked out a plan, complete and perfect, which ushers in the Millennial reign of Love, Truth and Justice, in place of Mammon's Competitive Strife. With the removal of the prime incentive to selfishness, fraud and crime, these unrighteous elements will hide for very shame from the thoughts of men, to be replaced by true, noble, upright, generous motives.

My proposition of *Abolishing Money* may be a startling bomb, but *in it lies the only hope for humanity!*

Dealing with effects will never remove causes; and the only way to accomplish any permanent good is to "Lay the ax at the root of the tree;" otherwise, it will forever continue to put forth its sprouts and extend its root-feelers for nourishment from all future generations.

Money is chiefly designed to furnish a lever, which the selfish and unprincipled require to make their dupes submissive to authority and abasement; and *Freedom's direction, and only possible course, lies over the carcass of this lever's broken power!*"

"Well," said the questioner, rising, "your project goes deep beneath the surface of things. I, myself, had worked out a co-operative plan for the demolishing of the evils which beset us, but money would still be retained; and being convinced that any enterprise with lucre as its base will, sooner or later, drift into the question of dividends, I must abandon it. I confess to never having viewed the matter in the light in which you

present it; but I honestly believe you have struck the nail square on the head, and dealt the monster Mammon a fatal blow. Strike money a death-blow and you pierce the vital organ of his existence and ensure the emancipation of the race from diabolical slavery and error. I, therefore, heartily endorse the abolition of money, aye, and barter and trade as well; they are all a disgrace to the intelligence of the Nineteenth Century.

I was a staunch Abolitionist in slavery days and shared the contumely of the time: I am still an Abolitionist, to face the slavery to money and to denounce its usurped position to the extent of my power. Down with it! Give the world a chance to untangle itself, by cutting the Gordian Knot with the sword of Truth!

In considering the consummation of this grand project for abolishing money, however, a fear arises in regard to the management of the vast, ignorant population now kept in subjection by its power. I well understand that present conditions are traceable to money, the getting of which has absorbed the lives and pursuit of all, and that the people would quickly rise to a higher plane were it abolished; but, how to regulate the *Transition period* is the question?"

"Well," answered the Possessor, "in order to provide a temporary substitute for the present government, as well as to have this change from a Competitive System to a Commonwealth take place without confusion or paralysis, I have founded an Industrial and Managing Organization called

THE OLOMBIA NEW ORDER OF BUILDERS—

the Branches or Sub-Orders of which take upon themselves the Commonwealth management and operation of the sources of production and supply; of its land, buildings, storages, manufactories, farming, means of transportation, etc., each individual gravitating to the Order to which inclination or adaptability draws him, subject to change as necessity demands.

Every person between the ages of twenty-one and fifty who partakes of the Commonwealth supplies will identify himself with one of these industrial Sub-Orders.

These Branches will be composed of Designers, Organizers and the Executing forces; and will come under such heads as the Sub-Order of Electricans, The Sub-Order of Agriculturalists, The Sub-Order of Masons, Carpenters, Journalists, Actors, Teachers, etc., etc., each Branch bringing its trade, craft or profession to the very highest pinnacle of scientific development by doing everything possible for the assistance and encouragement of its geniuses, talented and energetic.

Each individual owes his Order a specified amount of either physical or mental labor; each Order owes the Commonwealth a specified amount or quantity of productions; and the Commonwealth owes every individual of its members a free livelihood, free conveyance, free education, free literature, free amusements, etc.

Until such time as machinery and science shall reduce the necessity for the following temporary scale—for all manual, clerical and routine labor,

Six Hours will be a Commonwealth Working Day.
Five Days " " " Week.
Twenty Days " " " Month.
Ten Months " " " Year.

Twenty-nine years will be the Commonwealth Working Limit.

This period of public service begins at the age of twenty-one and ends at forty-nine—the fiftieth birthday beginning every individual's Jubilee.

The entering into which service bestows Olombia citizenship, with an undivided, untaxed and untrammeled interest in the whole earth with all its productions, and a right to all that is desired for the maintenance of life, health, liberty, development, culture and pleasure, 'without money and without price.'

OLOMBIA CITIZENSHIP will be graded into four sections:—

First: THE JUVENILES—including all under twenty-one years of age.

Second: THE INDUSTRIAL CLASS—including all between the ages of twenty-one and fifty.

Third: THE INFIRM—including all who are temporarily or chronically unable to work.

Fourth: THE EXEMPTS—including all over fifty years of age.

The probability is, that the greatest inventions and the finest productions of skilled workmanship will be made, and the grandest human achievements attained through the amateur work of these exempts after they are freed from routine service.

As the material with which to begin the Millennium must of necessity be the fagged out, depraved, morally and physically diseased wrecks of the Money System, known as cheats, frauds, schemers, tricksters, monopolists, shirks, lazaroni, etc., there must, at first, be some discipline to prevent a continuance of their imposition until such time as new conditions shall have corrected the tendency of the masses to prey upon one another.

A righteous start in the right direction being taken, all evils will antidote and heal themselves—

Therefore, in order to provide a temporary means of discipline; and secure perfect justice to both the individual and the Commonwealth, every Sub-Order will keep a perpetual census or enumeration of its members—their name, age, time given to public service, and such matters as may be essential to the mutual benefit and protection of the people both individually and collectively.

For the prevention of misunderstandings, confusion, disputes, imposition, shirking, etc., every individual will wear the Badge or Ensign of the Order to which he belongs, with his name, etc., engraved thereon; the possession of which Badge will be a guarantee of Olombia citizenship with free access to all its bounties and privileges. The Orders, of course, will be

responsible for the public service, time, etc., of each individual of their members.

This, however, is only a temporary arrangement, to become null and void as soon as the people have outgrown the fear of being imposed upon by shirks, etc.

Thus it will be seen that the New Order of Builders will temporarily take the place of what is now called government, and through which the people will virtually govern themselves. In fact, all future government, and the great bulk of the work of the new order of things;—as well as the responsibility of leading the legions, multitudes and nations from one system to another in a systematic manner without injustice or dissatisfaction to anyone, and without bloody revolution—as it were the twelve labors of Hercules—will devolve upon the Branches of this OLOMBIA NEW ORDER OF BUILDERS whose motto is FREE MATERIAL, FREE LABOR and FREE HABITATION ON EARTH! and whose great work is to scientifically remove old, worn out structures from cumbering the earth, and upon their site to build up a new dispensation, a new social and political economy, new aims and a new humanity!

Were the forces of the world diverted from selfish individualism into the channel of working for the general good, happiness and universal prosperity would reign; and if money were abandoned, and the fear of poverty and want lifted from the people, the Olombia System of Justice, Love, Mercy and Good Will would drift into our midst naturally.

Not being obliged to maintain a monied position, by which a man's standing is too often guaged, the ambition to keep up a display of false appearances would cease; and, relieved from the constant demand from all quarters for money, the desire to absorb from others and get the best of every bargain would be lost in the more worthy motive of being of real service for the sake of the love, appreciation and good will which would accrue to him, as well as for the personal satisfaction such a course would ensure.

In the words of Dr. Watts:

"Were I so tall to reach the pole
And grasp the ocean with a span,
I would be measured by my soul—
The mind's the standard of the man."

That is, the mind must be pure and good. The best man is the good man. A great intellect under evil incentives is a curse to the race. Intellect under wrong motives has ruled long enough. The world needs purity, goodness, unselfishness and faithfulness to its Cause of Right, which should be uppermost in the hearts of the people. Those possessing these qualifications would be honored and beloved; while the neglect of duty would meet with public disfavor.

In Tennyson's words:

> "Ah! when shall *all mens' good*
> *Be each man's rule*, and universal Peace
> Lie like a shaft of light across the land?"

The true physician, the teacher, the artist, the mechanic, cares more for his standing and reputation before the community than for the wage he is obliged to receive for his services in order that he may appear to advantage in the social circle, and so it is with most occupations and professions. Sunday schools, missions, societies, meetings, etc., are conducted gratuitously: the social duties, and those of the family are performed willingly without remuneration; and honorary positions are promptly filled for the sake of the appreciation accorded the occupants, and the standing they ensure in society: so would it be with all the duties of life were money *non ens.* 'There is also,' says Gladstone, 'a spirit in voluntary effort; there is an association between voluntary effort and public liberality; there is a joy and gratitude in the working of voluntary effort, a warmth of feeling and an inspiration of kindness associated with all this movement which can never attend the paid effort of the present system.'

Surely, it is not money that labors or dictates to-day, save as its artificial, illusionary power is employed to enforce the behests of mind, which, instead of money, is the true dictator and master.

Now I do not belong to that class of individuals whom Jesus rebuked because they could not understand the "Signs of the Times": I understand them perfectly, and know that unless we strive for the establishment of a more just and impartial system the consequences will be revolution, fierce and terrible; the struggling masses will not always submit to be crowding out of all that makes life desirable. The agitation of the volcano is ominous, and the rumblings of discontent can be stayed only by justice averting the calamity.

Were the time not exhausted, I should like to enter more deeply into the practical details of the Olombia dispensation: as it is, I trust sufficient has been said to awaken the desire for a nobler, truer life and government as well as to arouse thought in the direction of a transformation in all our present corrupt and effete social, religious and political institutions which we have outgrown, and which have become too cumbersome a juggernaut for the people much longer to carry."

The meeting was now dismissed, but the subject had awakened such an interest that it continued to be discussed for some time after; and until it seemed to be generally conceded that we are all so within the toils of money's devil-fish tentacles that our lives are absolutely harassed night and day by anxiety on its account; that we are accountable for having forged our own manacles and must, by Herculean efforts, unfetter ourselves and reclaim our natural rights and privileges.

Speculation, competition and the constant disgraceful struggle for supremacy over one another will continue to go on only as long as the

present system exists. Under its sway the unsuccessful, weak and defenceless go to the wall; and it is a matter of life or death to succeed; no matter how many human beings are trampled under foot in the strife; no matter how many sink under the waves of failure through inefficiency, physical weakness and discouragement; while their stronger and shrewder brothers, instead of lending a helping hand, crowd them down, cast their burdens and drudgery upon them, extort profits from them at every turn, and use them as stepping-stones to affluence, ease and luxury.

This swinish state of affairs, this hell is gaining ground, already holds dominion over millions; and other millions yet unborn will be swamped in the vortex unless we, *You and I*, labor to dethrone the power that forces its victims into it.

In view of these facts *there is no credit in accumulating wealth* because riches to-day must perforce be the result of crushing the bone and sinew of earth's less favored children.

"He that maketh haste to be rich shall not be innocent; he hath an evil eye."

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition."

"For the love of money is the root of *all* evil; which, while some coveted after they have erred from the faith and pierced themselves through with many sorrows."

"But thou, O man of God, flee these things and follow after right-eousness, godliness, faith, love, patience, meekness; for, we brought nothing into this world and we can carry nothing out."

Some time in the dim past the human race came to the parting of two ways: the one represented the natural life of common interest and the good of each and all; the other was the selfish path of individualism; in which, unfortunately, bits of iron, leather, beads, etc., were selfishly demanded by the successful from the unsuccessful hunter in exchange for food; instead of doing unto others as he would be done by, and generously dividing the results of his good fortune with his less fortunate brother who was part of himself and one with him in all things.

Of what use to him were the pebbles and bits of things he received in exchange? None whatever! They certainly failed to furnish an equivalent for his game or time, as completely as the pieces of gold, silver, or paper of to-day fail to remunerate a man for labor or anything else; but a ficticious, representative valuation was attached to them in the minds of men, who, failing to perceive the dangers attending such transactions, or, rather, for lack of that far-sightedness which foresees danger, followed with longing eyes the bits of trash, and began to count and hoard them as treasures much to be desired; while the shrewd and cunning, contriving to secure the lion's share—gloated over his success, and thus the miser was created. The get all you can and keep all you get principle was cultivated

and carefully nurtured to grow and overtop the higher faculties of generosity and unselfishness, until the medium of exchange was established and stood between man and man to forever keep them apart: it prevented the cementing love principle from uniting them in the oneness of mutual interest. The halo cast about beads, bits of iron and skins of beasts, blinded their eyes and increased in consequence, in their perverted understanding, until the glittering, golden serpent of Mammon gradually wound its slimy folds about humanity, charmed the senses of mankind with stronger and stronger power, and engulphed the world within its capacious maw; and the race struggles to-day, in physical and spiritual bondage, within the grasp of this writhing, crushing, poisonous anaconda whose fangs sting the people to death.

Seneca tells us of Apicius, who, after squandering a large fortune, committed suicide while still possessed of 250,000 crowns, for fear of coming to hunger and poverty; and the same fear haunts the majority of mankind like a nightmare. Truly "Man disquieteth himself with a vain shadow."

We have too long already traveled the treacherous highway of competition in pursuit of, and under the blighting influence of the root of all evil, and our only hope of escape from the charmer's spell lies in retracing our steps to the parting of the ways, that we may enter the road leading to right-eousness, which we missed in introducing the Money System to mar the native harmony of earth, hamper our desires, burden our bodies, waste our energies, befog our minds, and drive us out of Eden by suppressing our spiritual life.

Exodus (20:23) says: "Ye shall not make gods of silver, neither shall ye make unto you gods of gold;" but, the insane world worships at their shrine continually. The getting and keeping of gold and silver occupies more than nine-tenths of the precious moments of life; which are thus utterly wasted because the pursuit of dollars prevents the development of the higher faculties while it cultivates and nourishes only the earth born, material side of man's nature. The abolition of money would relieve the world from the unnatural burden which it laboriously and hopelessly props up in utter exhaustion and despair because of blindness with regard to its true character and needlessness.

Many who have scrambled to the top of the ladder, or who have inherited comfortable circumstances, look down complacently at the struggling masses below, and say existence would be prosaic and monotonous without its discipline of sorrow, evil and unrest; but there was never a greater fallacy. Nature did not introduce lucre into the machinery of earth; it is entirely a human invention. Incessant toil, care, anxiety, and a mad scramble for money from the cradle to the grave, cannot possibly be considered the highest ideal of existence, commensurate with the dignity that should characterize human life; nor in accord with the methods by which infinite law provides for its offspring.

Heaven is described as a state and place "where the wicked cease from troubling and the weary are at rest;" and the mission of Jesus, other saviors, the prophets, and all the good men that ever lived, was to establish the Kingdom of Heaven *on earth*—which would indeed be heaven were money, the root from which all its hateful brood of miseries spring, destroyed.

Think of our young men and maidens within the relentless grasp of this pitiless, tyrannical, sordid power; the first, eagerly seeking some avocation in order to work for money to meet its rapacious demands and face the battle between penury and drudgery; in which, most of them must fight to keep their heads above water until the grave yawns to receive their overworked, prematurely old bodies. There are comparatively few openings and many applicants; and O, the anxious strife for position, salary, livelihood, home, and all that makes life endurable; all of which depend, not upon their goodness, unselfishness, and magnanimity of character, but upon their business capacity, or the ability to get money. In fact, to cultivate the higher faculties and "Do unto others as one would be done by," at the present day, simply means financial ruin; while the worst side of mankind is stimulated to a strained tension of activity by the increasing competitive rivalry which forces all avocations into the unfair trade of misrepresentation, adulteration, and the securing of the very highest possible prices for their services and wares, until only the wealthy can take advantage of the resources furnished by skilled labor and professional men. It is usually disastrous to get into the clutches of many of the latter—lawyers especially; who, under our intricate, insatiable money system, seize, hold on to, and complicate every case which falls into their hands for adjustment in order to make the most of every opportunity for personal aggrandizement.

As all cannot be lawyers, physicians, clergymen, civil engineers, architects, or skilled workmen in any branch of business; and, as the force of artisans is much larger than the demand calls for—owing largely to increased machinery facilities—what avenues are left on earth for the unfortunate and less capable but to steal, rob, commit burglary, or contrive by some method, fraudulent or otherwise, as circumstances and opportunity may point the way, to secure that absolute necessity for maintaining life —Money?

No one commits crime from choice, but under the goading demands of rent, taxes, tithes and endless costs, they plunge on impulsively to obtain the means necessary to meet the cruel and unrighteous demands upon them until, as it were, they find themselves robbing Peter to pay Paul.

Under this eternal goad, why should the government assume the authority to punish and blast the life of any man for securing a commensurate share of that which is exacted from all, old or young, rich or poor, in return for food, fuel, shelter, clothing and everything on earth but air and

sunshine; while even these are utilized to the meagerest degree in crowded tenement houses, and excluded as far as possible from the poor?

And the maidens: from whence are to come the protection, food, shelter and sunshine of happiness to which they are entitled. What hope beckons them on to usefulness and noble womanhood? It is needless to answer. Draw the veil! Let the curtain cover the picture of their inevitable sale into position, unsatisfactory marriage, drudgery or prostitution, for the sake of life's necessities.

Is it all necessary? Must it, shall it go on? The remedy is in our hands: and it lies, without compromise, in the absolute and universal abolition of Money. This may not be accomplished suddenly, perhaps, but the agitation of the question will direct special attention to the root from which spring all the evils which afflict the man of wealth equally with the tramp, and time will do the rest.

Some may say: "It is not money but the love of it that is 'the root of all evil;'" but the distinction is very finely drawn. Whether it be the love of money, or the commodity itself that harbors all the legions of evil, it matters little and the two are indissolubly united. All are supposed to love the idol they sacrifice to, and every individual within the bounds of civilization (?) offers himself up as a daily sacrifice to the Golden Calf: he can neither eat, drink, clothe himself, procure fuel, shelter, or any other necessity of life, without the monied mark of the beast which humanity adores and confesses to as their God, and depends upon for everything.

"Ye provoked Him all ways, and desired for yourselves a molten calf and worshipped it, and sacrificed to it."—Nic. 6:2 A. N. T. Lam. 5:4, 5. 'We get our bread at the peril of our lives: we have drunken our water for money, our wood is sold unto us, we labor and have no rest.'"

Isaiah (52:3) says: "Thus saith the Lord, Ye have sold yourselves for naught, and ye shall be redeemed without money."

Let money be regarded in its true light: it has no intrinsic value; while it stands between man and his inheritance—the earth and its productions, of which gold is one to which all are equally entitled.

Were the carking care of present existence removed, the people could turn their attention to personal development and live in the spiritual, or interior side of their nature, the fruit of which is love, unselfishness, truth, harmony, intelligence and wisdom. To-day, humanity is forced into the material, carnal life, while their spiritual nature is buried deep under the dominance of the exterior senses.

Philosophers of the past, as well as those of the present century, have foreseen and denounced the evils which beset us from the use of money, and have cried out against its tyranny. Lycurgus, the Spartan law-giver, endeavored to control its evil tendencies by making Spartan coin of iron, heavy and cumbersome.

John Locke says: "Fraud and avarice have produced that inequality in fortunes which causes so much misery to mankind in heaping up vices

with riches, and suffering with poverty. A philosopher must then consider the use of money as one of the most *lamentable inventions* in human institutions."

Says Cabet: "Money, property, and inequality of fortune are the chief causes of vice and crime amongst the rich as well as amongst the poor."

Aristotle declares: "Business is incompatible with that dignified life which it is our wish that our citizens should lead, and totally adverse to that generous elevation of mind with which it is our ambition to inspire them. Business should be chosen for the sake of leisure; and things necessary and useful for the sake of the beautiful in conduct."

Dr. W. H. Von Swartwout, in his work on "Truthology," says: "Some of the most wealthy, under the Money System of to-day, live on almost nothing. A few butterflies of fashion flit their little lives away in idle discontent and envy, and make a display for the eyes of others; but one of the richest men of modern times once replied to a young man who envied his wealth: 'Would you take my responsibilities with my money? It brings me neither health nor happiness, but only care, labor and anxiety. Personally, I have no more than you have: I can eat but one meal at a time, wear but one suit of clothes, sleep in but one bed, and live in but one house; all the rest of my property is only vanity and vexation of spirit to me; yet the poor envy me and I covet the happiness which money cannot buy. But while the world supports a money system, I am too great a coward to relinquish my wealth; and if I did so, the world would call me a fool and let me beg or starve. Even those who profess to be my friends (?) would not help me! Curse the man who *invented* money! I wish there were none!'

The money question, therefore, looked at from any point of view, is filled with wretchedness. The rich man's plethoric pocket-book is a source of anxiety, care, and dissatisfaction to him: the poor man has equal care and discontent of another sort, as he sees all the blessings of life far removed from his enjoyment; while all intermediate conditions find their own troubles and sorrows, disputes and misunderstandings; all of which arise from the common source—so prolific of unhappiness—money. This apple of discord in the Garden of Eden destroys the harmony of its inhabitants, and keeps the gates of Paradise closed and bolted to the world. It is high time this Giant Delusion which fetters the faculties of the people and breeds disaster and misery in all the walks of life, were dethroned and cremated: the power is ours, and only the Will to do it is required.

Thousands of grand ideas, beautiful works of art and useful inventions are suppressed and lost to the world by this incubus; because people cannot turn their talents and inspirations to account under its goading demands, its nagging and shoving, its constant cry of Give! Give! Give! To meet this cry, money must be secured somehow or somewhere. Those who get it breathe a little more freely, but they will be held accountable for its use

or abuse; those who cannot, struggle, suffer, starve and die in a vain attempt to comply with its rapacious demands.

It will not take long to convince any honest mind that money has directly, or indirectly, caused all the trouble that exists in the world. Investigate the causes of intemperance, prostitution, fraud, crime, suicide, murder, bad marriages, hypocrisy, insanity, robbery, and the entire catalogue of evils, and you will find that money, either directly, or indirectly, is the principal source, if not the very root of all the evils that afflict humanity. Everything is now so based on money that seemingly nothing, however good, can be done without it; and through this preposterous idea the people remain enslaved."

The following extract from "Social Architecture," by John Petzler, says: "It will be easier to abolish money than to successfully suppress its evil influences; and the benefits derived by society from its abolition will far outweigh the advantages of maintaining its use. Although it is universally acknowledged that money is the root of all evil, still no attempts have been made for removing this universal cause of wrong—for extirpating this poisonous root of all evil. On the contrary, the general public, and even the enlightened political economist, considers the use of money as necessary an element of man's existence as the air he breathes, the food he eats, and the water he drinks. But such are not the notions of the advanced social reformer, for he can clearly conceive a social state in which there shall exist neither money, or monetary standard; and, seeing this possibility, he has a more lucid perception of the evils arising from its existence."

Socrates denounced the Money God, and Aristippus was the first among his disciples to accept money for his teaching.

Buddha retired from wealth and a crown into poverty rather than enjoy the ease and luxury others were deprived of.

Jesus had not where to lay his head because he was a philosopher instead of a money-changer in the Temple of God; and a host of the most intelligent and philosophic minds of all ages have tried to defend the rights of the people against this insidious enemy of the true interests of mankind.

The Peruvians of the Fifteenth Century lived without money, barter or trade. According to Prescott, "One of their fine roads, scattered remains of which still exist, is variously estimated to have been from 1,500 to 2,000 miles long. The care of the roads was submitted to the residents of the districts through which they passed. The Peruvians had magnificent buildings, no poverty and every need of each inhabitant was supplied. Gold was used for cooking utensils, for decoration of temples and houses, and for personal adornment;" and, although there were crying evils connected with the system of the Incas, the people were secured against the fear of poverty, the despair of starvation, and a helpless dependence on the possession of money.

The Shakers, as well as other communities regulate and adjust their affairs at least among themselves, without this commodity: prophecy, in numerous instances, foreshadows a NoMoney system for the world; and who will say King Money shall always rule?

We need him not to tyrannize over us, and we refuse to pay allegiance to the heathen idol set up in our midst: we bow no knee to Baal, and although in his dominion we are obliged to pay tribute unto Cæsar we do so under protest denying his right to exact it from any inhabitant of this planet, which was Eden prior to the Fall of Man from the adoration of Deity into the worship of Mammon. When the true God "who is blessed forever" reigned in the hearts of men the race dwelt in the period known as the Golden Age of spiritual light and wisdom—Eden, or Heaven; and when humanity's attention is withdrawn from Mammon and given to Christ, the Golden Age will come again, and all we forfeited by the Fall will be restored.

Milton says in "Paradise Lost:"

> "Mammon, the least erected spirit that fell
> From heaven, for even in heaven his looks and thoughts
> Were always downward bent; admiring more,
> The riches of heaven's pavement, trodden gold,
> Than aught divine and holy else enjoyed
> In vision beatific: by him first
> Men also; and by his suggestion taught,
> Ransacked the centre, and with impious hands
> Rifled the bowels of their mother earth
> For treasures *better hid.*"

Under Mammon's sway man is bidden to pursue riches with undeviating fervor to the bitter end until all his springs of nobility hide from the light of day save when, on rare occasions, the wonderful 'touch of nature' rouses him to acts of kindness, smiles of joy, or tears of sympathy, and makes him feel akin to all mankind; revealing the fact that the spark of divinity in him is inextinguishable: that it has not gone out, however, is not for lack of snuffing, smouldering and being "hidden under a bushel" of ignoble aims, ideas and ambitions.

I believe the time is not far distant when this god—Mammon—or Money—will, according to prophecy, be hurled from his throne, where he is at present held by the minds of the people, and dashed to pieces. After which event we can turn our attention into the channels of righteousness, making one another happy, promoting "Peace on earth, and good will to men;" we can cultivate kindliness, be true friends, and welcome the principle of Love (which is God) to supersede the present antagonism of the Money System between man and man.

Goethe says: "Every man ought to begin with himself and make his own happiness first, from which the happiness of the whole world at large will eventually follow."

"For what is required of thee but to do justly, to love mercy, and to walk humbly with *thy* God;" and every one should be willing to walk alone rather than "follow a multitude to do evil."

All we require is provided on the bountiful table of the giver of all good things, of which we may partake freely "without money and without price" if we but realize our privileges. It is spread for our entertainment and we only need to appreciate our blessings to revel in Eden, the garden of God—(ourselves) and dwell in Paradise—the Earth, which under Olombia would be a Paradise indeed.

There is no stint in nature. All we have is the product of the earth; and think you man would cease to work, cease to love; cease to provide for his wants, comforts, luxuries; neglect to devise ways and means for the highest methods of living; forget to sow and reap the soil, or provide for the comfort and happiness of his children, were the money he so foolishly improvised and placed between himself and the good things of life, abolished?

None are innately indolent or idle; but many are "born tired" because of the overworked, debilitated and diseased conditions under which they were born and pre-natally influenced. Natural, favorable surroundings would bring health and vigor, stimulate energy and activity in all the desirable walks of life; and man on finding himself cut loose from the most awful curse that could burden the race would soon readjust his affairs on a true basis, while the glorious earth with all its manifold blessings would still be his own.

"Every sort of beauty," says Greg, "has been lavished on our allotted home; beauties to enrapture every sense, beauties to satisfy every taste; forms the noblest and the loveliest, colors the most gorgeous and the most delicate, odors the sweetest and subtlest, harmonies the most soothing and the most stirring; the sunny glories of the day; the pale Elysian grace of moonlight, the lake, the mountain, the primrose, the forest, and the boundless ocean; 'silent pinnacles of aged snow' in one hemisphere, the marvels of tropical luxuriance in another; the serenity of sunsets; the sublimity of storms; everything is bestowed in boundless profusion on the scene of our existence; we can conceive or desire nothing more exquisite or perfect than what is round us every hour, and our perceptions are so framed as to be consciously alive to all. If we had set our fancy to picture a Creator occupied solely in devising delight for children whom he loved we could not conceive one element of bliss which is not here."

But through bad management, an accursed Money System, and the daily sacrifice to *Business*, only a very few have time or opportunity to appreciate and enjoy these glorious gifts of Nature, in a world

"Where every prospect pleases, and only man is vile."

All the discord and wrong which exist are the result of ignorance and misconceptions of Truth. "We lie down in our shame, and our confusion covereth us; because we made a calf, and worshipped the golden image."

"Yea, we despised the pleasant land of desire" toward God; and, "Thus are we defiled *with our own works*, and go a whoring* with *with our own inventions.*"

"And even as we did not like to retain God in our knowledge God gave us over to a mind void of judgment: being filled with all un-righteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, back-biters, haters of God, despiteful, proud, boasters, *inventors of evil things*, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful;" but, "Thou wast a God that forgave us, though thou tookest vengeance of our *inventions.*"

Ecclesiastes (7:29) says: "God hath made man upright; but he sought out many *inventions*;" and, "They did destroy the nations because of * * * mingling among the heathen, and learning their works, and serving their idols which were a snare unto them."

"Yea we sacrificed our sons and our daughters unto devils and shed innocent blood, even the blood of our sons and daughters, whom we sacrificed unto the idols of Canaan,† and the land is polluted with blood" —of innocents destroyed; and the people crushed, overworked, robbed and oppressed.

Could there possibly be a more graphic delineation of the state of this unhappy world?

Ezekiel declares: "In the day that I (Spirit) lifted up mine hand unto them, to bring them forth out of the land of Egypt‡ into a land§ flowing with milk and honey, which is the glory of all lands, their hearts went after their idols."

"Then said I unto them, 'Cast ye away every man the abominations of his eyes and defile not yourselves with the idols of Egypt. I AM the Lord your God.'"

"But they rebelled against me and would not hearken unto me; * * neither did they forsake the idols of Egypt."

"So I gave them up to their own heart's lust (for money) and they walked in their own counsels."

"I said unto their children in the wilderness, 'Walk ye not in the statutes of your fathers, neither observe their judgment, nor defile yourselves with their idols;' for my fruit is better than gold, yea, than fine gold; and my revenue than choice silver."

"Confounded be all they that serve graven images, that boast themselves of idols: worship him—The Spirit—*all ye gods*"

*Webster says the Scriptural meaning of whoring is: "The desertion of the worship of the true God for the adoration of the idols of Mammon."

†In the original language Canaan means "a land of merchants and traders—a land that humbles and subdues."

‡The land of spiritual darkness.

§Or life.

God's Kingdom of Right and Mammon's Kingdom of Wrong cannot reign over the earth at the same time. They are opposite principles, and no man can serve them both. One is the source of righteousness and the other is the root of all evil. If we want the righteousness of the Millennium it is self-evident that we must eradicate the root of all evil. The only question to be asked in considering the advisability of such action is: "Does the system of money contribute to the welfare and happiness of the majority of mankind?"

If not, it should die and make way for the New—the holier reign of Justice; for although ages have rolled by since it was established; though its head is hoary with age, it cannot show record of aught but the desolation, wreck and ruin that have ever followed on its trail.

Instead of a venerable old age, ripe with the harvest fruits of Justice, Love and Peace on Earth, it comes reeling into dotage besotted and drunken with the terrors of Anarchy, Socialism, Nihilism and a host of other freights which it has trodden out of the wine-press of the wrath of outraged humanity.

In the seed time of the Money System we sowed to the winds, and in the harvest we must reap the whirlwind. The Money System is carrying us toward a fatal vortex into which we shall soon be swamped if we do not quickly rescue our plunging bark from the grasp of this most unright-eous pilot.

"Let wealth and commerce, laws and learning die,
But give us back our old nobility."

With the setting sun the people dispersed from the island, the wind lulled, and as if the ushering in of a new era were accomplished, the Flag folded itself to rest amid the shadows of evening that settled over the majestic silence of the mountains, illuminated by twinkling stars and a harvest moon.

Away from the turmoil, poverty, distress, debauchery and crime of civilization, the Peace Flag floated for weeks in the pure atmosphere of the Adirondacks.

"We live to hail the season
By gifted minds foretold,
When man shall live by reason,
And not alone by gold.
When man to man's united,
And every wrong thing's righted,
When the whole world shall be lighted
As Eden was of old!"

CHAPTER IX.

"Yes, I have sat
In my boat at night, when midway
O'er the lake
The stars went out, and down the mountain gorge
The wind came roaring. I have sat and eyed
The Thunderer breaking from his cloud,
And smiled
To see him shake his lightnings o'er my head."

Monday, Aug. 4th, came with lightning, thunder, and heavy falls of rain. Enwrapped in waterproof and rubbers, provided with an umbrella and a chair, I located on a flat rock by the water's edge, and prepared for the novelty of braving the storm. Great ominous clouds from the West soon wrapped Blue and Seventh Mountains in their heavy folds: the lightnings flashed from them, thunder rolled and echoed from mountain to valley: "The rains descended and the floods came," pouring in streams from my umbrella and waterproof.

Through it all, there was the reliability of Nature. How ardently she lifted her face to the falling rain; and, with what steadfastness and faith she viewed the conflict of her forces: what strength there was in the rock-ribbed mountains, what commotion in the white capped waves, and what grace in the swaying branches of the trees. I, as a goddess, viewed it all! I am a part of all! I surveyed my own domain: only mind could appreciate it, and I am mind. Intelligence created it—I am intelligence. I am part of Infinite Mind, and being part, I am all! What is a drop of water to the ocean? It is a drop, and it is the ocean when it is lost in oneness with the infinite number of molecules of which the vast expanse of ocean is composed.

There is no mind outside of Infinite Mind: it includes all Mind. Everything real is infinite, good, pure; all is sublime, beautiful, harmonious, intelligent, grand and majestic.

There is no evil, save as it emanates from, and exists as a delusion in the mind of man; which, perverted from its source, perverts and inverts truth continually. Wipe the delusion of sin and evil from the mind and it will see all things as they really are, and not as they seem to the external senses. "Judge not according to appearance, but judge righteous judgment," said Jesus—St. John 7:24.

Close in shore lay a huge stump, presenting a by no means unsightly appearance. From its hollow centre grew a thrifty, miniature pine tree, perfect in form and color. There it had taken root and found a sunny home well adapted to its tender growth; but, consider its fate when time and waves shall have shivered the stump: it must then find a grave in the

lake, and, unless it be transplanted to quarters of greater freedom; unless the tiny rootlets be free to spread in all directions in search of moisture and nourishment, its life will remain dwarfed and crippled because of its narrow environment. Under its present conditions it could never grow to the full stature of a perfect tree through the unfolding of its latent power and beauty.

The infant pine, however, knew nothing of the dangers conspiring for its downfall: it was satisfied to abide in the stump, depending upon its shelter for strength, and its decaying fibres for nourishment; and it furnished the type of many a human life. Take for instance, one whose tiny bark of being is ushered into wealthy and luxurious surroundings, where indulgent friends gratify every desire; pre-natal influences, education, culture, custom, and "The infinite flatteries that follow youth and opulence" combine to hedge his way: poverty, hardship, self-denial, neglect and friendlessness being unknown; under the influence of a money power, the child grows to a self-important, arrogant, and supremely selfish manhood. He learns to despise those whose lines have fallen in less pleasant places, as beings of an inferior order and only fit to serve as his vassals and slaves; when circumstances, over which neither had control, presided at the Wheel of Fortune in the distribution of material gifts, and when another turn of the wheel might have placed him among the most unfortunate.

Being enamored of Mammon's world of evil, and chained to his triumphal car which rides over the multitudes, he is blind to his own deplorably dark spiritual state; and only tribulation and suffering can reveal to him the fickle, sandy foundation upon which he depends, and win him to look toward a higher standpoint beyond the Hades of competition. This is the reason why in order to find Christ it is necessary to relinquish from the mind all material things counting them as dross. Until this is done every man, rich or poor, is the servant of Mammon "who hath blinded his eyes."

Were it not for having fallen from Eden into this bondage the discipline would be entirely unnecessary, because in his spiritual nature man is pure.

The misfortunes that overtake the servant of Mammon are, therefore, often blessings in disguise: they break his slavish chains and lead him from Mammon's kingdom—his outer head, into the Kingdom of God which he finds in Christ Jesus—the inner man who is blessed forever. Until this is accomplished he is lost in the waste, howling wilderness of Satan's dominion, and full of all uncleanness.

He is not aware that every selfish, ungenerous, haughty, impatient thought reflects upon himself to poison his blood and suppress his spiritual nature, which cannot unfold its latent powers under such thoughts, feelings and motives; and thus he is his own worst enemy.

In speaking of a party of Italian emigrants, a society woman once said: "I would take every one of those dirty idiots out into the North

River, and drown them as if they were a litter of kittens! They have no right to come here! Let them stay in their own country!"

Well, they were not attractive in coarse, untidy clothing and untrimmed hair; clean, soft hands and fair faces were not among them; but, why were they unkempt, ignorant and depraved? The answer is; Because they had been disinherited, turned out of their Father's house by plunderers, to wander about the earth with burdens grievous to be borne. They had toiled and sown for robbers to reap their harvest fields; they had trodden the press for others to sip the wine. From country to country they sought that which belonged to them by divine right—a home.

Every morsel of the coarse food they had eaten, had been secured by laborious toil; they had neither time, nor opportunity for rest, culture, or education. Sometimes from sheer necessity and desperation, that which is called crime is committed by such as these, and how awful is the penalty meted out to their already wretched lives.

As might, not right, still rules in this world of ours, no one is careful to secure to them even the necessities of life, and yet there is an abundance for all. The *possession of gold*, which men have dug from the bowels of the earth, or its representative, certainly should not entitle one man to more than a due share of the common inheritance, whilst the *lack* of it deprives another of the barest comforts of existence.

The Italians were not disgusting from choice, but from cruel lack of opportunity and encouragement. Effort and execution are often difficult even under the most favorable conditions; and we all know that in this grasping, selfish world, success depends largely upon education, will-power, perseverance, ability, tact, and above all, shrewdness—the latter quality usually embodying a multitude of sins.

As these powers are limited in all, and as the more enterprising have to struggle desperately for success, what chance in the fight and competition of the world have they who have, for generations, been degraded and trampled into abject servility by the more crafty and powerful, until their minds are not much above the level of the beasts.

There is, however, the law of compensation, divinely created and ever existing. Such as these have nothing to make them proud and arrogant: their environment, while it suppresses, develops humility and obedience; and perhaps after this vale of tears is ended, their chances may be better than those of the more lordly ones of earth, to whom may apply a certain passage of Scripture which says: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of heaven."

The child of wealth and refinement is also the victim of ignorance. The roots of his mind are all crammed into a stump. He is sedulously trained into certain grooves of thought and belief which become ingrafted within the very fibres of his being to bias and dwarf the natural expansion of his mind until it becomes warped into crooked ways from which he cannot readily extricate himself.

He cannot seek truth for its own sake; for to his mind it is a sin to step outside the narrow confines of ecclesiastical dogmas and institutions so faulty and so restricted as to consider thought, exercised outside the tenets of a creed, blasphemous and punishable with the displeasure of the Almighty. Should an idea enter his mind at variance with their dictum, it is thrust out as emanating from the Father of Lies; and so his spirit remains chained within a prison, with closed windows; and though revolving in a sea of light yet cannot find room for an illuminating ray to enter a mind crammed full of rubbish, the instillation of years of biased thought and ages of bigotry; Jesus preached to such "Spirits in prison."

Now there is nothing in this universe which we may not search into, unravel to the end, thoroughly understand; and furthermore, it should be our business to do so as far as possible: only thus can the "chaff be sifted from the wheat," that we may "cleave to that which is good."

I have frequently met with persons who were afraid to look into or argue upon a new presentation of Scriptural sayings, "*lest their faith should be shaken.*" But would it not be wisdom on the part of such to investigate for the purpose of ascertaining whether or not they have built upon a sure and steadfast foundation? for surely the time will come when the tempests will beat upon that "faith" to test its base. If it cannot endure the ordeal of investigation, it is like the house built upon the sand which could not stand when the winds and tempests beat upon it.

Many think they have built wisely, when the structures they have erected are founded upon the fallible teachings of others who have given an erroneous interpretation to the books of ancient lore, which faithfully record the mysteries of the Spirit and the everlasting Truth, but which cannot be understood by the carnal mind; they are that book spoken of Rev. 5:1 "which is written within and on the back."

On account of humanity's mental darkness, or unripened condition, they have not understood the esoteric, or inner signification, which could not be unveiled except to a people sufficiently ripened to have their spiritual perceptions quickened into that birth which Nicodemus could not understand because he was of the flesh and not of the spirit.

During the past 6,000 years in which the race has been passing through the Dark ages of the Money System, conditions have been such as to impede and obstruct spirit unfolding. From the time of its establishment there stretched a great desert of carnal grossness; but all through that hideous gulf, the means of salvation, and the Kingdom of Heaven *were* "*at hand*"—within each individual, but they comprehended not.

"To him that overcometh shall be given to sit with me on my throne" was always true: it is practicable to-day, and will be so in ages to come, because the realization of the promise must come through a personal experience which one could have had the words never been recorded: the words merely reiterate the experiences of mortals who were spiritually

ripe when we were still mingling with the elements. If we understand their deep significance, as did he who uttered them from his interior life, we too, can mount the throne of God, and judge right-eously.

Jesus was a member of the human family "with like passions." He was the son of a carpenter, born as are other children. He reached manhood by the same process of growth as did his brothers born of the same mother. Being of a riper spiritual nature, he grasped the key of existence and unlocked the mystery of his own being; and in so doing understood the "mystery of godliness." His lamp or candle being lighted by knowlege which came through personal experience, he realized the blindness which obscured the minds of his fellow men; consequently he said to them, "If therefore the light that is *in thee* be darkness, how great is that darkness."

"The Jews then took up stones again to stone him."

Jesus answered them, "Many good works have I showed you from the Father: for which of these works do ye stone me?"

The Jews answered him, "For a good work we stone thee not; but for blasphemy; and because thou, *being a man*, makest thyself God."

Jesus answered: "Is it not written in your law: I said, '*Ye are gods unto whom the word of God came*'—and the Scriptures cannot be broken —say ye of him,&c"—St. John 10:31 to 36. As the word of God (truth) had come to Jesus, it was, according to their own law, no sin for him to claim to be God. The Jews understood only the points in their Scriptures which bolstered up their church and coincided with their dogmas and experiences; all others were ignored or unfathomed; and as the word of God had never been resurrected in them they could not understand the claims of Jesus to whom it had come.

Jesus said: "He that believeth on me, believeth not on me, (his exterior self) but on him that sent me (his divine interior self). And he that beholdeth me, beholdeth him that sent me."

How he labored and strove to make the Jews comprehend what he knew. When they looked at Jesus, they saw him as a man of flesh; and they might also have seen him, had their eyes been opened, as a resurrected, divine man, both in one. He said so in plain, simple words; but their blinded eyes could not see, neither could their muffled ears hear and understand, because their thoughts of God were similar to those of many of the present day.

The World in its blindness having misinterpreted the teachings of the Nazarene, placed a stumbling-block in the way of humanity over which generations have stumbled and fallen into the pit; and for this reason, "His joy is not fulfilled in themselves."

"Who changed The Truth of God into a lie, and worshiped the *creature* more than the Creator, who is blessed forever;" and this worship of the creature, or the man, accounts for the condition of the world to-day.

"When Jesus Christ manifests a second time, shall he find faith on the Earth?" It was the Christ Spirit the Jews rejected, as well as the man, and the same spirit is here to-day misunderstood and rejected as of old; it has never been absent; it strives for expression in every human being. When it finds an avenue through which to operate, it is as "The voice of one crying in the wilderness (of the mind) Prepare ye the way of the Lord, make his paths straight;" or in other words, make avenues for his advent, remove the stumbling-blocks, put no obstacles in his way, and render him who brings The Truth all the assistance in your power, for he is the only Redeemer of the race, who is come to reveal the way of life.

John the Baptist, (like Paul) whose understanding was enlightened sufficiently to perceive the manifestations of The Truth, announced Jesus as the Savior of the world; but it was only a cry in the desert of unbelief which was rejected by the majority of those who listened to it, as the insane vagaries of an enthusiast.

The cry has again gone forth. Who will heed it? To-day, as of old, one cries in the desert of sin and unbelief, "I have found the same key: it fits the keystone of Truth. Come, listen all ye who labor and are heavy laden because of the spiritual darkness in which you dwell, and 'I will give you rest.'" His locks are wet with the dews of the night of 6,000 years. He stands at the door of humanity's needs and knocks for admittance into their love and confidence, all too willing to impart the words of eternal life; but like the ancient Jews they say, "He blasphemeth. He hath a devil. Is not this the carpenter's son? Can any good thing come out of Nazareth?" History repeats itself in spiritual as well as material things.

The thirsting Divine man or Spirit, who cries. "I am in prison (within every man's body) and ye visit me not"—may be set free by Truth, which is Heaven—Error is Hell—but it is not to be found in church, creed or ism; although some truth is there and everywhere. Let him that is athirst drink from the same "fountain of living water" as did the woman of Samaria: it still gushes forth in the desert.

Jesus proclaimed the Truth as fast, and faster than the people could receive it and was crucified in consequence. (Crucifixion, instead of hanging, was the custom in those days; and it has taken nineteen hundred years for humanity to make the stride in evolution from the barbarism of crucifixion to the civilization of *hanging* and electrocution.) Realizing the opposition Truth would meet, he said, "I have many things to say unto you, but ye cannot bear them now."

"These things have I spoken unto you in parables; but the time cometh when I shall speak no more unto you in proverbs, but I shall tell you plainly of the Father."

He wisely led his hearers by parables, in which The Truth was hidden, to awaken thought and prepare their minds for the reception of all he had to impart. This far-seeing caution, however, failed to protect him from

the bigotry and hate which assailed his exposition of truth, against the tenets of the Jewish church, and he fell a victim of tyranny and persecution. In the words of Possessor Olo: "He was crucified between two thieves—the church on one side, the world on the other." The cross upon which he was tortured, seen from the standpoint of Church interpretation, is a sign of one of the most diabolical murders ever committed; and in this light we can only sing with the poet:

"O slumbering faith! I cannot see
Aught in the cross of Calvary
To comfort me."

CHAPTER X.

"It is pleasant to note all plants, from
The rush to the spreading cedar;
From the giant of palms, to the lichen that
Staineth its stem:
To watch the workings of instinct, that
Grosser instinct of brutes—
The river-horse browsing in the jungle,
The plover screaming on the moor."

August 6th brought fine weather. Most of the day was spent in writing letters, reading or swinging in the hammocks; and until a late hour at night, a merry company surrounded the camp-fire in the moonlight.

After breakfast next morning, Arthur and Hess began preparations for a three days' deer hunt; and the Possessor finally concluded to join the expedition for the sake of exercise and the experience, although he said he would prefer carrying the *Peace Flag* instead of the rifle, as he did not approve of the "killing business."

It was ten o'clock before provisions and camp-baskets were ready. The latter then proved so heavy that it was decided to call at the Wood Camp for Silas Wood, to act as guide in place of Grant who had left us to care for a sick and dying son.

At length the boat shoved off, and soon rounded the island. Running over the rocks to keep it in sight, we signaled an adieu with handkerchiefs and sun-umbrellas. Waving of hats and the flag from Arthur and the Possessor, and fearful Adirondack yells from Hess, came in response until they were lost in the distance.

Later in the day, three boats from Racquette Lake, containing ladies and gentlemen, seven in number, with two guides, stopped at Hess Camp to order a fish dinner for the morrow when they would be on the return trip from the Forge House.

As Hess, upon whom the camp larder depended for supplies, was absent, Mr. Whittemore and Eunice volunteered to supply lake salmon for the occasion; so next morning, they visited the buoys and returned with a number of good-sized fish for the dinner of the expected guests.

As the supply of bait on hand would soon be exhausted, we then started for Fifth Lake to dig for some at a place where in the springtime fishermen clean frost fish, and as a result angle-worms abound in the rich soil.

Mr. Whittemore hoed faithfully, while Eunice gathered the worms which many people consider of so little worth; but these blind creatures, dwelling in dust and darkness, have a most important mission to perform.

Even this humble production of the intricate laws of nature turns in the might of its stupendous work to rebuke our ignorant self-complacency and pride.

As Eunice held up, suspended on a stick for inspection, an unusually large specimen of this genus, Mr. Whittemore, who indulged in the habit of addressing dumb creatures, dropped his hoe, assumed a tragic attitude, and recited with much gesticulation and expression, the following lines from an unknown author:

"I've despised you old worm, for I
Think you'll admit
That you never were beautiful even
In youth;
I've impaled you on hooks, and
Not felt it a bit;
But all's changed now, since Darwin
Has told us the truth

Of your diligent life, and endowed
You with fame;
You begin to inspire me with
Friendly regard.
I have friends of my own, clever
Worm, I could name,
Who have ne'er in their lives been
At work half so hard.

It appears that we owe you our
Acres of soil,
That the garden could never exist
Without you,
That from ages gone by you were
Patient in toil,
Till a Darwin revealed all the good
That you do.

Now you've turned with a vengeance
And all must confess
Your behavior should make poor
Humanity squirm;
For there's many a man on this
Planet, I guess
Who is not half so useful as
You, Mister Worm."

In the meantime, Eunice had with a shudder dropped the wriggler—which certainly looked like a young snake—into the tin box brought for the purpose. We then went back over the woodland path carpeted with dried leaves and sweet with the aroma of pine and hemlock. Through the foliage glimpses of Fourth Lake gleamed; and the mounds of trees, here and there, reminded one of the graves in cemeteries: the leaves of many summers had fallen over the rounded trunks to decay and form a bed for the delicate moss which covered them as with a garment.

It was now eleven oclock. As we reached the end of the trail three tiny specks were observed rounding Cedar Island which, undoubtedly, were bringing the expected guests to Hess Camp. We lingered to gather

bunches of tender wintergreen; and an hour later shoved from shore in a stiff breeze which at times threatened to swamp our light craft. When we landed, the Racquette party who had already dined were making ready for departure, and soon disappeared with their three boats up the creek leading to Fifth Lake.

Speckled trout might have been included in their bill of fare had not misfortune overtaken the fish the previous night. Mr. Williams and Master Aras his son, who made Hess Camp their headquarters between long hunting and fishing excursions, had arrived late in the evening from a successful three days' trip bringing several dozen fine trout which were left with their guide Sam to be dressed. After completing his task on the wharf, Sam placed the speckled beauties in a covered basket which he left on the veranda. During the night the dogs prowling about on the island devoured every vestige of the fish, leaving nothing to vouch for the story but the mutilated basket.

The disappointment and chagrin of the fishermen may be better imagined than described; and Sam's undisguised disgust and forlorn dejectedness of countenance, on viewing the tattered basket, set everybody present into immoderate hilarity, which added to Sam's embarrassment. Yelping woe overtook every canine that was so unfortunate as to come within reach of his boot during the next twenty-four hours. Thus the dissatisfaction resulting from his own carelessness, found vent in punishing the blameless dogs; and for days, any allusion to "Speckles" induced the seizure of an old slouch hat which was pulled over his eyes in beating a hasty retreat from the laugh which was sure to follow.

Saturday dawned with the expectation that the hunting party would return during the day, and being anxious to welcome them home and learn the success of the expedition we remained within sight of camp all day.

The buoys were visited unsuccessfully; and tiring of the monotony of still-fishing we made the circuit of the head of the lake. Mr, Whittemore managed the boat; and although Eunice and myself, as passengers, gave him no "silver pound to row us o'er the ferry," he quite evidently, with ourselves, enjoyed the romantic scene, the balmy air, bright sunshine and the moderate exercise of dipping the oars, as we floated slowly along the transparent water through which gleamed like gold the yellow sand which formed its bed.

The shore was lined with great logs and uprooted trees, with here and there a sentinel rock covered with moss and lichens: the glassy mirror at one moment photographed boat, trees, rocks, sky and flying bird, to be agitated the next into tiny ripples, or to larger waves by a sudden breeze: while perfect calm brooded over one portion, another tossed its waters and sported with the wind.

We noticed a pair of woodpeckers diligently at work on the trunk of a large tree; and while we watched their quick movements and speckled wings, the cruel shot of a hunter brought one maimed and bleeding to the

ground while its mate flew away with a cry of distress. A young man with a rifle came along presently, picked it up, looked at it a moment, let his dog sniff at it and then threw it away. For the sake of practice with a rifle this pretty, useful bird was shot.

"The great winds may blow
And the thunders may roll,
Yet fearless the Woodpecker
Clings to the bole:
But soon as a footstep that's human is heard
A quick terror springs to the heart of the bird!
For man the oppressor and tyrant has made
The free, harmless dwellers of nature afraid!"

It is said animals were made for the use of man; but the statement is certainly open to discussion. I, for one, feel inclined to dispute his right to rob the noble horse of his native freedom and majesty in order to subject him to the restraints and slavery of Mammon's misguiding civilization. I cannot see that the horse is made for man, or *vice versa*; but each is created to make the most of his existence under the benign laws which brought him into being. True living would bring harmony between the human and animal worlds. Kindness and justice cement that relationship now; but, were the goad and spur of competition removed, what beneficent conditions might replace the present unsympathetic, high-tension state of affairs.

Until the galling chains are broken, "The whole creation groaneth together in pain to be delivered." There is the tortured horse with his unnatural iron bit, check-rein and bridle; also the whip, kick, oath, shout and the fear of them constantly hanging over his life, not to mention the incessant toil to which he is subjected: then there are the hunted fox, the imprisoned bird, the hounded deer, and the victims of vivisection, all crying to be delivered; while man himself is a slave with them, pleading for mercy, rest and respite from the task-master.

A correspondet to the *Chicago Herald* writes as follows:—

"A gentleman stood in front of a furrier's store contemplating the seal garments that filled the windows.

'I never see a sealskin coat,' he said, 'that I am not reminded of a heart breaking day I passed among the seal killers.'

Then he told of joining an expedition when he was a young man, and going out for the sport of seal killing. They knocked the pretty creatures on their heads. The seals were so tame, affectionate and fearless that when the hunters landed they crowded around them like dogs, making their little friendly bark, and fawning upon the murderous hands that proceeded to stretch them as bloody corpses upon the beach; or, after robbing them of their costly skins, allowed them to swim away in the briney water, sometimes with their young tugging at them for nourishment!

The man related how sick at heart he got, and how he tried to get away from this massacre of the innocents. To this day the sight of a

sealskin coat recalls the wretched sensations he then experienced."

In the sight of the good God who made them, no man should subject the affectionate dog, horse, seal, or any living creature to needless pain and misery!

All these things but assist in substantiating the fact of existent barbarism in the race, from which the law of Evolution, the dethroning of Mammon, and greater spiritual light will bring emancipation.

To Mammon is to be accredited all this unrighteousness; because it is done for the sake of gain: he must, therefore, bear all the load of evil; for Christ the Lord loves his creatures—both human and animal—too well to torture them for *any* purpose. He made them to enjoy life, and fashioned their mechanism to act without the slightest friction to mar their happiness; but fallen man, instead of being true to the trust of tenderly caring for his dumb companions which inherit the planet with him, and over which beneficent Nature made him lord and master, drags them with himself down to perdition, because he serves Mammon instead of Christ.

Methinks I hear the remark, "But death is the fate of all, and it makes little difference how it comes."

True it comes to all; but a natural death is painless and Nature prepares her creatures for the change; but man takes upon himself to use the bullet, the knife, the hammer to kill life—when the command unqualifiedly and emphatically is "Thou shalt not kill!"

"Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart," says Solomon.

Another says, "They are destroyed for useful purposes." All the same, it makes very little difference to the victim, be he man or an animal, what motives deprive him of physical existence; and future victims would be very thankful should new, and more humane motives be instilled into the human breasts of Christians and Cannibals; besides, we are discussing the question from the standpoint of the animal. Does the Golden Rule apply to our dealings with it? Is might always to hold supremacy over right?

That animals prey upon one another I admit; and so do Cannibals of the human species; but claiming to have outgrown the brute conditions of these, it is not necessary to retain their habits. The human family should long since have evoluted out of the monstrous custom of "killing to eat;" but since the masses have not done so, it reveals the fact of our having retained certain propensities and instincts which belonged to our ancestors in a lower scale of being.

The command, "Thou shalt not kill," is a comprehensive one: it applies to every creature that has life; and perhaps, could we sense the far reaching consequences, we would not willingly incur the responsibility of crushing a worm.

"But," says a friend, "suppose I encounter a tiger in the jungles of India?"

Well, that case is rather far fetched. It certainly does not apply to the useful, innocent creatures of the forest and farm-yard. If it be a matter of death to one or the other, a man would naturally protect his life against a fierce wild beast, even as he would against one of his own kind who assailed him with murderous intent. This supposition presents a strong argument in favor of the question "before the board" from the animal world. The fight between the tiger and the man is on rather an equal footing: it is strength and ferocity pitted against mind and strategy; but in the other case it is helplessness, meekness, fear and incapacity, in the hands of superior skill and power.

To be sure, wholesale slaughter is allowed because it is the custom of the world. Butchering is considered perfectly legitimate, and carried on by those engaged in it without a thought of the business being wicked, unjust and cruel: at the same time, most people shrink from taking life. It is the true man within that abhors the deeds done in this capacity; and this is the voice to heed, to be guided by. Only when conscience becomes seared or stifled can killing be done without dread and repugnance; and only because we inherit the evil habits of ages of horrors do we fail to perceive the enormity of our offenses; but, after all, "The merciful man doeth good to his own soul."

The amusements of Adirondack tourists consist in boating, rowing, tramping over the carries; and chief over all, with many, is the "slaughter of the innocents."

Worms are pushed on small hooks and used as bait for minnows from whose eyes and gills the cruel hooks are torn. These in turn, are used to inveigle lake salmon, etc., into the fisherman's boat. The finny denizens of the lakes and streams are also secured by means of trolling, and with artificial flies.

There being no market nearer than Boonville; and the "turnpike" having to be traversed to Moose River, the journey is taken as seldom as possible, and the camps on the Fulton Chain are supplied, with what is called substantial food, from the surrounding lakes, streams and forests. Visitors contribute the results of their doubtful sport to the general table, unless they prefer to remember their friends and civilization in their contributions.

The graceful deer comes down to the lake at night to feed on the lily pads, and quench his thirst—his fears keep him hidden during the daytime. Floating hunters listen for his step and approach as near as possible. Seeing the jack-lantern at the bow of their boat, his curiosity is excited and his lovely brown eyes gleam with phosphorescent light, like coals of fire in the darkness, making a target for the rifle which robs him of existence. Partridges, other game-birds and animals, share a similar fate.

Immense frogs abound in the marshes, at which are shaken three pointed hooks with a bit of red flannel attached. At these the frog springs excitedly, to be drawn to the hands of its captor struggling desperately

with both front and hind feet to get free. Its head is beaten on a stone, its hind legs are amputated, and its body is thrown away. For these delicate morsels the slaughter goes on year after year.

The hoarse croak of these creatures formed a noticeable feature of Olombia Camp life. One old veteran, whose clunk! clunk! was hoarser, deeper, and less frequently heard than those of others, was hidden close by; but search for him was fruitless although his voice was seldom missing from the general chorus.

In the good time coming, when men shall cease to be carnivorous; shall abhor the thought of eating the flesh of fish, beast or fowl; and also shall forbid the slaying of animals, they will look with as much abhorrence upon the barbarous customs of to-day, as they do now upon the horrid doings of cannibals on lonely islands of the sea. Men and animals can be made more useful in other ways: there is no need of serving up either for provisions; therefore, "Be not among the riotous eaters of flesh."

Rom 14:20. "For meat destroy not the work of God. It is good neither to eat flesh nor drink wine."

The Feejee Islanders seek the war-path for the sole purpose of securing prisoners for food, very much the same as other nations hunt for deer and various kinds of game; and there is really very little difference between human and animal flesh. Although custom makes us eschew one, we devour the other with relish and the cannibal eats flesh as we do, with only a difference of degree in discrimination. The time may come when history will record the fact of our having been flesh eating *barbarians*, and recount our practices with loathing.

Thousands of people now erase meat from their bill of fare and their numbers are continually increasing. I once visited a family of wealth on the Hudson, who had not served flesh on their table in twenty years. When questioned by a visitor as to the variety available without flesh, fish, or fowl, our hostess exclaimed: "I wish you could know the variety we have. Why; soups and other dishes can be made with eggs, milk, butter, nuts, vegetables, grains and seasoning, which are simply delectable. You would never know that our soups are made without beef stock, as far as flavor is concerned. I will show you my vegetarian cook book and you can judge for yourself as to our limitations." A hasty departure deprived us of the privilege of also studying the cook book, but there was certainly no evidence of a lack of nourishment or variety in that household which was situated on a large farm known by the beautiful name of "Arcadia."

Frequent accounts of the unnecessary cruelty inflicted upon the helpless victims of the knife appear in the press. Not long since a being, in the form of a man, was arrested for skinning a living calf, utterly ignoring its cries of agony. He said to the court, that "the process made white, saleable veal." To cater to the public demand, therefore, this practice may be carried on extensively for aught known to the contrary. For money, men will commit any act. "The righteous man regardeth

the life of the beast; but the tender mercies of the wicked are cruel."

Now, one class of men should not be demoralized and brutalized in order to cater to the appetites and habits of others, and no man can engage in the killing of animals without losing all the finer instincts of his nature: he usually becomes cruel and pitiless, morally; coarse physically; and deaf, dumb and blind, spiritually.

An ex-butcher once told me it had been his duty, in a slaughter house, to plunge a knife into the eye of every steer driven to the slaughter pen. Said he, "I couldn't do it! I wouldn't do it! so I was bounced. Couldn't get a situation for three months, but I would rather starve than earn a living in that way."

If not subjected to this torture, the steers became unmanageable at the sight of hanging beeves and flowing blood. To be sure, more humane methods are adopted now, especially at the larger houses, as I discovered on visiting the Chicago Stock Yards. Armour, alone, we were told, prepares over four thousand hogs for market daily. Each one is killed, scalded, scraped and dissected in a few minutes time—being passed along on wires from one department of operation to another.

The pen below was filled with hundreds, perhaps thousands of porkers. One after another of these were caught, a hook fastened in their hind leg, and hoisted by a pulley to the floor above as fast as a man could stab them. The poor fellow who acted in this capacity stood ankle deep in gore, and had not one second of rest as he must keep busy the long line of men who were awaiting the squealing victims.

I saw pigs plunged into the scalding water vat, and then through the hair scraper to the next department, still struggling with death! No one seemed to mind it; no one appeared to pity; and the brutal work went on as regularly as does the ticking of a clock. It was horrible! And yet, one felt the uselessness of appealing to the hearts of the perpetrators thereof, who no doubt were there originally from sheer necessity; but, having become accustomed to the sights of the slaughter house, were demoralized into callousness and looked upon it in the light of business and wages. At last, the words of Buddha filtered through the horror of the cruel place and I longed to proclaim them with authority far and wide in immense letters of gold:

> "There hath been slaughter for the sacrifice
> And slaying for the meat, but *henceforth none*
> *Shall spill the blood of life* nor taste of flesh
> Seeing that knowledge grows, and life is one,
> And mercy cometh to the merciful."

Great herds of meek eyed cattle wait within the six hundred acres comprising the yards for their death summons. They are driven into long, narrow enclosures filled with stalls which they are compelled to enter. As each becomes tranquil, he is shot from above by an unseen hand and drops immediately in his tracks. The front of the stall then being lifted,

the great animal is drawn out by chains and pulleys into a room where the process of preparation for market goes on rapidly. The stalls are reoccupied by the living as they are vacated by the dead: from these cruel death-traps one occupant goes to let others succeed.

To quote another passage from that incomparable poem, "The Light of Asia:"

* * * But Buddha softly said,
'Let him not strike, great King!' and therewith loosed
The victim's bonds, none staying him, so great
His presence was. Then, craving leave, he spake
Of life, which all can take but none can give,
Life, which all creatures love and strive to keep—
Wonderful, dear, and pleasant unto each,
Even to the meanest; yea, a boon to all
Where pity is, for pity makes the world
Soft to the weak and noble to the strong.
Unto the dumb lips of his flock he lent
Sad pleading words, showing how man, who prays
For mercy to the gods, is merciless
Being as god to these; albeit *all life*
Is linked and kin, and what we slay have given
Meek tribute of the milk and wool, and set
Fast trust upon the hands that murder them."

We passed an enclosure in which a fine young steer wandered from side to side, in the strength and power of vigorous life, seeking a way out with fear in its eyes, blood flowing from its nostrils, and every fiber of its being terrified. Perhaps it had come from the green, quiet fields of some country farm where it had been raised as the petted calf of women and children, was accustomed to the companionship of the creatures of the barn-yard, and was homesick for familiar sights and sounds, kind words and home: and so, resisting unsympathetic restraint, had broken from a herd of cattle, we were told, being driven to the stalls. It had been pursued by mounted horsemen, clubbed over the head to subdue its wild energy, and finally driven into this enclosure to become tranquil. Still instinctively realizing danger it looked toward us fearfully as it paced restlessly to and fro.

I spoke soothingly to him. Stopping, he stretched his neck toward us as if half afraid our intentions were hostile, while plainly he expressed his prayer for a friend!—A Redeemer! A Savior! Putting out my hand gently, he appeared to gather courage and came a step nearer; and then, as suddenly, seemed to shrink within himself; but, as I continued to speak tenderly, saying: "You noble fellow, we will not harm you! We are friends! Come, come nearer, will you not come?" He ventured to approach the fence between us looking with beseeching eyes for protection from the bloody, cruel men about.

These are unpleasant topics for discussion, but the only way to correct an evil is to lift up a voice against it. The general public knows little of what is transpiring in the world about them. They in comfortable homes who

are shut in from the woes of others, pass their lives in ignorance of evils which they might do much to rectify.

Were many men, and most women, to witness the processes of killing and dressing animals even by the most humane methods, there would be distaste instead of appetite created at the sight of beef, mutton, pork or veal; and were each family obliged to kill, dress and devour a favorite cow, or any other creature, in order to procure meat, many would never taste it.

The world teems with unnecessary suffering; be it born of crime, cruelty, poverty, disease, or ignorance, it matters not, we know it is so. The heart of humanity needs softening; it feels pain only when it becomes personal; the Divine nature is stifled and the carnal mind delights in blows, the goad, spur, whip, rough language and brutality; and the cry rises like a cloud to encompass heaven, from man and beast alike, "How long, O Justice and Mercy! How long must these things be?"

May "The Truth" dawn universally for the elevation of the human family, as well as for the sake of the helpless servants who labor and serve while they suffer and are dumb.

These things will exist until the people learn that for every wrong committed, for every pain inflicted, the penalty is meted out and atonement must be made—not to an imaginary God, but to one's *true* self. It is impossible for another to serve as a substitute. Before the "judgment seat" of the Christ within must each individual pass. When he can forgive himself for his misdeeds, after his spiritual eyes open to a knowledge of what is right and what is wrong, his pardon will come, and in that day every man will rejoice or suffer in accordance with the life he has lived.

"The Books say well, my brothers, each man's life
The outcome of his former living is;
The bygone wrongs bring sorrows forth, and woes,
The bygone right breeds bliss.

* * * * * *

That which ye sow, ye reap * * *
Do right—it recompenseth! *do one wrong*
The equal retribution must be made
Though Justice tarry long"

The great need of the world is to know The Truth about existence. The church with her false interpretation of the pure, holy and divine can never supply our needs. She is off the course—looks to a God outside of humanity and expects blessing from above, instead of from within. Instead of taking Jesus as an example, and the truths he taught as being possible emanations from our own consciousness; instead of realizing the divinity of the children of God, as he did in himself and in all others, the church makes him to differ from other mortals, or rather immortals, as if he were of an order to which no one else could aspire.

But Jesus said: "And these things I speak in the world that they may have *my* joy fulfilled in themselves."

"For many deceivers are entered into the world, even they that confess not that Jesus Christ is come in the flesh. This is the deceiver and the anti-Christ."

How many people are to be found who declare that Jesus Christ cometh in the flesh, and that we "are members of his body, of his flesh, and of his bones?"

Jesus laid hold of his inheritance and admonished others to do the same. It is ours to lay hold of; and it is ours to be perfect and pure even as he is perfect and pure. The power of *the word* is potent to save the man from himself, from any inherited evil, from cruelty to animals, from tyranny and oppression over others. If he claims as his own the essence of words, and says: "I am merciful, kind, good, pure, perfect, harmonious, divine," and holds to the statement in spite of all the evidence of his carnal senses to the contrary, he will become all he claims to be: the power of the word will reclaim him from all evil.

No man will declare the possession of these attributes unless he wishes to possess them, and the desire comes, not from the exterior, but the interior life. They who cannot bring themselves to this declaration, are not spiritually developed to the point of desire which makes the effort to do so seem practicable to the mind and they will remain still longer in bondage to the delusions of the flesh.

"As a man thinketh, so is he:" his thoughts, aspirations, deeds, and avocation build his character. If only the good be tolerated, acknowledged, and acted upon he will, though calloused and possessed of all undesirable characteristics, grow out of evil into the beauty of holiness. "Resist evil and it will flee from you." "Blessed are the merciful for they shall (thus) obtain mercy;" and the merciful will be kind to everything that lives—even to a poor hunted, despised serpent.

The beauty of holiness simply means to eliminate all the evil propensities which proceed from the outer man; such as anger, hatred, malice, jealousy, hard feelings, cruelty, and indifference to the woes of others; and when these expire, they give place to all the attributes of God—the inner man—which are love, forgiveness, compassion, gentleness and a benevolent desire to benefit, and add to the comfort and happiness of every living thing.

Should an evil idea, or desire, present itself to the mind, a man may not be able to prevent its intrusion; but he can bid it depart and shut the door against it. This is the guest to whom he must say, "Get thee behind me, Satan:" it cannot enter to abide unless he welcomes and gives it entertainment. Repeated repulsions of evil will render him at last invulnerable to its attacks and, finding no response to its insinuating wiles, it will depart forever. He will then have conquered "the world, the flesh and the devil."

Jesus said: "The prince of this world cometh and hath nothing in me."

The prince of this world being carnal mind. When the higher mind controls, the wiles of Satan lose their power; for the reason that the man has evolved into a higher sphere of existence: he has passed from the terrestrial atmosphere of his earthly head into the celestial world—the inner head—of God. "Thou art this head of gold."

CHAPTER XI.

"Low in the grassy dingle he was laid,
With wild wood primroses bedecked."

It was already six o'clock when a boat, with flag waving from its bow, was seen coming up the lake, and a series of prolonged whistles announced the return of the "sperience" hunters.

The edge of the boat was observed to be almost on a level with the water which fact indicated a heavy load.

"Hallo! Hey, ho! How are you?" came wafted on the breeze; and soon after a cordial greeting followed the landing of the party, who looked worn and haggard as if they had encountered no end of hardship.

Curiosity prompted Eunice to attempt lifting one of the baskets which had been set ashore. Failing to move it, she exclaimed: "Oh, how heavy! Who carried such a load as this?"

Hess replied: "Wall, thar's a squar' hundred weight in that ere basket:" to which Arthur added, "Yes, and Hess shouldered it fifteen miles of tramping, which were equal to seventy-five miles on a good level road, and you ought to appreciate the labor as well as the venison.

Further hints and broken sentences intimated that there had been a rare experience, but as the hunters were weary and hungry no one pressed for particulars until after supper: then came the usual rendezvous around the roaring camp-fire, and a detailed account of the trip was unanimously called for. Arthur responded by throwing up his hands with the remark, "Holy Moses! I give it up! Ask the Possessor."

Possessor Olo, who in a reclining position on a bed of dry leaves by the fire rested his head on his elbow, was immediately appealed to; and, assuming an upright posture, crossing his legs *a la* Turk, and looking around smilingly upon the circle of expectant faces and bright eyes riveted upon his own said: "Like Arthur, I must confess to scarcely knowing how to do the subject justice; but will make the attempt and do the best I can to describe that which should be experienced in order to comprehend its reality. Here are a few sketches in my note-book which may aid imagination in picturing the scenes described.

As you are aware we started last Thursday morning for Big Moose Lake; thence for Lake Terror, an unfrequented locality where we expected to find deer. We called at Si Wood's camp to secure his services, but he had gone with another party for the day although a provisional arrangement had been previously made between us. However, we overtook him on the trail to Bubb's Lake and he consented to join us after seeing home those he had in charge. He proved to be of 'good stuff,' as the woodsmen

say, and had it not been for our faithful guides, we should never have returned to tell our tale.

As for pioneer Hess, I want to say right here, he has any amount of pluck for this sort of life, or he would never have attempted the feat of pioneering us through an unbroken forest, carrying at the same time a boat, gun and ax.

Si carried one camp-basket, containing cooking utensils, a bag of flour and other provisions; the second basket, filled with heavy rubber clothing, etc., alternated between Arthur's back and my own; and it shifted frequently from one pair of shoulders to the other, you may be sure. Led by the indomitable Hess, we pushed, pulled and cut our way through fifteen miles of tangled wilderness—in comparison with which, the road from Moose River to the Forge House is a macadamized highway. It was the worst kind of downright hard work for a couple of city chaps who had never leveled a tree, cut a cord of wood, or performed any great amount of manual labor: but we survived it and now feel all the better for the tramp.

The first night out found us too exhausted to even partake of the light brown pan-cakes which Hess turned over by a dexterous toss of about two feet in the air—a sleight-of-hand performance which afterwards claimed our interested attention—but next morning brought appetites an ostrich might have envied.

We are, however, far ahead in our story and must go back to the entrance of Bubb's Lake Carry which Hess informed us was three miles long; but his miles, I assure you, were fewer than our reckoning made them, with packs on our backs, trunks of trees, great stumps and wet bogs to get over. He afterwards acknowledged that one mile was quite equal to five on an ordinary trail.

Si had not yet joined us, so Arthur and I started on the carry each with a loaded pack-basket. After struggling over about twenty rods our untrained shoulders set up a vigorous protesting: John Bunyan's burden of sin could not have weighed heavier, and when Arthur shifted his basket to a stump with a grimace and the remark, 'I want to go home,' one of Hess' best laughing spells came on; but although his humor was usually contagious, we failed to see the joke.

After our guide had amused himself in laughing and crying over us, he went booming along at a spanking gait, with the boat over his head; while we brought up the rear with many an Indian grunt, for to keep him in sight required the strain of every muscle in our bodies. When First Lake was reached, we dropped our burdens and tumbled into the boat more dead than alive.

Hess continued to be much amused at us and our derogatory remarks and evidently for our encouragement, he called out, 'O, you're all right! You're green uns yet not seasoned, that's all, but you'll be tougher before we git through!' The ambiguous meaning of this information, which seemed to

us very dubious, we will leave you to interpret. At all events, we failed to gather either courage or assurance from it; but we certainly discovered before we 'got through' the journey, 'what gittin well seasoned' signified.

Big Moose is not so attractive as Fourth Lake for camping purposes, nevertheless, it presented an enchanting appearance: the day was fine and the clear sky, bright, breezy atmosphere and picturesque wildness of the surroundings combined to present all things in a charming light.

There are several fine camps on its shores. Ex-Mayor Edison has a very desirable one: there is also the Williams' Camp, and that of the New York Club. When we had rowed about half way over our boat crossed the track of another, containing several young men and a guide known as Chris, from Pratt Camp. When they learned our destination, Chris informed us that a party of nine had stolen a march on us and already gone to hunt at Lake Terror.

This was unwelcome news. Hess had seemed to entertain the idea that the hunters would be deterred from taking this trip by the direful obstacles to be overcome on the trail, and his disappointment was apparent, but suddenly raising his head and assuming a determined attitude, he said: 'I know one place whar' no one has been, boys! Thar's lots of deer thar' and we'er goin' to take some venison home with us, and don't you forgit it!' Then seizing the oars he pulled long, steady strokes toward shore, saying at the same time, 'Now I know what to do: do you see the blue mountain in the second range beyond the lake? Well, we'll camp thar' at Twin Sister Lakes to-night;' and as we landed Si, who had joined us at first lake, was directed to 'kindle a fire, get dinner, and hurry up, because we must fill up lively to tackle the business on hand.' He then rowed over to Lake Terror Trail, to assure himself of the truth of the statement which had altered our plans, and there found three boats and numerous footprints in the damp soil which confirmed it and settled the new programme marked out.

While dinner was preparing I followed a frog along shore to watch its comical antics and take a lesson in scientific swimming; Arthur watched proceedings generally, and as the appetizing odor of coffee drifted our way, he arose and followed me to a big stump upon which we sat to eat our first meal; and I assure you, no Delmonico fare was ever relished half so well as that prepared by Silas on the shores of the Big Moose. Coffee, bread and butter, onions, crackers, cheese and maple sugar disappeared marvelously until the cravings of our Adirondack appetites were appeased.

During the meal, Hess, being complimented on his power of endurance replied, 'I can't do the hard work I did five year ago:' at which remark Arthur arrested the steady progress of a bit of bread half way to his mouth, to exclaim in astonishment, 'In heaven's name what could you do then?'

'Well, you see,' he responded, 'about that time I met with a slight mishap: I was supportin a fifteen hundred pound threshing-machine when a careless feller started the wheels—the thing slid off its support, crushed me to the ground and tore off one of my tenderlines. It crippled me for a time and I shall never be the same man agin.' Arthur and Si here put in a disclaimer and declared the evidence all in his favor.

'Notwithstanding this slight mishap,' he continued, 'I kept at work all day, wouldn't lie down and keep quiet as they wanted me to; and if I had follered the doctor's advice and done so, I never would have pulled through and got well. My father was as strong as an ox. I've known him to cut, split and pile on a wager, from sun to sun, five and a quarter cords of wood by actual measurement swingin' a six pound ax instead of an ordinary one which weighs four pounds; and I could have done it easy five years ago myself.'

Dinner was by this time over; and without further comment on Hess' remarkable statement, we gathered cooking utensils and fragments of the meal together, repacked them, shouldered our burdens and crossed the head of Big Moose. We then rowed a couple of miles up an inlet, shoved as near the bank as possible, and waded ashore through tangled brush. Hess handed the pack-baskets from the boat and threw the oars among the bushes with the remark, 'We'll leave 'em here rather than tote 'em up the mountain;' then raising the boat over his head, he supported it with his left hand, securely seized paddle, rifle and ax in the other, and shouted: 'Now boys, march! Double quick!'

Si had shouldered one basket and the city chaps were to alternate now in transporting the other, and it seemed even heavier than before because of the dense wood through which we were about to force our way.

Hess consulted his compass to get his bearings, saying: 'We'll come out somewhar' or bust!' at which remark, Arthur ejaculated 'Great Scott!' and I looked at the seemingly impenetrable trees and undergrowth almost in despair, saying to our inflexible guide: 'Man, are you mad! We can never penetrate that thicket!'

'Darn the thicket! We've *got to* git through it!' said Hess, plunging in with his boat; bending branches, pushing aside briars, breaking away brush, climbing over fallen timber, and even cutting down trees when they stood in the way: on, on he went twisting, climbing and squirming through, over, and under, when it was impossible to walk in an upright position.

We followed Si in utter desperation—toiling, protesting, perspiring and fuming as the branches flew back in our faces, knocked off our hats, and shattered what remained of naturally good tempers. Torn breeches, scratched hands and faces, all shared alike; while flies, mosquitoes and punkies advanced as if we were menued to furnish a rare lunch for their delectation. There was not the slightest evidence of mortal man's ever having before set foot in their domain; and coupled with their curiosity, there existed

an aggressive and most disagreeable pertinacity on their part to make our intimate acquaintance.

Of course, the procession moved on laboriously in single file. Hess leading the march, was followed by Si, myself; and last, but by no manner of means least, Arthur, whose remarks in the rear would under ordinary circumstances have been most amusing. They were ludicrous enough as it was, and seemed chiefly designed to serve as an escape valve for his own turbulent sentiments; but he was not at all private about them—O, dear no! and his desperate mutterings came to my ears in outbursts of: 'Wish some one would swear a blue streak! Can't do the thing justice! Gewhillikins, these beat Jersey skeeters! Talk about fun; whew, whew, shoo, get out! The punkies are worse than the skeeters! I want to be an an- (stumbled over a log) gel, and darn it all, just as quick as possible!'

At this juncture, I mildly suggested patience.

Taking me in from head to foot—my red streaming face and dilapidated appearance, he ejaculated: 'Patience!'

''Sperience in the Adirondacks,' said I.

'Rubbish! I'd go up in a balloon, electric express, go-cart, or a pneumatic tunnel, to be well out of this scrape,' and he continued his pessimistic garrulity with himself until at last Hess halted for a moment and this was Arthur's opportunity.

Panting for breath, wiping perspiration and blood from his brow, he posed before Hess and Si with: See here! What the dickens do you fellows take us for? What are you made of anyhow? What do you suppose we came here for, hey?

This tirade was squelched by a smile which broke over Hess' sun-burned countenance; it broadened and terminated in uproarious laughter, in which Si joined. He finally blurted out, 'Beg pardon, but it's fun you're after! Why, ha! ha! ha! this is a pleasure trip for which you pay twelve dollars a day! Ha! ha! ha! I thought you'd git enough of pioneerin' but see here, we must git to the bark camp to-night, or sleep on the ground! What are you going to do about it? If you can keep up courage a little while longer we'll git thar and you'll remember the tramp all your life, and forgit all the hardships of it.'

'This is a glorious excursion!' muttered Arthur, and, raising his voice, 'Look here Hess! Do you get many idiots to go on a tramp like this?'

But this effusion was lost on Hess who had already gone shouting, 'Come on! Come on!'

I said to Arthur: 'It will never do to let this five foot two inch man and a boy outdo us, if we are 'green uns.'

'Possessor, we're in for it! Don't see how we are ever to get back again, and we are getting in deeper and deeper,' replied Arthur; as forcing our weary limbs to obey the mandate, we plunged after Hess and Si.

Silence reigned for a time, as it was necessary to concentrate all our

energies in desperate locomotion. We trudged on and on, that tireless pioneer ahead never flinching, or looking backward; and, in truth, he had all he could manage in breaking the way. Unless we kept close at Si's heels he was lost to sight, and many a frantic dash we made to keep up.

Presently, setting the boat against a tree, Hess took observations and discovered the fact of our having wandered a mile or so out of the way. This was not exhilarating, but no one had a word of censure for poor Hess who labored under stupendous difficulties. Arthur had already exhausted his vocabulary and now bent all his energies down to the seriousness of the situation; besides we could but admire the courage, perseverance, physical strength, and endurance of the man.

In a few minutes our brave guide said, 'I have it now: Courage! Follow me!' And up the mountain side we clambered for another hour, until a muddy creek disputed the right of way, and a halt was made to find ourselves still out of our reckoning and, in fact, lost in the woods although Hess seemed loth to admit it. He said 'he had been through this section once before with Prof. Richards of Yale College, but unloaded and able to give all his attention to the route. No guide had ever before ventured in here with a boat.'

Night was approaching and we were, as Arthur expressed it, 'in a fix.' No water could be found to quench our intense thirst; and plodding on wearily Hess and Si, to stimulate our courage, sang Ye ho! Drive on! at the top of their voices, until the wilderness resounded with echoes. There was little danger of being mistaken for escaped lunatics as many a long, rugged mile intervened between us and the outer world.

The sun at length sank to rest and night crept on apace. The dense wilderness that hemmed us in grew more and more gloomy, while we were conscious of being lost and no man knew where to find us. Hess dropped the boat at last, and said: 'We must leave it, or we shall never git through,' looking at the same time inquiringly at a tall, smooth pine as if he were about to mount it.

Observing this, Arthur called out from a rock upon which he had stretched himself, 'You can't climb that tree Hess, if life depends on it;' and as he rolled over with a groan, added, 'I don't think life is worth the effort of getting back to civilization anyway.'

Nodding encouragingly Hess climbed the pine, notwithstanding these pessimistic utterances, and seemed as nimble as a cat after his hard day's work. He wormed his way to the very top and taking a general survey of the country came down with the assurance, 'Now boys, I know where we are and if we push ahead right smart we can reach the camp I built a year ago in about two hours.'

Abandoning the boat, the guides started off with energetic efforts at making rapid progress; while Arthur and I followed precipitately until at last, about nine o'clock, Hess halted with a bound and an Indian war-whoop before an open bark camp.

A fire soon roared and blazed into the darkness. The guides prepared supper; but Arthur and myself were too exhausted to eat, sleep or rest and rolled about in troubled dreams, betwixt sleeping and waking, on the pine and hemlock boughs which Hess and Si had at once cut and piled into the camp; and the last thing I remembered was the dexterous turning and tossing in the air of light, brown pancakes.

When we were made as comfortable as circumstances would allow, these two worthies stole away to the Upper Twin Sister Lake. They found an old dug-out Hess had secreted the year before, which they entered still dripping with perspiration and pushed out into the lake to float for deer; while we, aching from head to foot, lay after our first nap listening to the sounds of breaking twigs, rustling leaves, bird twitterings, and the occasional toot of an owl, or croak of a frog.

At length Arthur broke the spell by saying solemnly, 'Do you realize, Possessor, how slender is the thread that binds us to home and friends? Suppose the guides fail to return? Some accident might easily befall them, and what would then become of us? Listen, what noise is that? Is it a bear or panther? We have not even a rifle for defense, and a hundred miles from nowhere in a dismal wilderness at night. I wish ourselves well out of it!'

'Give me the Hudunk,'* said I, 'these mosquitoes are ferocious!'

Bang! Bang!—'Hark! what is that?' whispered Arthur.

'Somebody, or something shot,' I replied; and we listened for further demonstration until we fell asleep again from sheer exhaustion.

Awakened at length by a log thrown on the fire between twelve and one o'clock, we opened our eyes to behold Hess, as fresh and bright as a daisy, standing in the ruddy firelight saying, 'Here we are! Are you awake? If you want to see the finest buck you ever laid eyes on, a two hundred pounder, just come down to the lake and take a look at him before we dress him for breakfast.'

Arthur yawned, turned over and exclaimed, 'Jerustacruz!—Where did you get him?'

'On the upper lake. We brought him down undressed to show him to you.'

We scrambled out at once, went down to the lake, and there lay a fine, full-grown buck with large antlers. It was a novel sight and sad withal. 'How could you shoot such a beautiful creature?' said I.

'Well, it does seem too bad,' was the answer, 'but this is not all; another was wounded and got away: he must have died in the brush as we heard him breathing heavily.'

By this time the moon was shining brightly, so we returned to camp and turned in, boots, clothes and all. Refusing to share the open bark

* A tar and oil preparation sold at Boonville and other places, for smearing over face and hands as a protection against insects. It is known as Dope, but the Possessor's favorite original name for it was Hudunk.

camp and blankets, Hess and Si lay down uncovered on pieces of bark before the fire and were immediately asleep. Such is camp life.

After only an hour's rest, the guides arose at daybreak and prepared breakfast. As eighteen hours had elapsed since the last meal Arthur and I had eaten at Big Moose, the venison Si was cooking seemed savory indeed. No diseased city meat this time, but the best the forest affords; but let me say right here, I do not favor meat eating and shall welcome the day when it is denied a place on our bills of fare. Had that beautiful buck skipped away in his full strength and beauty I should have rejoiced at the sight, although he may be better off in spirit gliding over celestial fields in the happy hunting grounds of the Indian no more to be disturbed by mosquitoes, flies and cruel men.

'Si, bring on the flapjacks,' rings in my ears yet, They came hot from the griddle, and good enough they were too, with venison, bread and coffee.

Breakfast over, the guides went for the second deer—returning in a few hours with a hundred and twenty-five pound doe which had evidently left young fawns somewhere in the woods; but the hunters thought they must be old enough to take care of themselves.

The deer were taken to a barren island to be dressed. Arthur and I witnessed the operation; after which, we bathed in the lake and returned to camp to explore the vicinity. In solemn stillness, save for the cries of loons, cranes and other birds, the forest stretched away for miles in all directions. Near by a dark cave—a most fitting habitation for bears—invited inspection; but if bears, snakes, or wild cats were in it, they were left unmolested—the place looked too uncanny to be inviting, so we betook ourselves to the boughs and slept until the guides returned.

Arthur and myself had as yet seen no living deer in the forest. To float for them was our only chance of doing so. As much venison as could be taken out of the woods had been secured, yet we desired to see the deer and have the experience of floating, So after dinner and supper had been served together we made preparations to float the lake.

A whole night in the boat often fails of success; but there was reason to believe that Twin Sister Lakes had not been visited by other hunters, and Hess felt certain we should not float in vain.

Starting early, in order to reach the Upper Lake before dark, we went for the dug-out in which the Lower Twin Sister was crossed. Hess waded up the shallow stream which connects the two lakes, dragging the canoe with us in it after him, and we then walked through the woods to the upper lake where Arthur took his position as marksman in the canoe behind the jack light, Hess paddled, and I occupied the middle seat. Swallows skimmed the lake, and the setting sun threw golden rays over the lovely woodland scene. Not a ripple disturbed the smooth water; lily pads of different shapes and sizes, their long stems terminating in roots imbedded in the lake, glistened on its surface; and peering into the recesses

of the rapidly darkening forest, we thought it would be pleasant to study the deer in his native haunts.

In two hours the moon would rise, and to make the most of the time we settled down to silence and vigilant watching of the shores. Perhaps an hour had passed before a sign from Hess bade us look ahead, where a fine specimen of these agile creatures reared his noble head above the lilies, gave one frightened snort, and bounded into the woods snorting at every plunge, Pe-u-sh-sh! Pe-u-sh-sh!

Turning about, we headed for the opposite shore to pass another hour; but as the moon had now risen, we thought no more deer would be likely to make their appearance. At this whispered announcement from Hess I sank backwards, pulled a blanket over my head, and said: 'Good night, lads:'—just as a splash was heard and a splendid buck, feeding at the edge of the lake, leaped three or four times and disappeared up the mountain as the other had done. Arthur levelled and fired, but Mr. Buck waved back an '*Au revoir*,' between his snorts and plunges. We could hear him a long way off going in the direction of our camp; and I for one, was very glad the shot had missed its mark. The moon was now sailing through the heavens and the hour was late, so we pressed our way back to the bed of boughs and thus ended the second day.

The Biggest Day's Work

was yet to come. Hess, who was astir at daybreak, warned us that an early start must be made or we should be obliged to spend a night in the wilderness without bed or shelter. Not relishing this prospect we turned out and dried our wet foot-gear, while Hess and Si were packing the best venison steaks and the deer skins in the baskets and getting ready for departure. The bag of flour and everything that could be dispensed with were to be left behind. Hess secreted the dug-out in the same hiding place which had protected it during the year which had elapsed since he improvised it for the use of Prof. Richards and himself; for, said he, 'you might want to use it again Possessor, you know.'

Arthur, overhearing this remark, very promptly responded: 'You don't get us up here again Hess, if we know it!'

At which the guides laughed heartily. 'Well,' said Hess, 'I shall very likely come again with other 'sperience hunters anyway, and I want to know where to put my tackling irons on to it.'

I concurred in Arthur's opinion that we should probably never be induced to visit the sweet 'Sisters' again; and taking a last look at the bed of boughs which had served us well, we named it Olombia Camp No. 2; then, gathering up our goods and chattels, we assisted Hess and Si to shoulder the solid baskets and turned our faces homeward with the remark: 'If the place we started for is called Lake Terror the Twin Sisters ought, in spite of their loveliness, to be rechristened Two Lakes Terrible,' 'or,' Arthur chimed in, 'Twin Blisters.'

'Never mind,' rejoined Hess, 'the rough and tumble you git keeps all the hunters at bay. Not many fellers climb up the 'Golden Stairs' to these parts, I can tell you! No other guide has ever brought any one here, and this is only my second visit; I don't come very often myself. You'll never forgit it, I'll be bound.'

'No, not likely to!' from Arthur.

'Aint thar no satisfaction in comin' whar nobody else has ever been; nor in breakin' new country—nar'y one?'

Well, yes there is; but get us out and home safely, that is all we ask now: we can very well leave the question of coming again for future consideration.'

'All right. I'll bet you'll want to come again. It's worth all the trouble and tuggin,' to sail round the Upper Twin Sister. I'm engaged to a party of four for the nineteenth and I'm goin' to bring 'em up here. They say they want huntin', 'sperience and fun; and I'm bound to provide it. D'ye see?'

We all joined in a chuckle of merriment as imagination pictured the 'fellers' climbing, crawling, fuming, perspiring, and fighting the musical mosquito and tiny punkie, with fifty pound weights on their uninitiated shoulders.

During this confabulation we had plodded along on our arduous journey, and a tramp of one and a half miles brought us to the abandoned boat. As Arthur and myself were unable to assist in transporting the weighty baskets and boat, the guides were obliged to double the carry; but Hess and Si made no complaint although their strength and endurance must have been taxed to the uttermost in bearing such burdens over the rough unbroken way to First Lake, where the boat was brought into service by which we finished the remainder of the journey to Cedar Island.

It is all like a dream now, and here we are once more gathered about this romantic camp-fire as if there had not been a break of three days in our circle.

In conclusion, I can but compare our 'will o' the wisp' trip for pleasure with this world of tangled error, struggle, sorrow and suffering, which humanity has to accept in life's scramble through the Money System; it is a world of disappointment to most people, with an occasional bright spot to stimulate hope and furnish encouragement.

Some of course bear greater burdens than others, yet all inherit a share; and they who attempt to shirk their responsibilities, but suffer in other ways; for, only through trial and suffering can mankind rise above the present discordant conditions of the world and evolve out of the ruts in which the race is educated in error, coerced by custom, enslaved by competition and suppressed by human laws: to reach rest, peace, reconciliation and oneness with the Spirit of Good (God) man must sever these ties—cut all the strings which hold him in servitude to the material life and abide in the interior, spiritual side of his own nature.

The mission of Olombia is to clear away the brambles and undergrowth, cut down the giant evils which stand in the way, and stimulate mankind to overcome all obstacles in order that they may regain their inheritance —their long lost birthright in God and His Kingdom of justice, love and happiness. The reigning monarch Mammon not only enslaves, but blinds the eyes of his followers so that they do not clearly see him as he is; but, Olombia turns a search-light into his Tower of Babel which reveals his true character.

A story is told of a traveler in a desert who, when overtaken by night, crept into a cave for rest and shelter. With the early dawn he awoke, and was terrified by a monster python which reared its fanged head close by and glared at him; as the light deepened he found himself surrounded by a variety of hideous, ravenous creatures which threatened to crush and devour him. So will it be when humanity arouses from the deep sleep of Adam from which they have not yet awakened. With the dawn of a new dispensation the repulsiveness of the dreadful parasites which, in the darkness of the night have preyed upon the life-blood of their victims, will be revealed—they are known as intemperance, immorality, monopoly, speculation, barter, trade, competition, poverty, pain, disease and death. All these evils are the corrupt fruit of Mammon's competitive tree, to the root of which we are commanded to 'lay the ax.' We have truly been tried in the burning fires of Satan's kingdom; but, when Eden is desired we may re-enter the Kingdom of God and his righteousness.

A man who believes in the existence of better ways outside the common conflict must labor to reach them by striving to enter the Kingdom of Heaven which is within himself."

After the Possessor had finished the recital of their three days' adventure, the fate of the young fawns bereft of their mother's care came up for discussion, and awakened much sympathy from the feminine portion of the company.

During the conversation Mr. Whittemore strode off to Hess Camp, and in a few minutes returned with a newspaper from which he read by the dim light of a candle, the following under the head of

"Shooting Deer in Summer."

"It was a delightful evening in May 1870. I had been to hear an able discourse on the probable immortality of human and animal life. The faithful dog, the patient and long-suffering horse, and the shy, wild animals were ably and interestingly discussed. Upon my return home, my wife being away on a visit I was alone, so I called my good hunting dog into the house with me. Retiring to rest, I fell into a fitful slumber, when I distinctly heard my name called. Rising up, I saw a mist-like form with beautiful, expressive eyes, and a sweet, quiet voice said 'Come with me.'

An irresistible power seemed to control me and we passed up into

midair above my dwelling, when with a seemingly familar voice my companion asked if I would like to visit the Adirondacks.

'Oh yes,' said I, and twining its transparent drapery about me, we flew away rapidly.

As we passed along I recognized the lake and the very place where a year before I shot by torchlight at a large doe, wounding her so severely that she was just able to get away out of the water and up into the woods. As I spoke to my companion she seemed to sigh and a shudder passed through her frame. Slowly we turned from the lake and passing up into the forest came to a lovely glade, descending into which, we alighted where tall woody grass and ferns formed a natural bower.

Looking arcund, I saw two little forms emaciated and starving. Their unkempt faces showed the want of the toilet of their mother's tongue; their little weeping eyes were glassy and death stricken. I could just hear a plaintive, whispering bleat of the dying infant deer; and as I stood there, one, leaning forward, fell prone upon the grass, dead; the other settled down upon its little knees and closed its eyes forever. Near them lay the decomposing form of their dead mother.

Turning away from the cruel, sickening sight, I spoke to my companion. She sighingly said, 'It is the doe you shot at on the lake. Ah! the Angel of Mercy passeth by on the other side and hath no tears to shed when the pitiless man dies.' Heartsick, I asked to return home; upon nearing which, I inquired of my companion who she was. She replied, 'I am the *Spirit* of that deer you shot at—the mother of those dead fawns.'"

Two o'clock was announced after the reading of this pathetic dream, and half an hour later all were comfortably stowed away under sheets and blankets.

CHAPTER XII.

"Oh the joy of the greenwood! I love to be in it,
To list to the hum of the never still bees,
And hear the sweet voice of the old mother linnet,
Calling to her young 'mong the leaves of the trees.

To see the red squirrel frisk hither and thither
And the water rat plunging about in his mirth;
And the thousand small lives that the warm summer weather
Calls forth to rejoice in the beautiful earth!"

Next Tuesday morning Arthur, with another "camper," started out on a fishing excursion. They chanced to visit a stream in which a party had caught sixty speckled trout the previous day; which accounted, they thought, for their failure to secure even a nibble in two hours of patient effort.

Leaving this locality somewhat discouraged, they sought new fishing pools. After a long tramp through bogs and underbrush, they succeeded in gathering some tamarack and spruce gum, saw deer and black bear tracks, fired a large lifeless pine which blazed to the top presenting a fine appearance, and then traveled seven miles to get home.

As a fishing expedition they pronounced the trip a failure, but as an exploration of wild haunts and lovely glades it was a success; besides, the exhilarating tramp in the mountain air had furnished sufficient compensation for the sportsman's disappointment. Strength seemed ever held in reserve by invigorating influences for one's need and the supply, like the ancient widow's cruz of oil, proved exhaustless.

That evening "The Hunter" brought six new guests to luxuriate at Hess Camp for a season. Among the number was a Brooklyn clergyman with two young sons. The others were a student from Yale College, a lawyer from Rome and a prominent Utica dentist.

After the usual excitement attending the arrival and departure of the little steamer, Arthur, Hess and myself completed arrangements for floating Fifth Lake for deer. Rowing to the head of Fourth Lake, Arthur and I, aided by the light from a lantern, followed the usual carry through the woods at the end of which Hess joined us with the boat. He landed, placed his fingers on his lips to enjoin silence, cut a stout stick from a tree with his jack-knife, fastened it to the bow of the boat and, after securely tying a jack lantern thereon, took his seat in the stern to paddle. Arthur, rifle in hand, sat behind the jack and I, as an honorary member of the party, occupied the middle seat. I could have taken no pleasure in the shooting of a deer, but it would have been a gratification to see the innocent animals in the woods or feeding upon the tender lily pads at the edges of the lake.

During the preliminary arrangements scarcely the faintest sound from us disturbed the solitude, and just as silently we glided on into Fifth Lake and commenced a circuit thereof, closely scrutinizing the shores. We saw no living creature the first time 'round, and still no sound broke the stillness save the occasional breaking of a twig and the soft, musical rustle of the numberless forest leaves.

When about half way around the second time the head of an animal arose before us on the placid water. As we drifted nearer it sprang out of the lake with a frightened squeal and fell into it again with a splash. Hess said it was an unusually large muskrat swimming the lake.

As there were still no signs of deer we re-entered the creek; but, instead of landing where we had embarked, gladly remained in the boat as Hess said there was sufficient water to carry us into Fourth Lake.

The float down the rippling tide was most enjoyable: the moon had risen, but the stream was darkly shaded by banks of luxuriant verdure. Words fail to descibe the perfect serenity and wild loveliness of the scene; moonlight glinted through the foliage and penetrated even the shadows; the creek, glistening and sparkling, flowed ever musically on over its bed of rocks and pebbles, and the fresh odors of the woods filled the night air with fragrance.

We greatly admired Hess' skillful management of the boat in shooting the rapids without a sound to frighten any game that might be feeding along the shores. Two animals resting on a log startled us by springing into the creek. They were muskrats and seen in the moonlight, seemed about the size of a cat.

Breaking twigs now revealed the presence of hedgehogs or porcupines; and as the hunters had failed to find game Hess noiselessly guided the boat near one of these which Arthur shot.

"I like to go for them fellers," said Hess, "because they fill our dogs with quills durin' the huntin' season."

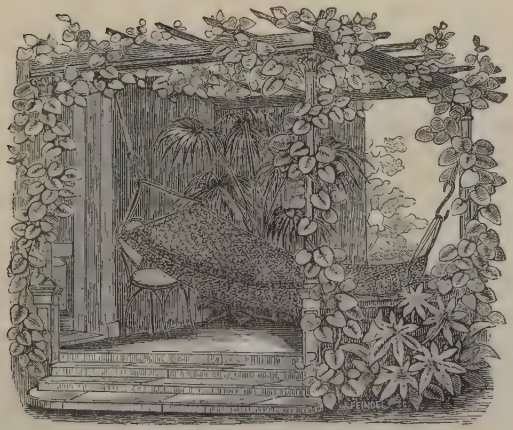
These being the first words spoken during the past two hours, they sounded strangely after the long silence. Of course the remark, together with the report of Arthur's rifle, had broken the spell and warned any game in the vicinity of our presence; they also brought us down from a peaceful ideal of life to the real facts of existence as manifested in the predatory habits of mankind; but the memory of that midsummer night, when, in an elysium of delight, we floated around Fifth Lake and glided in a skiff down the shaded rippling creek in oneness with Nature and her works, and listened only to her sounds, still passes like a beautiful panorama before my mental vision.

Leaving the corpse of the porcupine, we entered Fourth Lake and sped over its moonlit waters homeward. To our whistled salute came a response from Possessor Olo, who met us at the primitive landing at two o'clock in the morning, he having passed the time during our absence with his pen and manuscript.

Passing Hess Camp, whose inmates were evidently in dreamland, we followed the woodland path as it wound zigzag through the island, over the little bridge, and then on again through the trees and huckleberry bushes by the lake side to our much appreciated bark cabin, in which we, too, were soon lost in slumber; while our surroundings—lake, island and mainland—still rested in the mountain breezes beneath the moonlit sky. In dreams I sat outside the camp and watched the white ferrets play hide and seek among the rocks; and the cranes paddling about in the water occasionally fished with their long bills and, now and then, uttered their peculiar cry as they strutted about in the pride of untrammeled freedom, or soared away and were lost to sight within the shadows of the forest. Then all was lost in oblivion until another glorious day dawned among the mountains; and, refreshed and invigorated, we again reveled in an unhampered existence, free from all the care, anxiety and coventionality which suppress and oppress ordinary life.

We could understand Lord Byron's exultation in nature, which he expresses so grandly in Childe Harold's Pilgrimage:—

> "There is pleasure in the pathless woods;
> There is a rapture on the lonely shore;
> There is society where none intrudes
> By the deep sea, and music in its roar;
> I love not man the less, but nature more
> From these our interviews, in which I steal
> From all I may be, or have been before,
> To mingle with the Universe, and feel
> What I can ne'er express, yet cannot all conceal."



CHAPTER XIII.

"The shivering leaf sounds of the solitude;
The spirit wakes to worship, and is made
Thy loving temple. By the breath of flowers,
Thou callest us from city throngs and cares
Back to the woods, the birds, and mountain streams."

As our excellent guide, Dwight Grant, had left us because of the illness and subsequent death of his son, and Hess was engaged to another party from a fixed date, we were obliged to secure other guides. Victor Lantry and Edwin Arnold—the latter being a descendant of the family of Arnold's Clearing—became their successors, and our first expedition with the new guides was made to Little Moose Lake.

Mr. Burnham, of Morristown, N. J., has a camp on Little Moose, at which we stopped to refresh ourselves with a glass of water. On the small porch were displayed a pair of antlers and two deer-tails, split open, tacked down, and covered thickly with arsenic for preserving purposes.

At the request for water Mr. Burnham led the way to a spring under the pines which bubbled clear and cold from moss covered rocks. Here, seated on a granite rock partly embedded in the soil, we enjoyed one of our relishable picnic dinners from the lunch basket.

In the meantime, Eunice was much grieved over the injury sustained by a small green lizard which during the repast had crawled up on the edge of her dress-skirt with a broken leg. Some one had unwittingly stepped on it and Eunice's tender heart at once began to devise ways and means for its comfort and nursing. Abstracting from the lunch basket a box, which had contained figs, she fitted it up with leaves and grasses and carefully placed the lizard therein; but it must have suffered greater injury than the broken leg, for ere we left the spot it died.

Eunice covered it in the box with more leaves and buried it at the base of the rock; then, taking the cover, seated herself in front of a slender sapling which supported her back and, with lead pencil in hand, said "I want an epitaph: will you each contribute a line? and mind, Uncle Arthur, no nonsense is permitted. Please, papa, will you begin?"

The Possessor responded rather abstractedly, "Yes, let the first line be:

At the base of this rock, rough, gray and old,"

Eunice: "A poor little lizard lies lifeless and cold;"

Arthur: "And here it must stay till the judgment day,
For its leg is broken and it can't run away;"

Myself: "'Twas maimed by the heel of a tourist's boot,
And its green grave lies by this tangled root:"

Possessor: "Our Eunice made it both wide and deep
Rounding it up in a sizable heap."

Eunice: "To mark the sad spot, this slab of pine
Will call attention to these verses of mine."

After studying this brilliant effusion for a moment Eunice, with a sigh of sympathy, arose from her seat by the sapling and pressing the board upon which the inscription was written into the loamy soil at the head of the tiny reptile's grave, said softly, "Good bye little lizard, I've done all I could for you." Then protecting the spot with a small wreath of wild flowers, she lay down by my side to "dream away a balmy hour" in a summer nap.

This kindly ceremony served to satisfy the solicitude of Eunice who was a staunch friend to birds, animals, spiders, bugs and all creeping or walking things.

We were listlessly dreaming away an hour after a generous lunch; and the scenery, with the warmth of the day, was calculated to soothe the nerves and enwrap our senses in dreamy enjoyment of the beauties of the region.

The view from the rock was charming. Toward the right, Panther Mountain reared a grand old head and Little Moose smiled placidly in the noontide sun: not a boat, not a ripple disturbed its mirrored surface, which is about two miles long by one and a half wide. A fish hawk hovered overhead for some time, circling to and fro in broad sweeps; at length it swooped down into the lake and then soared away with a struggling fish in its talons.

On the return trail Taylor Camp which is off the carry by the lake side was visited. Its inmates were truly hermits lost to the outside world, with the exception of occasional visits from tourists like ourselves. Two young men were employed in casting shot, and a pigeon-hawk was suspended from a pole close by with its pretty feathers ruffled and bloody, it having been shot for its quills which are useful in fly-fishing.

After a brief call we wended our way under overarching trees, along the loamy path redolent of the fragrance of the woods, to the boats; then back over the lakes with the Possessor's beautiful Emblem of Peace—ever in harmony with nature—floating in the breeze at our bow.

In crossing Third Lake we stopped at Cold Spring Camp for a drink of sparkling water from

> "The forest's sylvan well,
> Where the poor wounded hart
> Comes down to drink."

It flows continually from its rocky source in the wild Fulton Chain for the refreshment of man, beast and bird. This camp was not occupied, which accounted for the abundant supply of red cap berries on the bushes in the rear, of which we partook freely; but while gathering them a pair of birds flew about us in a panic of chattering distress, and Eunice soon discovered their nest hidden in a sheltered nook among the leaves: the four yellow-throated birdlings in it had not yet learned to fear mankind, and opened their mouths wide, no doubt in the expectation of receiving worms or similar choice morsels; while the mother bird in her anxiety for her young almost alighted on Eunice's head. Leaving the nest

unmolested, we entered one of the paths leading into the woods; but it only guided the party to an open bark camp which was still filled with the pine and cedar strippings of a previous year.

Other points of interest invited attention, but the day being now far spent we left further investigation of Cold Spring Camp for some more convenient season and re-embarked for our own domain.

The next day Arthur and one of the guides made a second journey to Lime Kiln Lake; their return in the morning was announced by shouts and the report of a rifle from Fifth Lake Creek. A boat from the island answered the summons and soon brought over the hunters with a fine, fat doe. This being Arthur's first deer the hunters present offered their congratulations, and when it was dressed four small bones from its fore-feet—delicate enough to serve as tooth-picks—were preserved as mementoes.

CHAPTER XIV.

"On the brink of the rock, lo! he standeth at bay,
Like the victor that falls at the close of the day!"

All preparations for hunting with dogs had been made for August fifteenth. The canines on the island seemed to sense the coming excitement, and Hess said they were always unmanageable as the time for the chase drew near.

Early in the morning of that day they broke from their enclosure and ran along the edge of the lake sniffing the breeze, scanning the mainland and keeping an uproar of barking until daybreak.

Jumbo and Speck, the two most experienced hunters in the pack, nearly swam the lake before they were retaken by an early boatman and brought back to the island to be chained to their kennels for the escapade and the abuse of their privileges, from whence came frequent mournful howls of expostulatory dissatisfaction.

At seven o'clock the famous guide and huntsman, Fred Hess, appeared on the wharf with the chained dogs securely held by his right hand. As they entered the boat with an air of intense satisfaction they presented an interesting study. Dog character and experience were manifested in a marked degree by the old hunters. Strained chains, expressive wagging of tails and exceedingly wise looks evidenced their eagerness to be off; but although trembling from excitement, they took with becoming dignity the seats allotted them—seeming to realize the necessity of balancing the boat.

The younger, untrained animals whined, barked, jumped and howled; were with difficulty made to keep quiet, and two of the most intractable were finally disgraced by being left behind.

When all things were ready Hess quickly took his place in the centre of the boat, seized the oars and pulled rapidly across the lake to the mainland where the dogs bounded ashore and into the forest, controlled by the chains which Hess held firmly as he was dragged along on a run.

When a deer trail was struck they barked, became almost frantic in their efforts to escape from the chains, and one was set free to vanish with a leap and an eager cry while the others went on even more precipitately than before until another trail was crossed; then the second rampant deerhound was loosed to disappear up the mountain side. This continued until all the pack were tearing through the forest in wild pursuit of the deer; which, hearing their bloodthirsty pursuers on their track, take to the lakes to throw them off the scent; and there, at some sheltered spot in a boat, the merciless human hunter awaits their coming. When the game appears and takes to the lake he rows after it to put a charge in

the back of its head. If he misses once he tries again, for the deer cannot escape; he cannot swim as fast as a man can row. It is cruel and unfair, but is called sport!

Many are the devices resorted to by the hunter to capture this game and the probable result, not far distant, will be the total extinction of the beautiful creatures from the Adirondack wilderness.

On this occasion no venison was secured although several fine deer were driven into the lakes where no hunter chanced to be stationed. Speck drove a lovely spotted fawn* about three months old into Fourth Lake; it swam toward Dollar Island, where leaping into the bushes it remained exhausted; while Speck was caught and taken home.

At one time Jumbo's deep bay was heard coming down the mountain evidently on the track of a deer which must have come to Fourth Lake and then, for some unknown reason, turned back into the shelter of the woods again; for Jumbo, with his nose close to the ground, appeared on shore following a trail back and forth which a frightened, undecided animal would be very likely to make, and, before he could be secured, darted back into the forest again from another point than that by which he had reached the lake, and it was the last seen of him for many days.

The dogs are frequently lost. Sometimes they enter the camps for food and it is the custom to detain them until their owner is found. Jumbo was a valuable hunter belonging to Dwight Grant, and Hess felt no little uneasiness at not hearing of his whereabouts in a week or ten days. Finally word came that he was held at a camp several miles distant and a messenger was dispatched to bring him home.

He seemed overjoyed at getting back again—giving us each and all a warm greeting which was heartily returned; for everybody felt an affection for dignified, chestnut-colored, old Jumbo, whose brown eyes looked volumes and whose tail said more expressively than words, "I am so glad to see the familar faces and the old haunts again."

When the boats returned and the account of Speck and the fawn was related, all expressed an earnest desire to visit Dollar Island for a sight of it. Several boat loads at once went over. Eunice and Arthur, landing first, moved about cautiously and soon discovered the slender creature stretched out in the tall grass: two great, brown, frightened eyes glanced in their faces for an instant, then the fawn bounded into the lake and swam away. We tried to head it off, and twice succeeded in turning it toward the island; but espying Arthur and Eunice, it immediately took an opposite direction and fairly leaped through the water in its efforts to escape. By common consent it was allowed to go without further molestation from us.

Two-thirds of the space intervening between itself and liberty was covered, when Mr. Williams in a boat with his guide appeared on the

*The penalty for shooting fawn is fifty dollars.

scene and, at once comprehending the situation, exclaimed, "By Jove, I would like it for my lawn at home! Swing in Sam, we'll soon overtake it!" and away they went at full speed.

The sympathy of all was now enlisted with the fawn. It struggled desperately for freedom and perceptibly increased its efforts as the boat gained on it. When the brave baby deer clambered up the green bank and disappeared with a leap within the recesses of the wooded shores a few rods ahead of its pursuers, we could but laugh and clap our hands with gladness.

Mr. Williams and Sam landed and searched diligently for the fugitive but could find no trace of it. Terror had lent it wings; and no doubt, its lithe limbs were bearing it far away, notwithstanding the horrors and exhaustion it had experienced during the day. Probably a fatal shot will one day find its innocent heart to stop its beating; but, on this occasion at least, it had outwitted its enemies and had reason to rejoice.

CHAPTER XV.

"I in your service die;
And you may find a fleeter hound,
To match the dun deer's merry bound,
But by your side will ne'er be found
So true a friend as I."

Nine o'clock next morning found us starting for First-Lake-North-Branch. After crossing a short carry, we followed a path along a narrow winding creek that led to a bog in which Arthur sank a pole eight feet without touching bottom. It was covered with thick turf which swayed and shook under our feet: across it was thrown a wide, thick plank upon which we stood while waiting for the boats to be engineered up the creek by the guides.

When they arrived we were soon comfortably seated to be rowed over a pond literally covered with a bed of the most exquisite lilies we had ever seen. The boats cut their way through the lovely blossoms without seeming to do them the slightest injury; and, as if in gratitude, they filled our pathway with fragrance which could not have been excelled by the famous "Perfumes of Araby."

Promising ourselves a large bunch of the lilies on the return trip, the carry was resumed on the other side of the pond and after walking two hours we found First-Lake-North-Branch, nestled among the mountains at the other end of it.

Upon the shore of the lake a party of tourists was discovered in an open bark camp, the use of which they kindly tendered us until their return from a fishing excursion upon which they were about starting. We, however, preferred the shelter of the trees and after a short call and a cool draught from a spring close by, we sought out a shady nook and served luncheon.

The long walk in the mountain air had soothed our senses to a condition of drowsiness which demanded gratification in sleep; so, after appeasing the cravings of Adirondack appetites, one after another sought a comfortable resting place. Arnold set the example in selecting a thick clump of bushes which formed a natural spring-bed for his rotundity of physical development; Victor soon slept on the sweet, green grass; Possessor Olo and Arthur found dried leaves and shade beneath the trees; while Eunice and I reposed in the shadow of a rock on the sandy shore.

After a most refreshing nap we explored the opposite side of the lake and found two camps: the first, the "Beach and Fenton Camp," looked very much like a bachelor's den sadly in need of the deft hands of a housewife to set it to rights. Its occupants were absent on some errand; but we

opened the unlocked door, which was ajar, and I immediately felt an inclination to wash dishes, dust, regulate the room and furnish the pleasant surprise of a tidy cabin on their return; but time and occasion would not permit of it, so we quietly withdrew leaving no evidence of our visit. The absentees were evidently unused to housekeeping; but we afterward met them on the return trail, trudging along under grocery parcels and, prominently displayed, a *broom* which meant we presumed a general house cleaning and renovating of the cabin.

They told us they were returning from a trip to Boonville for supplies; and, no doubt, had we deferred our visit a couple of days we should have been hospitably received and sumptuously entertained on the dried venison which, in small strips, was drying in an improvised air-oven close by the cabin. Arnold took the liberty of dividing a piece among the party and it was pronounced sweet and excellent.

The second—Crouse Camp—was occupied by a party of Utica, New York, boys, and consisted of two rooms; one of which served as kitchen and living apartment and the other, filled a foot deep with evergreens, was used as a sleeping room in which six or eight young Americans lost themselves in slumber those summer nights.

One of their dogs—a fine deer-hound—had just returned from a long chase so exhausted and lame as to be hardly able to move. He lay on a rug moaning from pain and weakness. The young men acknowledged his sad plight; "but," said one, "he would start off even now, forgetting all about sore feet and muscles, were he put on a fresh trail." Another added, as he patted the dog's head, "'Yes, old fellow, but we intend him to have a good long rest before being put on again—Hey, Jack?"

At this, Jack looked up gratefully, put back his expressive ears, made an almost ineffectual attempt to wag his tail, and fell back on the rug too weak to demonstrate his sentiments.

Being chained in camp for weeks before the hunting season opens, the hounds are poorly prepared for the chase; their nails being long and feet tender, they become very sore at first; but, soon getting hardened down to work, they push their eager way in pursuit of game through the unbroken wilderness; bounding over fallen trees, swimming streams, climbing mountains; and often return to camp with hides full of porcupine quills, eyes inflamed and heads bruised, cut and bleeding. Nothing, however, but accident or complete loss of strength seems to dampen their ardour or impede their progress.

The subject of dogs furnished the chief topic of conversation on this occasion, calling out a recital of numerous hunting adventures in the Adirondacks. Nearly every one present had some experience to relate, and an hour passed pleasantly until it was time to depart.

Thanking the "campers" for their kind hospitality, we bade them adieu and again plodded over the mountain *en route* to our boats and home.

On reaching the lily pond the delicate white and pink blossoms had gone to sleep for the night; but we gathered the folded *heads* which, being placed in water at the camp, awoke with the morning light and filled the cabin and little porch with luxuriant fragrance; and for days they closed their eyes to the night but opened them to the day. In them, we recognized a divine symbol of the heads of the race asleep by Lethe's Stream; which slumber is to be broken at the dawn of the Christ day of spiritual light.

THE SLEEP OF LETHE.

CHAPTER XVI.

"Long, long be my heart with such memories filled,
Like the vase in which roses have once been distilled:
You may break, you may shatter the vase if you will,
But the scent of the roses will cling round it still."

As all earthly things come to an end, even so was it with our forty days' sojourn in the wilderness, and our delightful bark cabin life. The time had come when we must leave "Our hearts in the highlands, chasing the deer," but take our material forms back to the din and bustle of that great Gotham in which teeming myriads hurry to and fro from mart to shamble, amongst the bulls and bears of Mammon's filthy lucre, with nerves stretched bare on competition's rack, or, with the harsh and rasping discord of "The cars rattling o'er the stony streets;" therefore, packing and making ready for departure was now the next thing in order. The luggage, which was to be sent to Boonville on the morrow to join us again at Port Kent on the outward journey, was packed and strapped.

During the morning the elements, too, were busy preparing for action, and a magnificent wind storm swept through the mountains in the afternoon. "The great, strong winds came up across the lea with wild wet feet;" and, from the rocks, we watched the broad waters of the lake form larger and larger waves as the wind irritated and lashed them into fury and dashed them on the rocky shores, while the shadows of black clouds made the crowning white caps more prominent. No rain fell, but the blow continued several hours abating only when the sun went down behind the mountains. It cooled the atmosphere after a sultry, oppressive morning, and made the usual jolly night gathering about the camp-fire delightful.

Our last day on Cedar Island dawned and we clung closely to the dear old cabin which had furnished such pleasurable quarters during five bright summer weeks. The Possessor and Arthur left us only long enough for a farewell swim at the head of the lake, and returned to report a luxurious bath.

After dinner "The Hunter" came for the luggage and, as it steamed away all felt that the charmed circle was indeed broken. We returned to the Olombia Camp to find it dismantled of our belongings. There were no inviting hammocks, no books, none of the familiar accessories which had occupied places on walls and improvised shelves. With a feeling of regret I turned from the room, went out on the porch and looked toward the West where the sun, on so many fair days, had sunk in crimson and gold throwing a brilliant radiance of color over lake, island, mountains and sky; and again it neared the horizon.

In the rock chair on Sunset Point I for the last time witnessed the departure of the great golden orb of day, until the same peace, the same bright glory of shades and color fell over the landscape and bathed the quiet lake in deep, rich hues.

Moonlight succeeded the twilight and sparkled over the waters in scintillating jewels of light. Nature exhibited such an infinite variety of changes among her treasures that the charming kaleidoscope never ceased; there was always a bird, an insect, a flower, a cloud, a sunset, to claim attention or admiration.

It was fully midnight ere pillows were under our weary heads, and it seemed as if I had only just lost consciousness when a stentorian voice sang, over and over again,

"When Gabriel blows his trumpet
In the morning,
In the morning, in the morning
By the bright light
When Gabriel blows his trumpet
In the *morning*—"

roaring out the last word with a voice which would have roused the "Seven Sleepers," while a chorus of petitions begged of the singer to reserve his musical forces for a more convenient season.

That Arthur was astir in the adjoining room was evident; that he was determined to get his neighbors aroused was also apparent. We could hear Possessor Olo expostulating with him in drowsy tones to let us "sleep an hour longer."

I once saw the picture of an enormous elephant on its back, heels in air, trying to ward off sundry cats, brick-bats, eggs and other missiles with which a bevy of mischievous boys were pelting him from fences and shed roofs; and I could scarcely resist the feeling that the sport would not have been amiss, on this eventful morning, could the shower have been leveled over the intervening partition, instead of at an inoffensive, huge beast.

As it was—shoes, soap, bundles, from Eunice and remonstrances from myself went whizzing "over the garden wall" at the howling dervisher on the other side, but without avail; Gabriel kept blowing his trumpet until all were astir and in preparation for breakfast which was to be served at six o'clock.

Two hours later witnessed the departure of a couple of boats containing our party and manned by the guides, Arnold and Victor, which made for the head of the lake and entered the familiar creek leading to Fifth Lake.

Crossing Fifth, Sixth, Seventh and Eighth Lakes, we landed on low, marshy ground, over which it was necessary to carefully pick the way around stones and roots between which nestled pools of stagnant water.

At length we reached a formidable bog across which a slippery, not over large log was thrown. The guides with the boats crossed this in safety. Eunice and Arthur, after many quirks and jerks, also landed on

terra firma; and I, venturing next, crept carefully along its treacherous length until, when about half way over, the pesky thing gave a sudden twist and down I went into the muddiest, green, slimy muck imaginable. The Possessor, who had followed with a pack basket on his shoulders, plunging very unceremoniously, came to bear me company much to the amusement of those of the party who had safely "crossed the Rubicon."

Every effort made to extricate ourselves only sank our pedal extremities deeper in the mire; so we ceased struggling with our mucky fate until the guides procured a large branch, which we laid hold of to be dragged ashore in a truly pitiable plight. As there was no help for us until we should reach Racquette Lake and secure a change of clothing from the pack baskets, we arranged our toilets as best we could by scraping and wiping off what mud was removable, smiled deprecatingly in the face of disaster and continued the journey. Warm, sunny breezes soon dried our wet clothing, and our attention was diverted from physical discomfort to the beauties of nature which attracted us on all sides.

A deep, lovely creek, which wound along between green banks and bushes like a great water serpent, came next. It could not, at its greatest width, have exceeded ten feet and was much narrower most of the way. In navigating this the boats could be propelled only by the use of the oars against the banks, and there were so many sharp curves that it was frequently impossible to turn them before they plunged into the grassy soil.

There were birds and frogs, dragon flies and flowers in abundance to attract attention as, in and out among pond lilies and waving grasses, we followed its six miles of circuitous windings until it led into a broader stream which permitted the usual manipulation of the oars, and we soon entered Racquette Lake upon the shore of which two hotels provided for travelers.

At the Racquette Lake House we landed, removed all traces of our late disaster in the bog, and arranged our toilets for dinner; after which, forsaking the usual route, we made an excursion over Racquette, Utowana, Eagle, and Blue Mountain Lakes to the Blue Mountain Lake Hotel which was reached about 6 P. M.; and at which we stayed until next afternoon and then returned to the Racquette to resume our outward journey.

As we were to remain here until after midday, preparations were made in the morning to ascend Blue Mountain whose hoary head towers up among the clouds 3,762 feet above the tide. From its summit on a clear day could be obtained a magnificent view of mountain, valley, stream and lake, stretching over a vast territory of wilderness.

The party started out bravely. Arnold and Victor cut stout Alpine stocks to aid us in our toilsome journey through the sandy country leading to the foot of the mountain, which afforded not even a tree to shade our sungirt heads. Perspiring, dusty and weary, at length a halt was called to consider the matter in the light of reason; for, we found that the pursuit of pleasure involved as much labor and discomfort as many another

calling. Had the climbing of the mountain been compulsory, all would have considered it a hardship to be averted if possible; but, as it was optional, and under the delusion of the phantom Pleasure, every obstacle to its accomplishment must be overcome. After due consideration, therefore, all decided to proceed with the exception of one experienced individual, (myself) who, seated on the hotel piazza, six hours later beheld a party of limp tourists, travel worn, dusty and dejected, coming down the path from the mountain.

They had toiled laboriously to the top, could get no water and suffered from thirst. Had it not been for the juicy red-cap berries which thrust their colors temptingly along the trail, they felt sure they should have fainted by the way; and when the goal proved to be only a barren waste so lost in a cloudy atmosphere as to almost obscure the landscape, the climbers felt anything but repaid for their toil and trouble; although "there was some satisfaction," Eunice said, "in having scaled Blue Mountain."

Thus the human family ever seek enjoyment and it as constantly eludes their grasp: when what one sets out for is secured, it brings little satisfaction, and the mind immediately reaches out for something more.

"When young life's journey I begun,
The glittering prospect charmed my eyes:
Along the extended plane I viewed
Joy after joy successive rise.
But soon I found 'twas all a dream
And learned the fond pursuit to shun
Where few can reach the purposed aim,
And thousands daily are undone!"

Many covet wealth as the supposed greatest good, but there is nothing in it. They who possess most riches will testify that contentment comes not with money, titles or lands; which, though they may bring society, elegance, culture and the pleasures and refinements of home, still fail to satisfy, and the cry of the Spirit's aching void is for more, more: something more! until often the three score and ten years of life slip away, leaving only the "Dead Sea Apples" of disappointment, regret and life's failures. Youth's delusions flown away; wrinkles, gray locks, shrunken forms, disease, and old age give warning that soon all will be over, but no wedding garment is prepared for the reception, and no pearl of hope is secured as an anchor, sure and steadfast, to sustain the Spirit among the strange scenes and new experiences beyond "the grave to which thou goest."

Long prayers, (lip service) church going, fastings, penances, anxious seats, ceremonies and forms, weeping, wailing, and looking to others for salvation will accomplish nothing but sickly sentiment, and tend to draw the mind away from one's own personal spiritual development; and thus has "Careworn man, in all ages, sown vanity to reap despair."

"Happy is the man that findeth wisdom,
And the man that getteth understanding;
For the merchandise of it is better than silver,
And the gain thereof than fine gold.
She is more precious than rubies:
And all the things thou canst desire are not to be
compared unto her.
Length of days is in her right hand,
And in her left riches (not worldly riches) and honor
Her ways are ways of pleasantness,
And all her paths are peace."

After dinner and a few hours of rest, the boats bore us back to the Racquette Lake House to spend the night.

Morning broke with cloudy skies and drizzling rain; but, notwithstanding, after an early breakfast we rowed across the Racquette and entered the river of the same name. Towards noon the rifting clouds parted in broader and deeper fissures until a fair sky like a great blue covering folded us and the landscape within its embrace.

Entering Forked Lake, we crossed it and pushed on to Long Lake which is well named, being fourteen miles long and one mile at its greatest width. At the Long Lake House Arthur said "we astonished the proprietor by attending to business at dinner time;" after which commenced the tedious row down the lake to its outlet.

Arnold kept his courage up by calling out occasionally, while he pulled lustily, "I'm bound to have a good time anyhow! Ki! Yi! Heave-a-hoy!" repeating it until we really thought he must be enjoying himself in tugging at the oars, although his red perspiring face belied his assertions. Victor was a younger man and of few words: he was tall and spare, and now going over the route for the first time under Arnold's leadership. The latter had acted as an Adirondack guide forty years and the marks of old age were creeping over his stout figure.

The afternoon was far spent when the boats emerged from Long Lake into a continuation of the Racquette River which was shallow and beautifully clear at this point, but a rocky bed rendered caution necessary. The boats grated over the rocks with such force at times, as to suggest an examination of the sixteenth of an inch boards of which they were constructed. They must be made to weigh as light as possible, and even so, fifty or eighty pounds prove for the guides a wearisome burden over the rough carries.

Happily, the next trail was reached without accident. It led to Mother Johnson's old house so long noted among Adirondack travelers for its light, palatable pancakes. The low-roofed, one story dwelling had, however, been converted into a barn, and supplanted as a residence by a more pretentious, two-story square building, which had been partially furnished from the old house. There were ancient, three-legged wash-stands, bureaus and chairs; antiquated, valanced bedsteads with spreads

of home manufacture, under which we rested comfortably until morning dawned fair and cool.

While awaiting breakfast we sat on the veranda—a luxury recently imported from civilization—and observed to westward, a great field of ripening oats; in the centre of which, we were informed, were the graves of the Johnson family—Mrs. Johnson having died about the year 1875. No paths led to the spot, no stone marked the lonely graves over which waved the grain of the present occupants of the place.

Breakfast over, we resumed our voyage down the lovely Racquette with its green banks and luxuriant foliage into which one's eyes could penetrate, there being but little undergrowth though plenty of velvety greensward begemmed with pink and white daisies as well as other wild flowers.

King Fishers darted hither and thither, wild duck occasionally flew toward the horizon, and solemnly watching cranes were seen standing on one leg, or wading in the creeks leading into the river: sometimes we passed them unheeded; but, now and again, there was a great whir of wings as several flew away:—

"Lo! there the hermit of the waste,
The ghost of ages dim—
The fisher of the solitudes
Stands on the river's brim."

"And there beside the waters,
On Moorland and on wold,
I find thee watching silently
Thou fisherman of old."

The voyage down that lovely part of the river ended all too soon: we fain would have lingered in so charming a spot, but, reaching the carry for which we were destined, we bade it farewell perhaps forever.

Arnold and Victor then mounted the boats over their heads after assisting Possessor Olo and Arthur to shoulder the loaded pack-baskets. The latter started off on the trail saying, in his inimitably comical way, "We've yanked these plagued baskets all over the Adirondacks, on the home stretch." This was followed by a general laugh; but there being no help for it—no one to share the burdens—he and the Possessor trudged along manfully after the guides, who led the way with the boats, always in single file and looking like peddlers with their packs. In fact, Arthur sometimes assayed the role of a Jew admirably, and drollingly pretended to beguile one and another of us into bargaining with him for his "ole cloes;" but his business was limited, as we all studiously avoided being swindled by his blandishments into relieving him of his pack.

We were now approaching the outskirts of civilization and noon brought us to Ducket's Farm which faces Spectacle Lake. Great piles of white wool here lay drying in the sun and wind; which, Mrs. Ducket said, was to be transformed into blankets, as well as stockings, mittens and

LAKE SARANAC—THE SALUTE.

underwear for the numerous members of her household, by the use of an old fashioned spinning-wheel which stood in the family sitting room. When she added that she supplied these essentials every year from wool furnished by the sheep on her own hills and clearings the Possessor said, "A bit of primitive times had been preserved in the wilds for the edification of the Nineteenth Century."

Indeed, this information took us all back to the dip candles, immense chimney places, great log fires, strings of dried apples and peppers, spinning wheels, home spun clothing, minute men of the Revolution and the privations and hard work of our forefathers and foremothers.

The Ducket farm house did not, however, correspond with the low, smokey rafters and beams of that period. On the contrary, it was a commodious, substantial building, with numerous rooms and many modern conveniences—a charming place to summer in; and had time permitted we should have stopped a few days at least, to make acquaintance with the surrounding mountains, lakes and streams.

We could hear the lowing of cows and the tinkling of their bells; see the sheep on the sunny hillsides, hear the crowing cocks and cackling hens in the barn yard; but, delay being out of the question, we proceeded on our way through the woods a mile or two when a continuation of the Racquette River again claimed us. It was still shallow and rocky. To shoot the rapids here and avoid stranding on the rock-ribbed shoals required the utmost caution on the part of the guides until we reached Phantom Falls and bade adieu to the Racquette River, which is simply the stream that connects the different lakes we had crossed.

Over the next carry we followed the boats under which little could be seen of the guides save the boots in which their trousers were lost as they trudged along laboriously, under from eighty to one hundred pounds of wood spread out into inconvenient objects for transportation, up and down hill over a delightful mile and a half to Cory's—another farm house with adjoining cottages for guests. On its veranda stood a mounted buck which had been shot near the house.

After an exchange of greeting with Mr. Cory and his family our boats, a few rods from the farm house, shoved out into the Upper Saranac, which is eight miles long and about two wide. It is dotted with a number of small islands and several very inviting camps, or rather residences, adorn its shores.

A steamer coming up the lake saluted the Peace Flag, which was unfurled from our bow, while guns were fired from several points, accompanied by the waving of United States flags, handkerchiefs and caps.

Two young men in a boat hailed the steamer and were taken on board together with a full grown doe which, no doubt, they had shot. On reaching the deck one of of the hunters doffed his cap and shouted, "See the Standard! Peace, Peace! Hurrah for Peace!" and we responded. to receive answering shouts from steamer and shore.

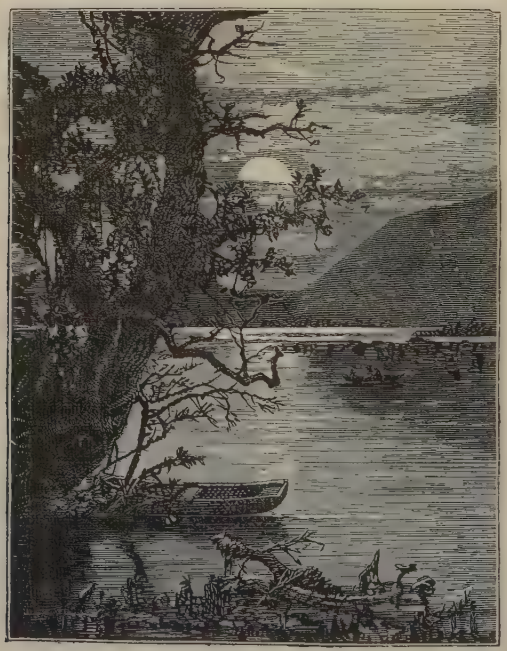
At the Prospect House, situated at the head of Saranac Lake, we learned that Grover Cleveland was an invisible guest, being confined to his apartments with a severe attack of inflammatory rheumatism.

After dinner we walked to Big Clear Pond: its two miles of water were navigated by six o'clock and accommodation for the night was secured at Baker's Hotel.

The following morning we re-emabrked and crossed the Lower St. Regis in a high wind which tossed the waves and threw spray into our faces which were well browned by the sun and exposure to all sorts of weather. Going before the gale, to which the wind had increased before we reached Paul Smith's, there was danger of being swamped; but, thanks to our guides, we entered the harbor in good style and condition, save for the decided dampness of our clothing, the result of several miles of spray bathing.

Considering the good fortune of not having gone among the fishes for a more copious bath, we jumped ashore with thankfulness, and sought shelter at Paul Smith's.

As the journey from this point could be continued by public conveyance, Arnold and Victor were remunerated for their services, and the following morning they took their departure, *en route* for their homes in the Fulton Chain.



CHAPTER XVII.

"Round the world goes, by day and night,
While with it also 'round we go;
And in the flight of one day's light
An image of all life's course we see."

On Sunday many of the guests at Paul Smith's attended service held in the chapel belonging to the hotel; but our party preferred taking a lesson in patience from the mountains, in praise from the birds, and in reverence from the glowing sun.

It was impossible, however, to worship outside of God's holy temple; for ourselves representing that temple of holiness in which the living God dwells, we worshiped Him both day and night under the everlasting canopy of His pavilion.

All may not have fully realized this but it was still a fact; therefore there could be no sin in absenting ourselves from the stone and mortar church of man to worship Him—the All Pervading Intelligence—in "Spirit and in Truth," in "His Temple not made with hands."

During our rambles we visited the Deer Park, and peeping through the cracks of a high fence, espied a gentle white doe grazing among tall ferns. Walking on, we aroused two bucks and another doe. Taking sudden alarm and leaping around the enclosure with lithe limbs which scarcely seemed to touch the sod, they suddenly faced about on a distant elevation, sniffing and snorting with affright.

When we crept nearer, away they sped again, to halt, hide and watch from behind a clump of bushes. A keeper said they were unaccustomed to the sight of human beings, having been captives only a few weeks; so we intruded on their domain no further but returned by winding ways and beaten paths to the hotel, where we joined the gay throngs on the veranda. We still wore the flannel suits and corduroys in which we had entered the woods at Boonville and six weeks of camp life and exposure to sun and weather had not tended to improve our attire; but, as tourists frequently arrived at Paul Smith's in a similar faded out condition we presented no unusual appearance.

It was already dusk when we learned that an invalid acquaintance occupied a tent in the woods not far distant; and, knowing there would be neither time nor opportunity to visit her on the morrow, I started at once to make a call accompanied by the entire party as an escort. We managed to get fully within the deep shadows of the trees and were hesitating about going on, because of the difficulty of following the path in the

darkness, when Eunice in affright seized hold of my arm. Then dancing about ridiculously, Arthur cried out, "What is it? Get out, get out you critter!"

The Possessor also stepped about in a lively manner saying, "There *is* an animal of some sort here;" and the next second a slow moving creature rubbed against my skirts! A sudden commingling of boots, skirts, arms, flying drapery and affrighted exclamations took place as the whole party most unceremoniously stampeded for the clearing, embracing trees and bumping noses in the general scare.

Emerging from darkness into moonlight, and regaining a certain degree of composure, one suggested snakes, another polecats, and still another declared it must have been a young bear with affectionate proclivities. At all events nothing could have induced us to re-enter the woods again that night.

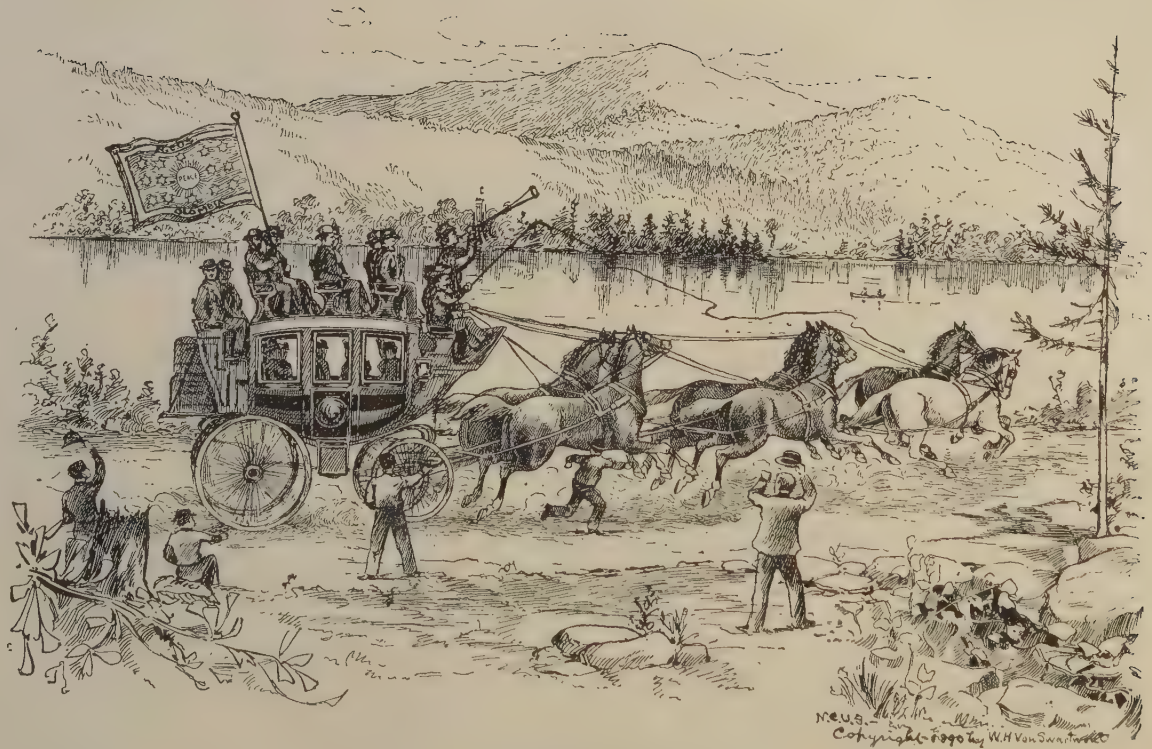
Upon relating the adventure at the hotel, it was said we were not alone in having been frightened by this strange visitor in the Adirondack wilds; about which locality people are very apt to entertain ideas of panthers, bears and wild cats. Under ordinary circumstances we assured ourselves it would not have been so easy to put us to flight.

Afterwards a story leaked out about a little, old, stiff dog, belonging to one of the cottagers which, with malice aforethought, delighted in greeting pedestrains who passed that way after nightfall. It was said to be friendly and harmless, desiring only a kind word; but why it paid its addresses only in the darkness eluded our philosphy, unless, as some one suggested, it took grim satisfaction in still being able in its old age to make a commotion among the higher animals. That dog was a mystery, and it still remains a conundrum to this day.

At seven o'clock Monday morning the early risers at Paul Smith's, who were to go hence after breakfast, gathered about a cheerful log fire in the parlor. This meal being duly served, a six horse tally-ho dashed up to the hotel for passengers, and our party mounted by a ladder to places for which we had been registered. A lady with a brood of five restless children occupied two seats rearward and four gentlemen from New York sat in front.

At a signal from the proprietor Jehu cracked his long whip with a native flourish, and the coach with its living freight left behind a group of smiling faces and waving handkerchiefs. The guests of Paul Smith turn out generally, to witness the arrival and departure of the tally-ho.

The morning mountain air was clear, cool and invigorating: there was, besides, a certain exhilaration in driving behind and imbibing the magnetism of six good horses fresh from the stables: but they adopted much too lively a gait to satisfy the party arrear, or at least its head—the mother, who was very soon in an agitation of fear and expostulation: "Now Susie dear, do not lean over; Johnnie, cling fast to your seat, my man; do not stand up, you will certainly fall; sit down immediately, John!



COMING OUT.

Oh dear, oh dear!" Then much louder, "I say driver, can you not drive more moderately? We shall all be jolted off, or upset at this rate!"

Finally some of the inside passengers consented to exchange seats with the lady and her brood; and the change was accomplished amid the tears, protestations and whimpering of the objecting children, who had immensely enjoyed the jolly jolting outside.

As we passed through the different towns and villages, men, women and children rushed to doors and windows; and boys, especially, seemed to spring up spontaneously from all directions evidently more or less attracted by the unusual adornment of the coach—the Olombia Peace Flag, which fluttered over our heads.

As a halt was made for the purpose of watering the horses at a country store and post-office, the people gathered about to watch proceedings. Prominent among the crowd was an old farmer in top boots, big straw hat, a red nose, and hands thrust deep into capacious pockets—one of the sort who had yet to see a steamboat, railway train, or the streets of a city. Carefully adjusting his spectacles, he scanned the Peace Flag on one side, and then walked around the coach to get a good view of the other. At length, not exactly comprehending its signification, he made his political sentiments known by shouting, "Hurrah for Jim Blaine!"

A tall, cadaverous looking individual responded in a nasal twang, as if he suffered from influenza: "Wha! Three cheers for Clevelund!"

"Yis, begorra," came from another quarter, "we'll sind him spinnin' up the Goldin' Sthairs."

"He'll never git thar, depend on't," came from the farmer.

At this juncture some one from the front seat called out; "Boys," —there were twenty or thirty—"three cheers for the Olombia Flag—there she floats;" and, to our surprise a shout burst enthusiastically from the crowd; while the old farmer with glasses still on, his hat in his hand, and his long white hair stirred by the breeze, cried out, "Yes, we've had war enough: give us Peace forever! Three cheers for the Peace Flag, long may she wave!" and hip, hip, hip, hurrah: Hurrah! Hurrah! followed the tally-ho as it rattled down the hill, at a gait which partook of the general enthusiasm of the occasion.

At Keesville stage and horses were changed and about twelve miles more brought us to Port Kent, fifty miles from Paul Smith's, we having made the journey in eleven and a half hours.

Comfortable quarters were found at the "Lake View House," which stands in an open, picturesque country, with Lake Champlain as a noticeable feature of the landscape. Here we found our baggage awaiting us and were enabled to exchange our flannels and corduroys for attire more becoming the fashionable world.

Early the following morning tickets at one dollar each were purchased to admit our party to the famous Ausable Chasm. Descending several long flights of steps leading to the entrance of this great fissure in the rocks,

which must have parted in some convulsion of nature ages since, we entered and stood looking upward between its high solid walls at a streak of blue sky. The chasm is two miles long: a beautiful stream wanders over its rocky bed, occasionally breaking into cascades and rapids. From the side of one irregular wall, midway between bottom and top, a projection of rock forms a natural walk, along the edge of which is securely embedded a strong iron railing for the protection of visitors. This walk continues half way through the chasm and leads to a flight of stone steps which descend to the bottom; at which, a row boat awaited the arrival of passengers to continue the journey by water.

Seated in this, we floated down the stream—now in smooth water, then in the rapids down which the boat rocked hurriedly, guided by two boatmen accustomed to the current—until reaching the end of the chasm, it landed us on a large rock. A climb up hill led to an arbor with seats, within which we waited until a three seated wagon, that runs half hourly, bore the party back to the "Lake View House."

CHAPTER XVIII.

"Relatively speaking, law is a product of modern times. The hospitality of primitive peoples; the sense of the reciprocal obligation; the respect for human life, compassion for the weak, and courage, extending even to the sacrifice of self for others, were qualities first learned for the sake of children and friends, and later for members of the same community. They are developed in man anterior to all law and independently of all religions, as in the case of the social animals."

Afternoon found us landing from a Lake Champlain steamer at Burlington, Vermont, where chance led us to a political gathering held at Queen City Park. As we entered an open air pavilion filled with people, the chairman was thus addressing the meeting: "What I say may wound the sensitive tympanum of many ears within sound of my voice, but sometimes this proves beneficial. Stagnant water is purified by the agitation of forcing oxygen through it; and so the mind must be stirred, and our prejudices be disturbed in order to upset pre-existing, erroneous ideas that new conditions may form and prepare it for the advent of truth. Only such disturbance will enable the mind to cleanse itself from the false and provide a receptacle for the true.

in speaking of the corrupt political conditions of the country and the discord, discontent and unrest which everywhere prevail he deprecated our inability to cope with the gigantic wrongs perpetrated in official places, alluded to the narrowness and ignorance which impede progress, and closed by saying: "The subject of the lecture this evening is Governments; but our speaker who was to have arrived by the last train is not here. He is no doubt detained for some good reason. However, I see in the audience, Possessor Olo, a man who has, I am aware, given much thought to the subject of governments, and who will perhaps kindly favor us with a few remarks?"

After a few minutes whispered conversation with the chairman, the Possessor, who had taken the platform at this cordial invitation, opened his address as follows:—

"The political and social evils which 'flourish like green bay trees' are entirely unnecessary: they are excresences and parasites on the Tree of Life which can be hacked away. When nourishment and support are withheld they will collapse from their inflated, usurped positions like bubbles that burst: stand from under and down they go. (Applause.) All depends upon a wise, intelligent understanding of their falsity and needlessness.

Truth, which has for centuries brought its battering rams against the bulwarks of error, has already made great excavations in its stupendous bulk, and the steady stream pours in from numberless sources to insure the downfall of the wrong and the establishment of the right.

"The systems of government at present existing are all wrong from

beginning to end; and, 'he who runs may read the writing on the walls' of state, which proclaim ruin and disaster.

It is useless to advocate *reform*, because what we need and must have is an entire *transformation:* it is a hopeless task to attempt improving, or propping them up on their present foundation of sand. (Sensation.) That of the United States may, in some respects, be an improvement on others, but it still falls short of reaching that higher ideal which looms up continually before the mind of thoughtful men as a reality requiring only the active co-operation of the people to be put in successful operation.

It is well known to the initiated that this true government now exists for all who will recognize and welcome its presence. It is based on Love, not brute force, and is known as the New Columbia United State of the World or, Olombia Commonwealth. It represents the highest social state humanity can form a conception of, and has for ages been prayed for and anticipated as the Kingdom of Heaven on earth. Yes, the Millennium is here to-day, but, it requires our recognition before we can dwell amid its blessed privileges.

Like the kingdoms of the ant, the bee, the flower and all the productions of Infinite law, Olombia is under the guidance and control of benign forces which will soon carry the world into the long desired peaceful reign of the Olombia Dispensation which known under any other name—as Utopia, Eden Millennium, etc.,—still guarantees the desirable conditions of justice, liberty and peace which men crave and should with all their might strive for.

All persons who perceive The Truth of truths belong to Olombia without regard to creed, ism, dogma or party; and this system has already ushered in the New Dispensation of Love and Truth: its Peace Flag is emblematical of this idea. Around this Standard all nations can rally, because it embraces the interests of every man, woman and child on the planet.

"The New Columbia University and New Order of Builders" is an institution connected with it for the universal education of the people into its righteous principles; and out of which has grown the new order of things.

To introduce the perfect system of the Olombia Commonwealth the political cauldron must indeed be agitated to its very depths with the oxygen of truth before it can be purified to a state of receptivity for that which will bring order out of its chaos, and usher in a higher life for mankind.

The question of the moment is: How shall we go to work to bring about this change? After studying the problem from all sides for years, my deliberate and honest conviction is, that the first step for the people to take is to stop *voting* under the present system which every spiritually enlightened mind knows is only a farce, and a means of aiding, abetting and prolonging corruption. The second step is to *unite* for concerted action in the establishment of a No Money Commonwealth.

Do not look at your neighbor to see what he thinks about it, for, being an individual matter, it devolves upon each man to accept it for himself alone.

The good time, I repeat, is here now awaiting your recognition. Let us take away the small "s" from the United States, because it is the serpent that hisses, stings and divides; and stand one united people in a United State—one great family with kindred interests. (Applause.)

The Republic of the United States is a misnomer: it is only one step in advance of what the Pilgrim Fathers fled from in the old country. Can we not take another stride in evolution and dethrone Mammon with his taxes, fares, rents, profits, wage, business slavery, etc., by casting out the Root of all Evil —Money—and thereby establish on earth the only true, just and perfect government for the happiness and welfare of the human race?

To accomplish this it will be necessary to press enthusiastically forward and strive for the universal recognition of the Kingdom of Liberty, Peace, Justice, Love and Good-Will known as *Olombia* which, like a white-winged dove of mercy, has in its appointed time alighted amongst us bringing blessing and universal prosperity to replace the hideous deformities which masquerade as advocates for the people's rights.

That this entire nation has become a clique of political gamblers is a well known fact! (Hear, hear!)

The cry is, 'Put honest men in office!' But do you not see that when a man accepts and takes the oath of allegiance to office under existing conditions he becomes a criminal at once? The very offices the so-called better men are to enter make corrupt those who might otherwise be honorable and just: in taking the oath of office they are sworn to protect existing laws whether good, bad or indifferent; and, under them, a man can not stand up in his integrity to follow out his honest convictions because under oath he promises to give vindication to laws made by political rings, rum policies, party power and money influence. He is Joseph sold unto Mammon's interests and is under sworn allegiance to unrighteousness.

In this view of the situation Robert Toombs said: 'I hate the goverment of the United States, and would give my life to overthrow it. Hence sir, as a gentleman, I could not accept office in its service. It's a question of honor with me. I hate the government and despise its principles! I would not sit with the men who are in congress!'

If *an honest man* venture to rub against the soot and smut of politics his inevitable doom is to become blackened! He is compelled to support money-made laws whether they accord with his sense of justice or not: his constituents expect bim to consider their interests and he is bound to do so, or lose all chance of being returned to office, while his desire is to please those who are supposed to have raised him to power: he is obliged to resort to all sorts of questionable expedients in order to outwit his rivals and win a position which may be claimed in a few months by the successful representative of an opposing party which will show him no favor. Therefore he is tempted, while in office, to make the most of his prerogatives in advancing personal and party interests; but it is needless to pursue the office holder further. It is but too perceptible that the manipulation of public affairs falls short of that equitable and fair basis which should characterize the management of the commonwealth, and which the people have the right to demand. (Cheers.) In a word, we require the new basic Political Economy upon which the Olombia Commonwealth is based. Will you have it? Will you evolve from the old into a higher position? In order to do this it is only necessary to step from the old worn out platform on-to the new, staunch constituency of Olombia which

brings salvation from all your poverty and the iniquity which has arisen from traffic! Study and digest her principles and you will have found the Key of David which is to lock up all your woes, unravel all mystery and restore our lost inheritance in Eden—the City of God.

The tide is flowing in from a sea of unrest and misery; a sea poisoned by the fruit evolved from the corrupt tree of Mammon's planting—Competition. Shall we stem it by unfurling this glorious Banner of Peace? Or, shall we still longer go on in wretched competitive and political strife before we become sufficiently purified to cast off the rotten roots of contention and bask in the sunlight of an enlightened existence? Can we face this sea in the hope of ever evolving anything satisfactory from the infamous laws which govern the Traffic System? (Hear, hear!)

I am neither Socialist, Anarchist, Optimist or Pessimist, but I have coined new words to meet the situation. I am a Truthist—a Transformer; and as such I cannot aid in supporting that which promises neither peace, prosperity nor happiness to mankind. Never having voted to perpetuate that which I repudiate as false and fraudulent, I shall never cast a ballot for the upholding of the present system of government; and, repudiating the system which has been tested and found wanting, my allegiance belongs to the government of Truth, which is represented on earth under the name of Olombia. In her fold there is *hope for humanity*: outside her fold there can be no prospect of better things. In Olombia, therefore, my faith is centered for the transformation and redemption of the race.

Will you have the highest and best? or are you willing to continue in the present vortex of injustice which deprives you of all that makes life desirable? (Prolonged applause and cries of "We will stand by you!" "We want Olombia?" etc.)

Ask yourself these questions: Am I satisfied to grope along in a suppressed, laborious existence to the end without making a strenuous effort to lift the load which weighs down to dispair nine-tenths—nay, all of the human family, both rich and poor?

Am I willing to abide by and leave as an inheritance to my children the warped, selfish, rum-befuddled laws of an old Ship of State that rocks and plunges in its own corruption; and, without regard for the welfare or rights of its passengers, rolls them about from side to side in its iron hold among starving paupers, tramps, imbeciles and degraded beings who cannot procure home, food, clothing or place of rest unless by some means—honest or otherwise—they manage to rake and scrape together some of the lucre which Mammon's ingenious cunning has stamped as money, saying: 'You must be dependent upon this from the cradle to the grave: you must work for a wage-pittance, and from it pay tribute on every mouthful you eat, every garment you wear, every house you dwell in, until, through our profit system, we get back the last cent of the stipend you receive?'

The workman really, in the end, has nothing at all for his labor; he toils incessantly for the privilege of barely existing; and, instead of enjoying life as is his natural right he swelters and freezes by turns, in tenements, garrets or basements, endures continual self-denial, and digs his own grave with pick-ax, shovel, pen, etc., etc, (Sensation.)

What waste of vitality, what needless toil falls to the lot of them who ignorantly bolster up the despotism of speculation, monopoly and trade for their own *enslaving* until in utter desolation, they with St. Paul cry: 'Who shall deliver me from the body of this death?'

Aye! who, or what, save *Olombia* is *able* to deliver? Who, but Olombia, shall shout in the ears of the people: Awake from your Lethean slumbers! Throw off your lethargy and claim the right to live on this planet from its productions which are common property. (Applause.) Claim a comfortable existence and recognize the privilege of all others to life, liberty and happiness without money and without price, (Prolonged applause.)

Right here allow me to read an extract copied from a book found in the Congressional Library at Washington: 'All preparations for war are begun at the ballot box. Voting is the first step, and every course of action begun there, if resisted, must end on the gallows, or the battle-field. A bullet is in every ballot, and when the ballot is cast into the box the bullet goes with it; they are inseparable as the government is now constituted. Every voter, as he casts in his vote, says: 'This is my will: if you resist it I will kill you.'

Every ballot contains a threat of death; and he who casts it pledges himself to aid the government in executing it. The ballot is the first step, the gallows or battle-field the last. There is no convenient stopping place between. Every man who consents to express his will in a ballot, pledges himself to execute it.

Nor can you escape this conclusion by saying you are in the *minority.* This is a government of the majority; and when a man consents to receive and exercise the right of suffrage under it, he consents to the rule, and pledges himself to execute the will of the majority. Whether he votes with the majority or not, by consenting to vote at all he becomes responsible for what the majority does.

In accepting an office under a war-making government, every one is sworn to fulfill the duties of that office; and, if the government is at war and has the power to declare war—which means to kill and murder—one becomes guilty whether he does or does not engage in it. Therefore, it is important to know what is required of us; and, whether or not we can honestly take such office, or vote and make others our agents to act in such crimes against ourselves, God, humanity, and the teaching of Truth, Justice and Logic."

Now thinking men, these are startling truths which require the closest scrutiny and investigation. They who analyze the political machine know very well that the individual vote counts for nothing; that wire pulling, money and rum control the political muddle; everything is cut, dried and fashioned by men who work for self interest, and the masses must simply take sides with one corrupt party or the other, it matters little which it be, or have not even the semblance of a voice in the conduct of their own and general affairs.

The sop of casting a vote is held out as the prerogative of the people: unthinking minds consider it a great privilege and imagine that in it they have a voice in the management of the affairs of state, but it is a great mistake.

To-day, thousands are saying, "I do not know whom to vote for.

Candidates are all alike scheming, treacherous, unreliable, and using us and our votes as tools for their own selfish ends.'

To this, my answer is, do not vote at all until you do know whom and what to vote for. Two wrongs never yet made a right; nor do you wish to select what you consider the lesser wrong and vote for that. Support nothing but the highest and 'touch not the unclean thing.'

Were your children sent to a school which robbed them of their privileges, ignored their rights, dwarfed them in body and mind, and degraded them in their own and everybody's estimation, you would not wish to uphold it; nor would you desire to pick out the best men for teachers in such a corrupt institution when you knew the very positions would force them to work for individual interest and to favor one class above another, instead of impartially caring for the pupils placed under their care and instruction.

The children would soon be taken from such demoralizing conditions; a common interest would induce parents to withdraw from the school their influence and support, and this alone would insure its downfall; while a new institution, founded upon right principles would soon be established.

Our present government represents just such an institution. It is a deplorable fact, but you all know it; were it possible, the sunlight and the air of heaven would be bottled up and sold at so much a pint to enrich a few out of the many, and the broad ocean would be staked off and sold in town lots. (*Laughter and applause.*) In fact, the latter is already mortgaged, as the fishing troubles in Canadian waters testify.

Monopolies, trusts and speculation are gaining more and more power, while the multitudes struggle harder and harder for existence. The earth with its land, air, water, sunshine and food, belongs to each individual as a birthright. For this chief reason among others, no one is entitled to the privilege of fencing off a lot and claiming exclusive ownership to it with the right of holding it in a death grip through all time by entailing it upon his heirs. The system which induces this, aids men in climbing up another than the right way, whereby they become thieves and robbers who can never enter the Kingdom of Heaven until they purge their souls, and deal justly by unanimously relinquishing their individual hold upon the common inheritance. The eternal law of right must claim recognition before the distress born of speculation, competition and poverty can be obliterated, and ere

'Equal justice to all'

shall be supreme instead of the Satanic despotism which our legislative halls now breed.

The universal commonwealth must eventually supersede the present forms of government; but there is no necessity for either dynamite, anarchy or war, in order to re-adjust affairs on an equitable basis. Simply let the old ship of state alone; she has within herself the seeds of her own destruction and will go to pieces of her own rottenness; or, founder and sink into oblivion with other vessels which have been tried and found wanting. The disintegrating process is at work. See it in the unrest, dissatisfaction, strikes and discord which rack her very vitals. Let her alone! Do not patch or prop her up, and the end is not far distant.

The lever Archimedes required to move the world is found in money, which gives unprincipled men the power to enrich themselves at the expense of the multitudes; and, to-day it is the dangerous lever in their hands which controls every inhabitant of this planet; but, it is a delusion and a snare which will vanish like a mirage at the advent of *Truth* which opens the eyes of the blind to what is for the interest of the world.

We need no longer be slaves to monopolies, politicians, rum-sellers, charitable institutions, gaols, prisons, speculation, competitive strife, money and war—the fruits of a corrupt tree—if we refuse to support them.

Here is the problem of the age for your consideration; and the happiness of your children, as well as of unborn multitudes, depends upon its correct solution. Thoughts are living things and correct thinking will undermine a false idea or system and bring about a correct state of affairs.

The first step for each individual to take towards the Millennium is to study the principles of Olombia, rally around the new Peace Standard, and thus emancipate himself from error and slavery of all kinds by becoming enlightened into a knowledge of himself and his own interior possibilities; and this is an easy matter when considered from a correct standpoint. Throw over all bigotry, all prejudice, all preconceived ideas acquired through education which will not stand scrutiny and the probe of investigation, and simply seek to know The Truth, rejecting no new idea until it is sifted down to bottom facts.

Liberty is written over this country in flaming characters, but are we a free people? (cries of No! No!) Are we not a nation of cowards and hypocrites pretending to be what we are not? An English Lord once said: 'The American Flag is a fit emblem of the people it represents: the stripes are what the niggars get, the stars are what they see when they get them.' (Laughter.)

The chains of the black man, in the sense of physical bondage, are broken; but Blacks, and Whites as well, are still slaves in the true sense of the word. The so-called Banner of Liberty is flaunted before the nations of the earth but; so long as the cannon, the sword, and competition hide behind it, we remain in spiritual bondage—the Truth has not yet made us free.

In only one way can we be released from slavery and error. Such freedom must come through recognition of the divine laws which have ever existed for a universal commonwealth, and which are now focalized and formulated under the name of Olombia. It only remains for the people to accept and apply them to the government of their affairs for themselves. This action on their part will be but the 'beginning of wisdom,' and it is now and always will be the only way out.

I did not intend to occupy so much time, but the subject was so ably introduced by your chairman that I could not resist the opportunity of expressing a few ideas on the absorbing topic of my life." (*Prolonged applause.*)

A clergyman from the audience responded, by saying: "I do not think the time has come to dispense with voting: it represents our only method of securing a voice in matters of national importance. Honest men, and only such, should be raised to office. We surely cannot look upon all men as

ambitious self-builders, and the means of the ballot must be continued until some better system be substituted, else chaotic conditions would ruin the country and its institutions. Were the well disposed to withdraw from the polls the worst elements of society would have everything their own way and neither life, nor property, would be safe."

Possessor Olo replied: "If the system be wrong, propping it up will only delay its downfall; and if it is on an insecure basis and tends to degrade the majority the more promptly it is left to work out its own destruction the better; and, the sooner the well disposed join forces with the just and true cause, the more speedily will it be established. As regards chaotic conditions, the country has never yet been free from them and, as far as the majority are concerned, conditions could not be made much worse. *The people are driven into degradation and crime by want and the difficulty of procuring a livelihood.* For this reason, neither life nor property is safe, and safety can exist only under the new regime of Olombia—which takes away all incentive to crime.

Freedom from chaotic conditions will come, when we, as individuals, feel the responsibility of accepting The Truth for ourselves without waiting for others, or the world to receive it first."

A lady in the audience asked: "Possessor Olo, do you not think the vote of woman would do much toward remedying many of the evils of the day?

The Possessor answered: "Extending suffrage to woman cannot correct the evils, nor establish justice under a Representative and Competitive system. The same temptations and political corruptions which beset men would assail woman; the same incentives for personal glory and individual interest would gain control, and I cannot see that matters would be materially changed or improved by her vote. Women are now prominent in various public positions; and, observing closely, we can perceive the same desire to elevate self at the expense of others; the same effort, as yet in a modified form, to secure personal wealth and aggrandizement. So will it be until Mammon yields up his power and dominion unto Christ, and Olombia is recognized and welcomed by men and women alike. Not until then will each sex admit the rights of the other and work together in harmony for the same great ends."

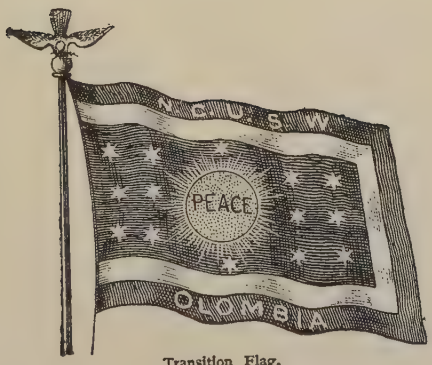
Others desired to engage in the discussion but the chairman announced the time for closing and thus deprived several persons of the privilege. After the meeting many came forward to shake hands with the Possessor and express their admiration of the new Olombia System.

Next morning we again embarked to continue our journey down Lake Champlain, and through Lake George the loveliest of all; its clear waters, mountainous shores, elegant villas and emerald isles were suggestive of scenes in Paradise.

The passage through Lake George by steamer was charming, and enjoyed by crowds of tourists; many of whom with ourselves landed at the end of the route to await the train for Saratoga. It came at length, and bore us in its loaded cars to that famous summer resort, at which we spent several weeks before returning to New York.

Thus ended one of the most enjoyable and eventful trips of our lives.

Arthur came out of the woods with the added avoirdupois so much desired: Eunice had left her delicate health at Fourth Lake, and appeared here with rosy cheeks and becoming plumpness; while all had gained health and strength from the exercise, invigorating air and pleasurable excitement of seven weeks "roughing" and wandering over the lakes and carries of the Adriondack wilderness.



Transition Flag.

Part Second.

INTRODUCTION.

As an introductory to the Cabalistic analysis of words which will be met in the following pages, I would say that since the time of the confusion of tongues in the allegorical Tower of Babel, it has been an open secret in connection with occult research that all letters, and their arrangement into words have a hidden signification of very great importance: for illustration we are all familiar with the fact that there is some sacred mystery contained in the letters I. H. S. which everywhere mark the tombstones of the dead. And in the Book of Barnabas 8: 10 we are told that Abraham having received the mystery of three letters circumcised three hundred and eighteen men of his house. Then the question is asked "But what therefore was the mystery that was made known unto him? Mark, first the eighteen, and next the three hundred; for the numeral letters of ten and eight are I H; and these denote Jesus. And because the Cross was that by which we are to find grace, therefore he adds three hundred, the note of which is T (the figure of the Cross) Wherefore by two letters he signified Jesus, and by the third his cross. He who has put the engrafted gift of his doctrine within us, knows that I never taught anyone a more certain truth; but I trust ye are worthy of it."

Webster's definition of the Cabala says it is a "Tradition, or a mysterious kind of science among Jewish rabbins, pretended to have been delivered to the ancient Jews by revelation, and transmitted by oral tradition; serving for the interpretation of the sense of Scripture. This science consists chiefly in understanding the combination of certain letters, words, and numbers, which are alleged to be significant.

Every letter, word, number, and accent of the law is supposed to contain a mystery, and the Cabalists pretend even to foretell future events by the study of this science."

"We are told that there are seven different editions or versions of The Koran which in some respects disagree, but they are all said to contain the same number of words, namely 77,639; and the same number of letters, viz. 323,015, for the Mohammedans have, in this imitated the Jews who have superstitiously (or for some occult reason) numbered the very words and letters of their law.

The Mohammedans have taken the pains to compute the number of times each particular letter of the alphabet is contained in the Koran. The number and formation of letters and words, the titles of chapters, the manner of beginning them, etc. are, by the doctors and commentators, believed to be of divine origin.

There are twenty-nine chapters of the Koran which have the peculiarity of beginning with certain letters of the alphabet, some with a single one, others with more. The letters, the Mohammedans believe to be the peculiar mark of the Koran, and to conceal several profound mysteries, the certain understanding of which, the more intelligent confess has not been communicated to any mortal, their prophet only excepted.

Notwithstanding which some will take the liberty of guessing at their meaning by that species of Cabala called by the Jews Notarikon, and suppose the letters to stand for so many words expressing the names and attributes of God, his works, ordinances, and address; and therefore these mysterious letters, as well as the verses themselves, seem in the Koran to be called signs.

Others explain the intent of these letters from their nature and origin, or else from their value in numbers according to another species of the Jewish Cabala called Gematrie, the uncertainity of which conjectures sufficiently appears from their disagreement. For example five chapters (one of which is the second) begin with the letters A L M, which according to one interpretation signifies I AM the most wise God."

AURORA OM

NOTICE!

It is not until after my book is in press that I have ever had the pleasure and good fortune to see or read a translation of The Kabbalah. And upon reading it a day or two since, I was truly startled in the realization that I, through my own experiences, revelations and visions, had actually fathomed the mystery which has been kept secret, in Kabbalistic lore from the foundation of the world !

The following extracts which I venture to add to my already voluminous book will tend to give evidence of HEADS being Heaven as well as the City of The Gods.

THE KABBALAH UNVEILED

By Mac Gregor Mathers.

"Rabbi Schemeon spoke and said I desire to enter without confusion into the world to come ; and verily these sacred things, which hereunto have never been revealed, I desire to reveal before the Schekhinah. * * The skull of the White Head hath not beginning, but its end is the convexity of its joining together, which is extended and shineth.

And from this convexity of the joining together of this White Skull daily distilleth a dew into Microprosopus into that place which is called *Heaven; and in that very place shall the dead be raised to life.*

And his head is filled with that dew.

He, the Most Holy Ancient One is hidden and concealed, and in that skull is the Supernal Wisdom concealed, who is found, and who is not found.

For assuredly in Him, the Ancient One, nothing is revealed save the Head alone, seeing that that Head is itself the Head of all heads.

The beginning of that Supernal Wisdom which also is itself the Head, is hidden therein and is called the Supernal Brain : neither doth any man know it, save he himself.

Three heads have been formed forth, one within the other. One Head is the Concealed Wisdom which is covered and not disclosed. And this Hidden Wisdom is the Head of all things.

One which shineth in the midst of the hairs going forth from the skull, is that path by whose light the just are led into the world to come."

CHAPTER I.

HEADS, OR TREASURES IN THE CLOUDS.

"For the *hidden scroll* o'er written
With one dear name adored;
For the heavenly in the human;
The spirit in the word;
For the tokens of Thy presence
Within, above, abroad,
For the answer in our spirits
We thank Thee, O our God.

Time sped on, and although far removed from the lakes and carries of the North Woods, and environed by far different scenes, yet the seed of truth having taken deep root in my mind, I dwelt continually upon the subject of Christ in the flesh—which St. Paul says is a great mystery.

Sir Isaac Newton observes of 1 Tim. 3:16: "Whereas all the churches for the first five or six hundred years, and the authors of all the various versions, Jerome as well as the rest, read: 'Great is the mystery of godliness which was manifested in the flesh.'"

According to prophecy this mystery is to be manifested a second time. Christ is to appear in the clouds of heaven, and the "Sign of the Son of Man in the Heavens"—or the sign of the Zodiac which is to herald his advent, is to "appear with power and great glory." This sign—Aquarius—"The man bearing a pitcher of water"—"The Ancient of Days," is now approaching in the heavens, *i. e.* in the precession of the equinoxes this sign is becoming leader of the constellations.

Eighteen hundred years ago Jesus censured the people for not understanding the *Signs* of the times, and the darkness has not yet sufficiently lifted to enlighten the world on this subject.

The query of the two men in white apparel, "Why stand ye gazing up into heaven?" applies to the present time; for many, in accordance with their literal interpretation of the Scriptures, expect to see Christ

descending from the skies; but, as he taught us to look within ourselves for heaven—and Christ is also to be found in us—I now searched the Scriptures diligently for further evidence to confirm this doctrine; and reasoning from the standpoint that if the Kingdom of God be within and Jesus, the great teacher, said, "Look not here nor there for it, it cometh not with observation" (meaning that it cannot be seen by the eyes of physical sense) then the prediction has a spiritual signification, and we never need expect to see it coming in the clouds of the material atmosphere; but, in the words of Possessor Olo, "It will shine through the clouds of doubt, dust or flesh and the opaque understanding—which clouds have obscured heaven in the minds of men so long; and, when it comes, the individual will be caught up with Christ—his own resurrected spirit—his Lord and Master—to a higher knowledge or sphere of existence."

A Scriptural cloud signifies a great number—upon this all the commentators agree. There is to be a *great cloud* of witnesses who are to testify of Christ's having come to each as an individual. "The Lord appeared in a pillar of cloud," says Deut. 31:15; and Num. 12:5: "The Lord came down in a pillar of cloud"—which pillar is the flesh.

Socrates used to tell the Athenians that the *foundation of all real knowledge is to understand the true meaning of words*; and, as the modern world has lost the original sense of many terms, we shall endeavor to arrive at their true significance by a process of syllepsis which, assisted by Webster's Dictionary, will not be so difficult a task as one might imagine.

For instance, the word pillar is derived from the Latin *Pill-a*—a pillar and a mortar: it is a column intended to support an arch, a roof, a statue: it is a strong insulated support for a superstructure reared at its top; hence, that which resembles such a pillar in appearance—as a pillar of light, a pillar of fire, of salt, etc.

Let us now analyse the first syllable. A pill is a small, round ball. (Webster says it is probable that pill and ball are of the same family.)

2 A pill is a little nauseous ball: it is also a shoot, branch, or thing on a stem or neck, like a cherry, an apple or the human head which is, comparatively, a little ball.

3 The outer covering or peel. In the proper English orthography peel is the same word, derived from the Latin *Pil-o*—to pull off hair; to peel the "O"—the rounded complete letter: in a general sense to remove the outer covering of the fruit, or apple of the Tree of Life, which is the head. *Pill-a* implies an imperfect head; *Pill-o*, a perfect one.

Piligerous signifies that this pill is covered with hair.

Lar, the second syllable, is a household deity.

L, the twelfth letter of the English alphabet, is called an incomplete letter because its articulation is attended with an imperfect sound.

Its shape is borrowed from the Oriental *lamed*. As an abbreviation in accounts, "L" stands for pound (L. *libra*—a pound weighed in the

balance.) It is also used for book, or a division of a work, (L. *liber.*)

Man being the Book of Life, "L" stands for the lowest of the twelve tribes, and the least of the twelve disciples, because it represents the fleshly man whose foot is firmly planted on the earth, with the upright man, or "I" attached to it: it is, therefore, a symbol of the footstool of the inner man Christ Jesus, who says: "Heaven (the inner head) is my throne, and the earth (or dust, of which the body is formed) is my footstool."

Ar is a mountain that must uncover or awaken from spiritual slumber and throw off the clouds of the material life which since the Fall have darkened its understanding—a deep spiritual sleep having fallen upon Adam or the race at that time. "L" represents the body, ar the head, and lar (the household deity or ruler of the outer man) is carnal mind—the God of this world.*

Thus the Scriptural pillar is a column supporting the wonderful arched roof or rounded, dome-like head of man—the dwelling-place of mortal as well as immortal Mind or Deity, and this was probably the original meaning of the word.

To follow the analysis still further take the word pilgrim—the derivation of which Webster admits is uncertain. A pilgrim, however, is generally admitted to be a wanderer. The Scriptural signification is: One who has only a temporary residence on earth; and the race commenced this Pil-grim-age when it descended from the Golden Age of Saturn, or Eden into the Iron Age of competitive strife in the Kingdom of Mammon; which latter is known in Scripture as Perdition—the region of the damned or condemned!

A Pilgrim Age is said to be a journey, particularly one to some place

*In my understanding, the world allegorically applies to the head of man, which is an epitome† of all creation—all evil centres in the outer head which is perdition or the Kingdom of Satan: all good concentrates in the inner head, which is Eden—the kingdom (King's dome) or the heavenly home, house or "City of God."

†Epitome: —

E, being an "I" with three projections, stands for the "I" as a trinity—a divided "I." "O," is the symbol of the head—the circle of eternity, *i. e.*, the immortal inner head comprises an eternal world within itself; and E-pit-o-me means, the head of the Trinity is my (Divine Mind's,) pit, tomb or sepulchre. The Trinity then consists of carnal mind, Divine Mind and the flesh; or the sham-rock and the Rock of Ages—with their fleshly covering.

In this connection the following legend may prove interesting: "When St. Patrick first preached in Ireland and stirred the fiery hearts of its people with the strange tenets of a new faith, standing once before a powerful chief and his followers, he unfolded to them the doctrine of the trinity. "How can one be three?" asked this heathen chief, as his soul stood trembling on the verge of a new belief. Looking down at his feet placed there, it seemed, by the hand of Providence, St. Patrick saw growing the very symbol of the doctrine he preached. Stooping, he plucked and upheld before the chief a shamrock leaf. "There is in this leaf," said he, "three in one, canst thou behold the symbol of my faith, three Gods in one." Gazing at the leaf, three parts in one, divisible yet indivisible, the simple heart of the chief comprehended and embraced a doctrine that has puzzled the wisest heads, and confessing his faith, he was at once baptized, and his people followed his example. Since then St. Patrick has been the patron saint of Ireland, and the shamrock or oxalis (ox-all-is—a symbol of the natural, animal man) is the national flower."

deemed sacred and venerable; and it embraces, as already stated, the weary six thousand years of wandering in Mammon's dark gulf of despair in which humanity was condemned to wander until it regains its lost inheritance in Eden, the sacred, venerable Garden of God.

The Gulf of Hell referred to, allegorically symbolizes the natural man's spiritually dark head of flesh—the deadly or mortal evil fruit of the Tree of Life—the eating of which apple drove man from God's presence into the wilderness of carnal mind.

Grim signifies wild, ferocious, ugly, hostile, cruel, impressing terror, frightful, horrible. Taking the entire word pilgrim, interpreted, is the Grim-Head.

The race is now nearing the close of its 6,000 year nightmare; and, as the seven thousandth year is to accomplish the restoration, of course humanity is coming up out of the Wilderness of Sin and approaching the promised land; but, consider the deeds committed by the benighted minds of the Grim-Heads; their plotting, quarreling, hating, torturing, murdering of one another; the tyranny of their kings, queens, ecclesiastical magnates and Feudal lords; the remorseless warfare of men arrayed in armor and deadly weapons of destruction slaying multitudes in pitched battle, and pil-grim is not an unfitting term to apply to these selfish, cruel, vengeful, passionate, implacable, terrorizing heads of the Infernal regions embraced within Satan or Mammon's reign of terror.

The fiendish ingenuity displayed in the construction of torture instruments, so as to inflict the greatest possible suffering, are still in existence to bear evidence of the implacable hatred of the Grim-Head—which also represents the fabled Death's Head—whose seed is none other than carnal mind.

These seeds of carnal enmity still rankle in our midst as manifested* in hangings, electrocutions, entombing in prisons, enslaving in business, in cruelty and selfishness; and in perpetuating Mammon's Kingdom which was established, and is still maintained by these ignoble minds; and in

*Manifest:—

M, is a brand or stigma impressed on one convicted of man-slaughter: it is the mark which was and is still branded in Cain's forehead. The letter M is composed of a dual I divided by a point or wedge of division which separates the two heads of the dual man. The dividing line or partition between them corresponding with the flesh.

A, according to Webster, is the first letter of the alphabet because it represents the first vocal sound formed by the human organs of speech"—it therefore stands for the human head. The Hebrew name of this letter, *aleph*, signifies an ox or a leader; and thus it indicates the time when the natural animal man came into power 6,000 years ago. The sign of the Zodiac that heralded his coming was Taurus the Bull which led the precession of the equinoxes at the time of the Fall.

A has four sounds which apply to Ar-ba—the City of Four of the Scriptures. It is also an abbreviation of the Saxon an, or one; as, a man, instead of an or one man.

It will be observed that the top or head of this letter forms a triangle.

Alpha and Omega, the first and last letters of the Greek alphabet, are used in Scripture for the beginning and the end—representative of Christ." In other words these letters point out the different conditions of the race during the fallen state. A stands for the first

which "every man's hand is against every other man" in order to secure the lion's share of the earth and its possessions.

While cruel, remorseless King Mammon sits on the throne—the head of man—as its chosen ruler, every human being is forced into the strife of warfare in serving the adversary of Christ; and to help him maintain his dominion. As the weary Pilgrim Age wanes, however, there are many travelers quite ready to overturn the old system of slavery, in order that the new Olombia regime may be ushered into power; but, until these awakened minds can stimulate men to deny the usurper and establish Christ in the throne of God, the race must continue "To toil in the quarries of profit and loss, delving with muck-rake in earth's filthy dross," in order to "render tribute unto Cæsar."

In regard to mortar, spoken of in connection with pillar, we may infer that it designates the head, while pillar includes the entire man.

Mort signifies death: mortar, a mountain or head still under the deep Adamic sleep, or spiritual death of Jesus Christ in the man.

The word also means an inverted vessel in which substances are *bruised* with a pestle* until fit for the Master's use; and, within which, "He is wounded for our transgressions, and *bruised* for our iniquities." "Surely He hath borne our griefs and carried our sorrows."

---

imperfect man of a demoralized race: it commences a dispensation or alphabet of incomplete letters which symbolize the heads of mankind during the Fall. It represents man whose head, in the separation, became a triangle or trinity; and the last word commencing with "O" implies that the divided head is to become complete and lost in a perfect, rounded whole. The "O" is also found near the center of the alphabet, showing that Christ has remained in the midst of all the imperfect letters from the beginning of Mammon's reign; but, displaced and set one side by the letter of the murderer, "M" which is the thirteenth letter of the alphabet—the unlucky number. The figure 1 representing the perfect inner man; while 3 stands for the trinity: added they make the complete four quarters or the whole.

Man, according to the above analysis, signifies the murderer of Christ.

I—Myself.

Fest. Similar to feast; that which is partaken of with relish.

M-an-i-fest, then, in the above connection, means: I feast my appetite on tyranny, and find satisfaction in punishing my fellow men for violating my iniquitous self-made laws *i. e.*, my perverted sense of justice is appeased by inflicting physical suffering, mental anguish, and untimely death on my unfortunate, misguided, pre-natally crime-stained brethren: I delight in bull, dog and cock fights; in the pugilistic arena, and in the exercise of authority: I claim such of the common inheritance as I can by fraud, speculation and cunning devices lay hold of: I ignore the suffering of those who are made homeless and defenseless, and I murder Christ by suppressing all my higher attributes which would otherwise manifest themselves and "make of me a new creature in Christ Jesus."

*The pestle of the Grim-Head is carnal mind.

Pes. To weigh; to try in the balance. The Tree of Life bears two manner of fruits, hence two apples—one good and perfect, the other evil to the core because perverted from its original uses; and these two apples are the heads or balances in which men are weighed, and found wanting in the noble attributes of the God who is suppressed and ignored in their consciousness.

Pes-o. A pound weight—the brain weighs in the neighborhood of a pound.

Pest. (Latin *Pest-is*; or the pest exists), A fatal epidemic disease, plague, pest-i-lence; hence, anything that resembles a pest; that which is very noxious, mischievous, destructive

A third meaning of mort-ar is: A mixture of lime and water used for uniting stones and bricks in a wall; and, in this sense, it may also very properly apply to the head which includes stones or brains, and bricks or skulls, in a wall of flesh. It is said that the body reduced to its original elements is comprised in a pail of lime and water.

A mort-al (All dead) is a being subject to both spiritual and physical death—having lost all knowledge of his divinity and the Eden life: he is in a beclouded, dark, material state of mind; and such are the clouds of heaven in which Christ is to appear and manifest himself.

A cloud often portends rain and thus the cloud without water becomes a similitude for the man of promise without performance. The cloud is also a figure of transitoriness—hence it symbolizes the flesh.

Jude alludes to them who speak evil things as being clouds without water; and II Peter (2:17) says: "They are clouds carried with a tempest to whom the mist of darkness is reserved." This tempest is to come "Upon the wicked, upon whom he shall rain snares, fire and brimstone,* and a horrible burning *tempest;* this shall be the portion of

and deadly; a public enemy; a wicked person. The Grim-Head has flourished as a crushing weight on humanity throughout the Dark Ages of Mammon's reign.

Pestle. To subdue, crush, break, stone and overcome; as carnal mind has crucified Christ in man. The outer head is the stone at the door of the sepulchre of Christ; he cannot come forth until its power is broken.

*Brim-stone is literally a *burning stone.* The primary sense of burn is to rage; to act with destructive violence. The Psalmist inquires: "Shall thy wrath *burn* like fire?"

Brim. The upper part of a vessel or cup.

2. A public cup; a well known vessel; a celebrated dish.

3. To fill full to the brim, as the brain fills the skull—which is called a cup in the Scriptures; an inverted earthen vessel; also a chosen vessel.

Stone. The nut of a drupet or stone fruit; or the hard covering enclosing the kernel, and itself enclosed by the pulpy pericarp.

2. A monument erected to preserve the memory of the spiritually dead—Christ.

3. Similar to a stone.

The Brim-stone of the Scriptures refers then to the natural head, with its burning evil passions, or fires of Hell, which assumed power at the time of the Fall when man forsook God to put confidence in the apple of Satan.

†Drupe is derived from two Greek words signifying *a tree*, and *to Fall*, in Botany a pulpy pericarp or fruit, without valves, containing a nut or stone with a kernel. In this connection, let us infer man to be the Tree of Life: his head being a nut of that tree—the kernel of which is the brain. As mind, he Fell from the nut or fruit of the good Tree of Life into the evil Tree of Death and followed its tempter Carnal Mind into that wilderness of sin and spiritual blindness. This dark, blind, outer head is the bottomless burning pit of despair in which man, as mind, must suffer the torments of the damned until he forsakes his Satanic majesty to serve Christ.

To *fall* is to be degraded from a higher to a lower *place*; to plunge *headlong* from goodness and bliss into wickedness and its consequent misery; as, "This is the renowned Tyre; but oh, how *fallen.*"

Milton adds: "Those captive tribes *fell off* from God to worship calves" *i. e.*, the flesh of the animal man, instead of spirit—God. The cause of the Fall is pointed out Num. (XI:4) which says: "The mixed multitude (of outer and inner men) *fell* to lusting after the flesh."

The Chaldee sense of *fall* is to make foul, to fall from a pure to an impure state; to become wicked, detestible, abominable, hateful, ugly, loathsome, coarse, gross and full of humors or impurities; as a foul spirit. The Scriptures declare "Babylon is the hold of every

their cup." "The Lord has a mighty and stong one (I), which as a tempest and a destroying storm, as a flood of mighty waters overflowing, shall cast down the crown (or head) of pride, and the glorious beauty which is on the *head* * * * shall be a fading (or mortal) flower, and as the hasty fruit before the summer; when he that looketh upon it seeth it, while it is yet in his hand he swalloweth it up."

Scriptural clouds evidently symbolize a benighted mental or spiritual condition, while the tempest corresponds with the restless, striving, dissatisfied mind given over to selfish, material interests. "O, thou afflicted, tossed with tempest and not comforted," says Isaiah 54:11.

May it not have been in this mental tempest that Christ awoke, and appearing to his disciples rebuked the stormy winds saying: Peace, be still! and there was a great calm?" De endence on the Spirit's serene and higher nature brings stillness and meditation, rest and calmness to the tempest tossed mind; and relief from its cares, angry passions, doubts, fears, and perplexities which all belong to the outer sense life. The Divine Guest or Angel within every man says to him lovingly, while yearning for his responsive recognition, love and companionship, "Come unto me and I will give you rest."

Man being a dual being, consists of an evil outer and a good inner nature; and each of these nature's bears a head which is his crowning glory: the one a royal and incorruptible crown or head—the other a corruptible, tumultuous, crown of thorns which the Christ still wears. Isaiah 23:8 says, "Tyre is the crowning City"—the outer thorny head which crowns and pierces Christ. The one head belongs to a celestial, the other to a terrestrial body; and this head is the dual apple—the perfect and the corrupt fruit of the Tree of Life.

The inner head—the church of Christ—is founded on the other which is the church of man. The outer man's crowning *cap-stone* is the mortal Grim-Head whose Carnal Mind, judge and ruler is Satan; and this is the house erected on the sand or dust: the other man's head is the Rock of Ages—the head of Jesus the Christ:—and, "Though our outer (mortal) man perish, our inward (immortal) man is renewed day by day."

"And I smiled to think God's greatness flowed around
Our incompleteness;
Round our restlessness, His rest."

foul spirit;" that is, the outer man's head is the hold or hiding *place* of every carnal mind; and the flesh, in a measure conceals its iniquity. "The foulness of the infernal form to hide."

To foul is to cover with extraneous matter which is injurious, noxious, offensive and unclean: the word also applies to thick, muddy water, as the blood of the flesh—which obnoxious, unclean robe is put upon the inner man to whom it is an offense because it hides him from our view.

The mighty and strong one is the outer man of sin, with his tempestuous, material mind, who brings destruction upon himself by depending on the flesh, the outer head and carnal mind—which are the snares of the fowler wherein burn the unquenchable fires of Perdition. From drinking of this cup Jesus the Christ prayed to be delivered; but, the natural man forced him to drink there-from the bitter draught of rejection, neglect, and final crucifixion.

Ezekiel pictures a cloud and a fire infolding itself, which very curiously runs its course of evolution through the gradations of animalism—the lion, ox, eagle, man and finally *a god.** This last devlopment was the appearance of the *likeness* of the glory of the Lord—or the revealment of the higher being within the lower. The evolution ladder here presented, begins in a cloud (of flesh) and ends in the glory of the Lord—the I Am.

The top of the pillar Jacob anointed reached to heaven—which is the Kingdom of God within you—and it is the top or head of man which is anointed with the oil of intelligence and wisdom.

"He spread a cloud for a covering;" and "The Lord called to Moses out of a cloud"—of flesh consuming in the fires of oxygen, which is the "infolding fire" alluded to by Ezekiel.†

"A *bright cloud* visited and rested on the Mercy Seat; and was by later writers named Shechinah. This word was used to express the visible majesty of the Divine presence dwelling amongst the Israelites. The idea which the different scriptural accounts convey, is that of a glorious light enveloped in a cloud and usually concealed by a cloud, so that the cloud itself was for the most part alone visible, but on particular occasions the glory appeared. It should also be especially noted that the attendance of angels is usually associated with the Shechinah.‡" "Lo, the angel of the Lord came upon them and the glory of the Lord shone round about them."

*In comparing different passages of Scripture, we find that clouds, pillars, tents, tabernacles, temples, churches, arks, heaps, hills, mountains, fields, bushes, chariots, cups, cattle, horse, swine, asses, etc., in very many instances refer to the mortal, natural man; while the Bow in the cloud, fir, cedar, olive trees, and the trees of the field; I, thou, thee, the door, God, Christ, the Rock, Shepherd, Almighty, King, Savior, Holy Ghost, Great Physician, etc., refer to the spiritual man. Some of these as mount, mountain, bow, rock, ark, etc., sometimes refer to one and again to the other.

†The heat of the body is maintained by the union of the hydrogen and carbon of the system, and the oxygen which is introduced through the lungs: it is a process analogous to combustion; and so a sort of combustion is going on in every part of our body. The fuel for these fires comes from the food, and the store of fat laid up in the body. This oxygen which has set us on fire is the most subtle element in the known universe: it is the fire of Hell which is "rained on the wicked"—the ungodly outer man of sin; and in which he is consumed.

‡She:—An object referred to as feminine; the woman understood or referred to, as, "Then Sarah denied, saying, I laughed not for *she* was afraid."

Chin:—Besides the lower part of the face, signifies to germinate, to bring forth: it is allied to chine—a thorn, spire, or spinal column—the staff or support of every child whether mortal, or spiritual.

Ah!—An exclamation of surprise, joy, exultation, pity, etc.

She-chin-ah. Woman brings forth in pain—I pity her but I also rejoice that a child is born; how wonderful, how astonishing! The Shechinah refers to the holy office of motherhood, as well as to the child brought forth; but it has reference to the inner spiritual woman, as well as to the birth of the spiritual, not the natural child. The light of Divine Mind is, however, born within every child from the womb; the cloud enveloping this light is the flesh—the outer man being the visible majesty of the Divine presence within him—the light of the higher mind sometimes reflecting more or less expression through his face.

It is said angels or spirits attend the birth of every child.

"Thick clouds (of flesh) are a covering to him that he seeth not, and he walketh in the circuit of the heavens." "Abundance of waters cover thee." "He was as the morning star in the midst of a cloud." "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne; his home is in a cloudy pillar," (the pillar anointed by Jacob) consequently, when God spake unto Moses, "He spoke out of the thick darkness where God was; and the Lord, *his* God said unto him: Lo, I come unto thee in a thick cloud." This pillar of cloud refers to the outer man; the pillar of fire represents the inner spiritual man; and these two pillars guided the Israelites through the wilderness of sin. I Infancy 2: 6 Apoc. N. T. says: "Old Simeon saw Jesus shining as a pillar of light,"—the latter being the pillar of fire alluded to.

"God doth talk with man out of the midst of the fire." Deut. 5:24. King David adds: "He spake unto them in a cloudy pillar," and "All our fathers were under the cloud (of flesh) and passed through the sea; and were all baptized (or immersed) in the cloud and in the (Red) sea (of blood), and they did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock which followed them and that rock was Christ." When Moses struck the rock the living waters flowed in the *wilderness of Carnal Mind, to which all Scriptural allusions to the wilderness and desert refer.* It is from the spirit in the inner man that we derive our strength.

St. Paul declares: "The mystery among the Gentiles is CHRIST IN YOU!" and he adds: "Christ is our inseparable life, and he is to be magnified in my body. Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ *is come in the flesh*, is of God."

We are also to be quickened *together* with Christ; and, until the Christ child is born within a man, he is anti-Christ—a member of Satan's dominion; nay he is Satan himself, the ruler of the infernal regions.—the outer head.

Besides being quickened and raised, we are to "sit together in heavenly places in Christ Jesus." When the individual is thus quickened and raised, he recognizes the Christ within; and, realizing his advent into his hitherto darkened mind, confesses his presence, dwells in him and is of God —having cast off the old, outer man and put on the new inner man, he becomes a new creature in Christ Jesus.

To repeat, "We are to be quickened together with Christ; to be raised (from the tomb) with him; to sit in heavenly places with him."

As Christ is the head of the body, and heaven is to be found in him, the heavenly *places* spoken of must be within our heads where Christ sitteth, and where we are to sit with him.

II Clement 1:7, Apoc. N. T., "We were defective in our understandings, worshiping stone and wood and our whole life was nothing else but

death; wherefore, being encompassed about with darkness, and having such a mist (or cloud) before our eyes, we have looked up (to the nest in the rock where Christ is hidden) and *laid aside the cloud* (of flesh) wherewith we were surrounded." That is, we rise superior to its carnal desires and ignore it as being evanescent and perishing.

(4:2) "We must, therefore, keep our flesh as the temple of God; in like manner as you were called in the flesh, ye shall also *come to judgment in the flesh.* Our one Lord Jesus Christ, being *first a spirit*, was made flesh (or took on himself the fleshly garment) even so we also shall *in this flesh* receive the reward"—Christ.

Eph. 4;15. The HEAD is Christ," and Col. 1:18, He is the HEAD of the body." The Psalmist explains still further: "He made darkness his pavilion and round about him were dark (red) waters and thick clouds"—of flesh. "The body is for the Lord and the Lord for the body." I Cor. 6:13 " We have this treasure (Christ) in earthen vessels." II Cor.4:7.

The Scriptures reiterate over and over again the fact of *Christs being within us*, and we, as persistently declare there is no good thing in us (which is true only of the outer man); and, looking away from our Father's house we have vainly endeavored to find the Christ *outside* ourselves, whom Jesus discovered within himself; and he instructed us to look within ourselves also for the Kingdom of Heaven. Not having followed His teachings, we have wandered away from the fold and lost our hold on eternal life. Prodigals all, we have fed on husks.* "Return, O wanderer, return!" to the palace of the king—The City of the Gods—"the house not made with hands"—thine own interior, spiritual life. ("My root (of life) was spread out by the waters"—of the flesh.)

Now, does anybody know of a house, save the body, not made by hands? and does not every mind, whether animal, human or Divine dwell in its own city, or head?

In looking for Christ's coming ye need no longer say, "Lo here, or lo there!" for Jesus Christ and the Kingdom of God are within you ready to manifest themselves as soon as Mammon and his money-changers are driven from your temple or head, and ye have, as a people, become Christs, or, as an individual, *a Christ* through the "crucifixion of the flesh (instead of Christ) with its affections and lusts."

Gal. 5:24 "They that are Christs have crucified the flesh," and, according to I Peter 3:21 "The filth of the flesh is put away by the resurrection of Jesus Christ."

"The Lord descended in a cloud and stood with him" (man); and, "With the blast of thy nostrils the (red) waters stood upright as a heap and the depths were congealed;" but, "The waters (of blood) are hid from our sight as with a stone, and the face of the deep is frozen." What can

*Depending on the flesh—the outer covering of the Spirit or inner Man—we have certainly fed on the shell, or husk, instead of the life it conceals, clothes and protects.

this allude to, other than that the body, which is nearly all water, is a cloud congealed or frozen over, as it were, thus becoming the dry ground so frequently alluded to in the history of the Israelites—the deep including the blood of the entire race, and the face of the deep the countenance of humanity.*

When Christ was hidden from the sight of his disciples it was a cloud that received and hid him. John on Patmos saw Jesus as a mighty angel clothed in the same cloud; and the Isle of Patmos, where John saw visions, signifies a *mortal isle;* he, therefore, saw visions while in the flesh.† On that isle he saw Christ, who said to him, "I am the first (man) and the last (man); I am he that liveth and was dead; and behold I am alive forever more." He saw and spoke with Christ within himself; for John saw these things while in the Spirit, in accordance with the text referring to the Spirit within man which strengthens, quickens, and opens the eyes blinded by the flesh.

Genesis records the story of the birth of Jacob and Esau; which with that of Abraham is an allegory. In confirmation of this let us recall the text "Esau is the end of the world (or outer head) and Jacob is the beginning of that which followeth." The Esau Dispensation commenced with the Fall 6,000 years ago; but, Esau designates the time when man, although fully driven out of the Garden and entirely given over to the lusts of the flesh and the pride of physical life, is still possessed of an irrepressible spiritual nature, known as Jacob, which is subjected to the rule of carnal

*In seeking the meaning of Scriptural terms it is discovered that, in addition to the list mentioned on a previous page, every island, city, country, land, valley, field, tower, ship, ark, vessel, table, temple, church, stone, chamber, room, chariot, sea, creek, river, court, animal, etc., refers to man as an individual as well as to mankind collectively, *The entire Biblical narrative refers to mankind in different states or stages of development: it is an allegory laid or founded upon the earth; but its esoteric meaning is found in man himself whose state is compared to earthly things in the sense of correspondence. The inner sense is also hidden under strange names and words, in the interpretation of which the solution of the writing is revealed. The inspired Word of God is man's brain when awakened to a knowledge of the truth, and the Bible is the letter produced by the word.* "*Let the word of Christ dwell in you.*" Col. 3:16.

† Crete also signifies a mortal, fleshly, carnal isle; Cyprus, a fair isle; Phenice, a red, purple isle—the flesh; Jezebel, the island of habitation, (the natural woman); Joppa, comeliness; Lyconia, a she wolf; Melita, the isle affording honey. Acts 27:16 refers to "running under a certain island called Clauda—a lamentable voice. The isle of Claudia signifies a lame person. An island is mentioned, Acts 28:11 "whose sign is Castor and Pollux; or Gemini—the Twins in the Zodiac—just as Aquarius is the sign of the Son of Man in the heavens. In Mythology, the appearance of Castor and Pollux together was thought to portend a cessation of the storm. Isaiah 24:15 says: "Glorify ye the Lord in the fires (of oxygen), even the name of the Lord God of Israel *in the isles.*" As Christ the Lord is in us and Christ the Lord is God—then the isles refer to mankind. The fires of Hell are in the flesh and we are admonished to "Glorify the Lord who is in the fires" which consume the flesh continually from generation to generation.

The Scriptures declare, "The isles shall tremble and be troubled." "The isles of the heathen shall worship." The Isles are admonished. "Listen, O isles, unto me; behold the nations are as a drop of a bucket; and he taketh up the isles (or bodies of men), as a very little thing." Gent-*ile* refers to the outer man.

mind. In the beginning of the 7,000th year Jacob's turn to reign is to commence; but in Esau, he begins to overcome the flesh again that he may regain his throne and the rulership of man's mind—as in Eden. Having reached the end of the six days of 1,000 years each, the world is now in the transition period leading out of the old Dispensation of Esau into the New Dispensation of Jacob.*

Further corroboration of this, and of these two figures being allegorical characters, is found in the Apocrapha of the New Testament (Barnabas 13:1 to 7) which says: "*God made in six days the work of his hands and He finished it on the Seventh day * * * and sanctified it.*† *Consider my children, what that signifies: He finished it in six days. The meaning is this: That in* 6,000 *years the Lord will bring all things (of the Esau Dispensation) to an end. With Him one day is as a thousand years, as Himself testifyeth, saying: 'Behold this day shall be as a thousand years. Therefore, children, in six days, that is, in* 6,000 *years shall all things be accomplished. * * * And He rested on the Seventh day: He meaneth this: That when his son (Jacob or the inner man), shall come and abolish the season of the Wicked one (Carnal Man) and judge the ungodly (Esau) * * * then he shall gloriously rest in that Seventh day.'*"‡

According to the above Apocryphal interpretation, the story of the Creation described in Genesis is also an allegory embodying the history of the race from a Fall from the heights of Heaven down into the depths of Perdition through which man was to wander 6,000 years apart from God until the restoration of all he had lost in the Fall from Eden should be accomplished.

Turning to Gen. 23 Chap. we find: "And the Lord said unto Rebecca§

*Olombia is the name given to this New Dispensation of Jacob. which is Christ's Kingdom of Heaven on Earth, or Eden restored under a new name. Eden is perhaps equally as appropriate; but, as new names are the order of the Scriptures, as well as of the present time, the beautiful, euphonious name of Olombia is now given to that Garden, or Kingdom of God on Earth; because the dual nature of man, and especially the higher, spiritual side (in which the Kingdom and the Garden of Eden are located) is expressed in the word. This will be rendered more clear to the understanding as the evidence supporting the idea is presented.

†It, refers to the fruit of the Tree of Life which is to be perfected: the usurper, carnal mind, is to be cast out of heaven, and Christ will then sit in the throne of God to purify and sanctify it.

‡God and his Divine Mind—Christ—working within man to perfect him, will rest from his labor when the At-one-ment of the mind of man with his own is accomplished, or, in other words, when man yields his desires and will to the will of his true Inner Nature and rises above the allurements of the physical senses into the life of the Spirit. In that Lord's Day the fires of Hell are to go out, in accordance with the command: "Thou shalt not kindle a fire throughout thy habitation on the Sabbath Day."

§Enchantingly beautiful. To get at the esoteric meaning of the word, let us analyse it in syllables as follows:—

Re (or Ra) signifies The Rock: it is a prefix in the composition of words denoting return, repetition, iteration, and is abbreviated from *red*—indicating the Rock of the Red Sea. Affixed to absorb it denotes that the rock re-takes or draws in that which has been effused,

—who represents time as well as woman—"Two nations (Spiritual and Carnal) are in thy womb; two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people; and the elder shall serve the younger."

"And the children struggled together within her," *i. e.*, the child of Spirit, Jacob—the only begotten Son of God—struggled with the infant of flesh—the son of man—even in the womb; for there the union of the two was accomplished: there they were united as twin brothers in one body.*

When her days to be delivered were fulfilled, or when the time was ripe, behold, there were twins in her womb; and the first came out red,† and they called his name Esau, and after that came his brother, and his hand took hold on Esau's heel—that is, followed him closely, and his name was called Jacob.

And the boys grew (together in one body), and Esau was a cunning hunter of the field: his mind wandered from home—his Father's house, or head—after worldly interests and attractions: he sought pleasure in external pursuits, and subsisted on material instead of spiritual food. Esau personates the carnal, outer man; while Jacob represents Esau's true inner self-hood—the divine inner man whose head was the Father's house

---

or thrown off; to swallow up again, etc. The Rock of the Red Sea of blood, in this instance, refers to the skull of woman.

Be:—To exist.

C:—After the clef in music denotes common time, in which each note is a semi-breve, corresponding to four-fourths or the whole: in this connection it applies to the entire man whose *head-quarters* are within his cap stone, or skull. Arba, or the City of Four, spoken of in the Scriptures, refers to man who is a City built on the square and composed of four parts. Standing in a square adjusted to his height he could, with extended arms if well proportioned, touch the four sides. In his fallen state, however, he is incomplete and a Trinity, lacking the most important factor of his being; but, he is complete in Christ. "C" is also the name of a note in the scale—the Key Note major, and the third minor of the natural scale.

Double "C" indicates that Rebecca was dual—a natural as well as a spiritual woman; but still subject to carnal mind—the two "C's" being incomplete "O's" not yet made perfect in the love of the twins united as one in Christ.

A;—An incomplete or divided "I."

Re-be-cc-a:—I, Mind, exist as a double "I" in the Rock or Head of woman.

*Hermes Trismegistus His Divine Pymander—supposed to be the oldest book in existence—in speaking of man says. "He is double."

Book 2-26:—Then said Pymander: "*This is the mystery* that to-day is hidden and kept secret." St. Paul adds: "The mystery among, or in the Gentiles is Christ in you."

In analyzing Gentile, Gent, signifies gentle, refined, elegant, and refers to the inner man submerged, suppressed and lost sight of in the isles of carnal nature—upon which false god the Gentile depends: he serves, worships and recognizes only that carnal mind—while ignoring the existence of the higher nature—the true God within him. The Gentile is a heathen, but he belongs to the same clan, stock, people, or race as the true God: he therefore represents the two natures, but with the higher subservient to the lower. St. Paul explains (Rom. xi: 16-23). "The Gentile is the wild olive grafted in upon the good olive" the olive being chosen to symbolize the head of man because of its shape.

Il:—The form in which *in* is used before certain words; it denotes in, on, or into.

Ile:—The same as Aisle—a walk in a church or public building. The Aisle refers to the outer man—the church in which God walks.

†Indicating the outer man of flesh and blood.

of prayer: whose brain was the bread of life which dispensed the spiritual food, and which Esau forsook for things which perish with the using.

As the allegorical story of Jacob and Esau, embodies the secret which unlocks the esoteric meaning of the Scriptures, and furnishes the pivot upon which the entire Biblical history or allegory revolves, we shall have frequent occasion to allude to these figurative characters; and let the fact be recalled that Jacob is on a line with Abraham and Isaac, from whose seed Christ is to come forth and inherit all things.

Jacob:—

Webster says, the letter "J" was originally identical with I, and the distinction between them, which was introduced by Dutch printers, is of recent date. "A" is a corrupt, or divided "I;" therefore, "J A" stands for double "I." It may also be stated that "A" signifies flowing water; this "I," therefore, corresponds with the outer man, Esau, when divided or separated in consciousness from his inner life, and yet united to Jacob by an indissolvable tie which binds the two together. The "A" is not an "A," without the connecting line across it; and while the two "I's" pull apart in the separation, they are one at the head. When man who possesses these two natures comes to a knowledge of the Truth, or Spirit within him, he will be set free from the law of sin and death—which is carnal mind and flesh—because the knowledge of The Truth will set him free; and this freedom will be his when he becomes reconciled to God.

In the word Jacob, "J" has the first place because it stands for the I AM—the inner man; but, it is distorted, being rejected by man and thus separated from his consciousness—while "A" symbolizes the outer man as an "I" also; but fallen from at-one-ment with his brother, into a Trinity of three in one—body, soul and spirit—which, as already shown, is indicated by the triangle at the top.

Cob is derived from the Greek *kopf*—the top or head; a person in some way distinguished; a lump of anything, as of ore or stone; a spider, perhaps from its shape as being round like *a head.*

2. The receptacle of corn (or brain); a shoot in the form a pillar, spike, (or back-bone) on which corn grows.

3. A large cobble stone; a rounded stone, or head.

J-A-cob, then, like Rebecca, signifies a double head; or dual "I."

Esau:—

"E" is an "I" with three projections; it indicates the "I" as a trinity; but without Christ and without hope in the world, or head.

E, is also the second of the five vowel letters of the English language —A, E, I, O, U—which symbolical characters, interpreted as a single sentence, read as follows: "I, separated from my higher nature, became divided into three persons in one (I), whose head (O), belongs to (U)—Man."

The prefix "E" is the same as Ex—which means proceeding from; out of. Prefixed to the names of office, it denotes that a person has held that office, but has resigned it, or been left out. Adam being driven from

Eden, Esau his descendant had lost all knowledge of that happy garden where God dwelt in oneness with man, and happiness reigned supreme in the union of two brothers: Esau was, therefore, an Ex-God—having resigned his former exalted position of companionship with God.

S, is the serpent—the Carnal Mind of Man.

A, the incomplete "I."

W, takes its written form, and its name (Double You), from the repetition of V, (the Roman form of the letter U) therefore, Esau may be spelled either with u or w; while V corresponds with the fallen man, whose dual head or mind is wholly inverted or lost in material interests and personated by Lucifer, the son of the morning of the Esau Dispensation, who *fell headlong* from Eden into Hell.

Saw, imperfect of see—to perceive; to have knowledge of; to behold; to descry; as "I will turn aside and *see* why the bush is not burnt."

2—To perceive by mental vision; to form an idea or conception of; to note with the mind; to discern and understand; to regard; to look to; to take care of.

3—To beware. "See that ye *Fall* not out (of Eden—the inner head) by the way."

4—To have an interview with; especially to make a call upon; to visit, as "I was sick and in prison, and ye visited me not; or came not to *see* me."

5—To meet or associate with; to have intercourse with; to know: to seek.—"Blessed are the pure in heart for they shall see God." "Seek and ye shall find."

6—To make acquaintance with; to feel; to experience—as to experience the blessing of Spiritual life; to be converted from a carnal to a spiritual man.

Saw also signifies to tear apart and sever connection.

Esau—I am cut off from God; I am separated from my true self—Jacob. I see, or look forth from mind in place of Jacob—being a usurper of the throne of God; and I am now God as a Trinity—the I divided against itself which cannot stand—but must die because separated from the true vine.

The eyes of Jacob, the inner man, are the windows of Heaven, yea, they are also the windows of the soul—the carnal mind of Esau—through which man peers as "through a *glass* darkly;" but, when Esau ceases to look forth from the head; and the windows of heaven are opened for the use of the Divine Mind, the salvation of man is accomplished; because the Carnal Mind will have been lost in the Divine, and man will cease to be a Trinity, having become complete and undivided four quarters or the whole in Christ.

St. Paul declares: "It is first the natural and then the spiritual. Howbeit, that is not first which is spiritual, but that which is natural, and afterwards that which is spiritual." Then he makes the following

astounding revelation: "THE FIRST MAN (ESAU) IS OF THE EARTH, EARTHY; THE SECOND MAN (JACOB) IS THE LORD FROM HEAVEN."

Jeremiah (51:19) verifies all this by making the absolute assertion: "JACOB IS THE FORMER OF ALL THINGS; * * THE LORD OF HOSTS IS HIS NAME" and, according to Heb. 3:4, "He who built all things is God."

"He accepteth not the person of princes, nor regardeth the rich more than the poor, for they *are all the work of his hands.*" "He *formeth* the mountains (or heads of men) and createth the spirit and declareth unto *man what is his thought:* He treadeth upon the high places of the earth."—The high places of the earth being the heads of men.

According to this testimony, the Lord who descended from Heaven in a cloud, and stood with him: the Lord who is covered, and hidden by a cloud out of which he spoke to Moses, John on Patmos and others: who, by the blast of his nostrils made the waters stand upright in a heap, congealed them in flesh, and enclosed them with skin, forming dry land; who is all that is enduring and is in all men, is none other than Jacob—the HE who is referred to in the Scriptures as God, the Lord—the I AM who is jealous of any other God: He is the immortal side of man—the Supreme Being.

This *Lord from Heaven*, "Shall change our vile body that it may be fashioned like unto his glorious body;"—for, "He is the Savior of the body."

He is the Savior of the body by evolving as a spirit to overcome the flesh and substitute spirit in the place of perishable blood. Throughout the Old Testament, the blood was the life of all flesh: in the New Testament it is written: "The Spirit is life which shall quicken your mortal bodies by the spirit that dwelleth in you."

Before proceeding with the Biblical narrative of the twins, Jacob and Esau, we desire to again observe that the sign in the heavens that corresponds with the twin brothers on earth is Gemini, the twin brothers of the Zodiac.

The word signifies the twins; a pair; a couple.

Gem-in-I is a constellation containing two bright stars known as Castor and Pollux—they are also called Hercules and Apollo.

Gem-ma—a leaf bud as distinguished from a flower bud.

Gem-mated—To reproduce by buds (or heads): to mate or match jewels or minds.

Gemmation—The formation of a new branch or individual by the protrusion of any part of an animal or plant, which may then become a free agent, or remain with the parent stalk—as, "I AM the true vine, ye are the branches."

Gem-ate—The meeting or re-union of the parent stalk and its outgrowth; the twins united—creator and offspring blended as one.

Gem-in-I then tells its own story, *viz:* Every bud, or head of man is possessed of a priceless gem or stone—an inner mind, divine I or selfhood,

which will eventually re-absorb the mind of man into oneness with its own, and when this restoration is accomplished, the man will find himself again in Eden.

Castor, who corresponds with Esau, means *a hat*, or covering for the head; also a material used for overcoats. Jacob wears a coat of flesh; Joseph, who personates Mind, wore a coat of many colors (the various shades of venous and arterial blood, skin, hair, eyes, etc.,) and it was stained with blood. They also "Put on Jesus a scarlet robe."

Castor Oil—A corruption of cast-us oil, the plant producing it having formerly been called *Agnus cast-us*, the oil of the *Ric-in-us communis*, or *Palma Christi*; *i. e.*, the oil of the Palm of Christ: it is obtained from the nuts of the plant.

A Caster is a stand or upright *pillar* for the support of bottles of oil, vinegar, salt, etc., each of which, the Scriptures apply to mankind. The sponge on the end of a soldier's reed (or spinal column) dipped in gall and vinegar, and given to Jesus when he was expiring on the cross, was the brain of the man of war which, in crucifying Christ, had lost its savor and become as sour as vinegar and bitter as wormwood to the Christ.

A Caster is also one who casts forms in a mold, as a caster of graven images; man is a graven image made after God's likeness. Then, again, to mold signifies to cover with mold, soil or dust; to sod.

Another meaning of caster is: One who casts or throws stones; as, God cast Adam and Eve out of His garden because of their disobedience, or violation of divinity.

The word cast [Saxon *cast-el* (cast of God or God-cast) which was the original spelling of the word castle, in Welsh signifies envelopment, from *cas*—a being separated or insulated in hatred and envy;—whence *castella* to surround; *casul* a cloak or chasuble.*] The Welsh *cas* gives the primary sense which is to separate; to drive off; hence, also to defend against. It is probably from this root the Latins had *casa* (I am a castle) *Cas* also signifies hateful, odious; and *casnawr*, a hater, a persecutor; hence, the radical sense of hatred† (hat-red) is a driving off; as, the outer, bloody, fleshly head persecutes, drives off and crucifies Christ.

Thus, we naturally conclude that *cas* originally referred to the Grim Head cast or formed by Jacob; and which rebelled against its Maker and cast off his yoke—being enmity against God; not subject to his law of goodness, neither indeed can be.

Cas-t.—"T" is a symbol of the Cross; it represents man without a Divine Head—Christ, the rightful or righteous head of the house being denied and crucified in his brain, or understanding.

To cast an image is to form it into a particular shape by pouring it

*An outward vest-ment worn by the priests of the Catholic church in saying mass, having a large embroidered *cross* on the back and a *pillar* in front designed to be emblematical of Christ's sufferings in the flesh.

†Love is opposed to hatred; therefore, it is of the inner man's head,—for Love is of God.

into a mould; also, to found or establish. II Chron. 26:14, says: "Uzziah* prepared for them throughout all the host shields * * * and slings to *cast* stones."—The slings corresponding with the skin or flesh within which the skulls of men containing brains—as lively stones—are cast or hidden.

To carry the analysis still further, castramentation is the act of laying out a camp. As Ra signifies The Rock; "T" the cross; tation, to repeat indefinitely, cas-T-ra-men-T-at-I-on means; The rocks or heads on the bodies of men are cast on me without number; as in the case of the stone being rolled over the door of the sepulchre of Christ.

The second "T" stands for the body of the inner man Jesus, who is crucified on the first and nailed in its hands and feet: it is his prison house —his tomb in which he sleeps until resurrected. The camp of the Lord is the inner head: the camp of Satan or Carnal Mind is found in the same place as an outer head; and for six thousand years these two camps have made war against each other.

Cast-ra-tion—to cast from the Rock of Ages; to take out a leaf or sheet, and thus render incomplete as a book. Man cast out of Eden from the presence of his God, became imperfect—his head being the "Book of Life." When he fell from Eden—the inner head—into Hell, the outer head, he became an incomplete world represented by "C" instead of a rounded world—and the head is every Mind's castle or house of refuge.

A castle is the home a lord; it is a fortified residence in which dwells a prince or noble-man.

Cast-ellan—an occupant or governor of a castle. The ruler of every head is Mind. El signifies God—therefore God dwells as a Master in every castle or head which he casts, moulds or establishes.

Cast-el-lary—a vessel belonging to a castle; the Lord's ship in which he sails on the Red Sea of blood.

Cast-el-ate-d—shut or enclosed in a castle; as a "Fountain of Life" sealed. The castle of man devours Christ.

Cast-el-let—a small castle—the outer head—loaned to man who is not his own: he belongs to Christ.

A castaway is a person abandoned of God as unworthy of his favor: a reprobate; a prodigal. The race are castaways until restored to Eden.

Castor, therefore, as already stated, corresponds with Esau who casts off his allegiance to his higher nature, (Jacob), and lives apart from him in consciousness losing himself in the wilderness of carnal mind which forms for itself the outer head in ignorance of the finer spiritual head within it. In the constellation Gemini, he is known as the mortal man, but Pollux divided his immortality between himself and his brother Castor.

Pollux, a fixed star, corresponds with Jacob, whose Star in the East—The "Star of Bethelhem"—is to rise as the greater light—the bright and morning star of the coming New Dispensation, in accordance with Genesis

*The strength or power of God.

1:16—God made two great lights; the greater light to rule the day (of Jacob) and the lesser light to rule the night (of Esau). Rev. 22:16 says: "I, Jesus, am the bright and morning star."

These stars or great lights, according to Genesis, were created after the formation of the material sun and moon; and, also after the earth was clothed in verdure: they correspond with the Sun of Righteousness—Divine Mind; and the Carnal Mind which, like the moon, being cold and dead of itself, shines by reflected light—The head of Jacob with its Sun of Righteousness being the spiritual world and the head of Esau with its moon of Carnal Mind being the material world. Each world creates its own life and surroundings.

These stars do not belong to our solar system, although symbolically represented by the sun and moon: they were ancient before our material sun and moon were formed. Christ in Jesus said: "Before the world was I Am—Mind being eternal, without beginning or end; but, at the time of the Fall, the Sun of Righteousness was hidden by the glamour which Satanic, carnal mind cast over the face of nature—the human countenance; and, at that time—6,000 years ago—Esau's dark dispensation commenced and his night was illumined by the lesser light—the mind of the Grim-Head.

In the figurative language of the Apocalypse, a star denotes teacher, messenger, prince: in Egyptian hieroglyphics it denotes God. Num. 24:17 says: "There shall come a star out of Jacob;" and the "Star of Wormwood," or bitterness, spoken of Rev. 8:11, is of Esau.

Judges 5:20 says: "The stars in their courses fought." Gen. 32:24 declares: "A man wrestled with Jacob until the break of day"—that is, the two minds of man struggle together for supremacy until the 7,000th year, which is the Sabbath of rest from the strife which has characterized the night of Esau, and then Jacob's mind will prevail.

Gen. 30:8—Rachel, who represents the inner woman, says: "With great wrestlings have I wrestled with my sister, and I have prevailed." Rachel strove with her sister while Jacob contended with his brother, and the prophecy of victory for both is to be fulfilled at the break of day.

"Until the day break, and the shadows flee away, turn my beloved, and be thou like a roe or a young hart upon the mountains of Beth-er—the divided mountain."*

*There are two mornings spoken of in the Scriptures, one of which applies to the beginning of the Esau night of Spiritual Death—the other to the morning of the Spiritual Resurrection. Of the first, Isa. 5:11 says: "Woe came to every one that rose early in the morning"—because in the dawn of that day every outer man slew his brother (Cain and Abel being types). Isa. 3:36 says: "The Angel of the Lord† went forth, and smote the Camp of the Assyrians * * * and when they, (the Assyrians) arose early in the morning they were all (spiritually) dead corpses.‡

This is the morning of a certain day of the Lord (Esau) which is frequently referred to in the Scriptures. For instance, Jer. 30:7 we read:—"Alas! for that day is great, so that none is like it: it is even the the time of Jacob's trouble: but he shall be saved out of it."

Amos 5:18 we read this lamentation over Israel (who was once Jacob) "The day of the

"Jacob was a plain* man dwelling in a tent.

The tent corresponds with the body. King David laments bitterly because he dwells in the tents of Kedar,† for the reason that "He is a man of peace, but when he speaks they—the tents—are for war." He declares the fact of having "Long dwelt with him that hateth peace." Jeremiah, alludes to the captivity of Jacob's tents.

Lord (Esau) is darkness, and not light * * * Shall not the day of the Lord be darkness, even very dark, and no brightness in it? 16 v. "Waiting shall be in all the streets; and they shall say in the highways alas! alas!"

20 "Woe unto them that say concerning evil it is good, and good evil; that put darkness (the moon or carnal mind) for light, etc., Oh, that God would speak and open his lips against thee (or within thy lips) and show thee the secrets of wisdom, that they (men) are *double to that which is!*"

Joshua 10:13 declares: "The sun stood still and the moon stayed"—in the place of the sun. Ezek. 32:7 adds: "The sun is covered with a cloud."

In the morning they are like grass that groweth up: In the morning it flourisheth—in the evening (of the Esau Dispensation) it is cut down and withereth"—its day of authority then draweth to a close,—the light of the following day dawneth, and Jacob is to acquire dominion over them in the morning.

"Shall I not *in that day*, saith the Lord, destroy * * * understanding out of the Mount of Esau?" "For thy violence against thy brother Jacob, shame shall cover thee."

"The cloud which covered the sun is to be lifted in this new day in the morning; for when the sun rises he shall be as the morning, without clouds."

"Thy light shall break forth in the morning;" and "Morning is to be spread on the mountains" or heads of men. When Jesus was by night in the Garden of Gethsemane he said to his disciples: "Watch with me" but they fell asleep and because of their failure to watch with him he was famished and overcome with grief.

Isa. 21:5 says: "Watch in the watch-tower" which is the head of man. "Let your lights be burning; blessed are those servants whom the Lord, when he cometh, shall find watching."

†A Lord is a ruler—a governor of a city or head; when Divine Mind is in control the inner man is Lord—when Carnal Mind prevails the outer man is Lord over man.

An Angel, Webster says, is a Spiritual being whether evil or good. There is the Angel of the bottomless pit, and also the holy angels; the Angel referred to in the text was evidently the former, who acted under Carnal Mind as his Lord and Master in accordance with Rev. 9:11—"And they had a king over them, which is the angel of the bottomless pit, whose name, in the Hebrew tongue is A-bad-don; § but in the Greek tongue has his name A-poll-yon‖—a destroyer; and this Lord of the Assyrians slew the inner men in them—thus repeating the story of the murder of the innocents.

‡A corpse is a human body, whether living or dead.—*Webster.*

§Don is from the Latin *dom-in-us*—master in us; therefore, Abaddon signifies, a bad master.

‖A—the divided "I."

Poll—A ball, bowl, pate or head.

Y is called the Greek "I" which is divided against itself, the one division of the "Y" it will be observed, is of greater prominence than the other.

On—placed on top.

A-poll-y-on—I, Carnal Mind, am in control of the divided head.

*Evident, manifest, unmistakable; also a simple, frank, artless character.

†Sorrow and blackness. According to the Canticles "The tents of Kedar were black but comely"—the human body being outwardly attractive, but densely dark within, unless illuminated by the Sun of Righteousness—Christ; no light from without can penetrate the interior darkness: all light must emanate from within.

Gen. 9:27. "God shall enlarge Japheth (He who persuades—mind) and he shall dwell in the tents of Shem"—the tents of fame and renown.

2 Kings 13:5 says: "The children of Israel dwell in tents." God declares: "I walked in a tent and in a tabernacle;" "A cloud covered the tabernacle, namely, the tent of the testimony; and "In the place where the cloud abode, there the children of Israel pitched their tents."

"The Ark, Israel and Judah abide in tents." "They abide in the Hagarites' tents."

"Balaam saw Israel abiding in his tents and said; How goodly are thy tents, O, Jacob."

Now, Jesus Christ was an Israelite indeed; consequently, he abode in a tent; and he says to man, "Abide in me and I in you; as the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me. I am the vine ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit, for severed from me ye can do nothing. If a man abide not in me he is cast forth as a branch and is withered."

"He that loveth his brother (Jacob) abideth in the light;" and "Whosoever abideth in Him sinneth not;" but "He that loveth not his brother abideth in death. He that keepeth this commandment (to thus love one another) dwelleth in Him, and He in him; and hereby we know that he dwelleth in us by the Spirit which he hath given us."

Job, another personator of the inner man, says: "God clothed me in skin and flesh"—which furnished the tent in which he walked; being bone of man's bone and flesh of his flesh, God fills the vessel or body: He walks with man, sits with man and never leaves or forsakes him: He is the Tree of Life in the midst of the Garden—the elder brother—the immortal man—the everlasting Father and the Prince of Peace in whom the creature must abide, and depend upon for strength and life, or fall as unripe fruit from the vine.

Gen. (25:29.) Jacob sod* pottage and Esau said to Jacob; "Feed me I pray thee with that same *red* pottage, for I am faint; therefore his name was called Edom.†

Esau was a dependent upon Jacob for life and sustenance as the text implies; and Jacob would fain have lured him into the fold of Christ—

*To cover with sod, to turf; that stratum of earth on the surface. In this connection it evidently refers to the coat of flesh which Esau loved and cherished, and which covered Jacob as with a garment.

†Red, earthy, or of blood.

E—The "I" as a Trinity.

Ed—A witness or sign; also, again, anew, whence, from, out of; ed-growing—re-growing: re—the rock; hence the rock or outer head forming or growing apart in a consciousness of its own. An eddy is a current of water running in a circular direction contrary to the main current, a whirlpool, The blood circulates around and within the head.

Om—The shoulder; O, the head; M, the murderer—the triune man: om, the triune head on the shoulders.

Ed-om refers then, to the circular head on the shoulders of the outer man; while Esau corresponds with Carnal Mind which looks from the head. Both head and mind are at enmity with the main current—the spiritual waters and head of Jacob.

the inner head—that he might dip with him in the same dish and drink with him from the same hidden fountain of Divine Mind; but, Esau's desires calling only for the red pottage, Jacob was forced to dwell alone; consequently, he said unto Esau: "Sell me thy birthright;" and Esau replied, "Behold I am going to die (my end is death) and what profit shall this birthright be to me?"*

"And Jacob said, Swear to me this day;" and he swore unto him and sold his birthright to Jacob.

This is a figurative illustration of the fiat of eternal law which preserves within the spiritual man the immortal entity or germ of divinity; and consumes the outer man and his Carnal Mind—the latter being Satan, even as the Divine Mind of Jacob is Christ; *Jacob and Jesus,*† we repeat, *being identical as the elder twin brother.* Esau sold to Jacob his interior consciousness and forsook his God to waste his energies on "Things which perish with the using." Rightfully he should share Jacob's mind; and in the at-one-ment of the brothers he would enjoy his birthright in him. In the separation, Jacob preserves that mind for Esau's future inheritance; when, after experiencing all the despair, sorrow, vicissitudes, pain, disease and death of the infernal regions of competition, in the service of Mammon, during six thousand years of wandering away from God as the prodigal, he returns to his father's house (or head) and reclaims his inheritance or birthright of Divine Mind in Jacob.

The fact will be recalled that Satan fell from heaven, which is another name for Eden. The mind of man apart from God becomes Satan who feasts his eyes on material things, and tempts man with his possessions of property, gold, silver, fame, ambition, and avaricious desire for the wealth of this world, thus drawing him to perdition in the competitive scramble for the spoils. In this strife the race exerts all its precious energies to-day. "They have all gone out of the way, none doeth good, no not one."

*This declaration marks the time in the night of Esau when the race lost all knowledge of the immortal spiritual nature; therefore, believing that physical death ended all, Esau desired to make the most of his material existence. Amos 7:5 inquires: "By whom shall Jacob arise? For he is small."

†Jesus:—

J—The same as "I" but distorted.

Jes(s)—To throw aloft; a resting place.

Es—Signifies the East whence the sun rises.

Us—The objective case of we, you and I—the outer and the inner man.

Jesus—I, the inner man, throw a head or resting place for you that "where I am there ye may be also." "In my Father's house are many mansions."

I am the anointed one: my Divine Mind, Christ, dwells within my head which is an inner chamber within man's head. I am my creature's birthright, Father and Creator; and I, Jesus Christ, am God.

A Chris-ma-to-ry is a vessel which holds the consecrated oil of divine intelligence; therefore, it is the inner man's head.

"Then Jacob gave Esau bread* and lentils† and he did eat and drink and went his way;" as the prodigal apart from Jacob, to follow his own

*As the natural brain is a branch of Divine Mind of course Esau's brain, which is the bread of physical life, emanated from that of Jacob; but, forsaking the "true vine" and the divine attributes of God, Esau became subject to Satan: in relinquishing his birthright in Jacob he sold himself to the adversary of Christ.

†Webster says, "The lentil of Scripture probably means *lupine*, which word signifies belonging to a wolf; ravenous; one who lives to eat." This wolf—the carnal mind of man—descends upon the weak and defenseless to seize their all for the satisfying of a covetous appetite, and casts the destitute and homeless into the street: he devours woman by robbing her of all she has to give, and then despises and rejects her: he absorbs the bone, sinew and marrow of the unfortunate hordes in the marts of trade: he attacks and slays the innocent lamb, the harmless fowl, the meek-eyed ox and the defenseless fish that he may devour them. Surely, man under the curse of his fallen condition, is none other than the "destroying angel and the devourer;" for everything edible as well as all the products of the earth—flesh, fish, fowl, vegetable, fruit, land, property and human life are appropriated and absorbed by his insatiable, covetous, gross appetites.

Ezekiel 22.27 says of the bloody city—the outer head—"Her princes (carnal minds) in the midst thereof are like wolves ravening the prey to shed blood and to destroy souls, to get dishonest gain."

The founders of Rome—Romulus and Remus—were twin brothers suckled by a wolf on the seven hills of Rome—which hills allegorically correspond with the heads of the people of seven thousand years.

Like Esau, Elijah and John the Baptist, Romulus was hairy; and like Elijah, he was taken up in a chariot of fire—he being the outer man who is consumed. When Elijah ascended to at-one-ment with Elisha, his mantle of flesh fell upon the latter which twain then existed as one man—the twins having merged into one new man—even Christ the Lord, under the name of Elisha.

St. Paul addressed an epistle to the Romans of Rome—the former personating the true inner, spritual church of God; the latter, the outer church of man.

Rome:—

R—is called the canine letter—that which belongs to the animal or wolf.

O—a circle or oval—corresponding with the head which counts for naught (0) unless placed in conjunction with another figure:—the head or mind of the outer man must be united to the great "I Am" (10) or it is a cypher without value.

M—stands for the divided man who is the murderer; adding "E" (the "I" as a Trinity) it becomes in this connection "ME" the murderer.

R. O. Me—I am Carnal Mind and an animal man counting for nothing but chaff unless united to my twin brother—the cipher to the "I"—and the latter must stand in the place of power before the "O" to secure its true position.

Rome was called "The Eternal City" by the ancients: it was fabled to have been built by the gods. In the Æneid, Virgil represents Jupiter as addressing the following language to Venus in reference to the inhabitants of Rome, who were supposed to be descendants of her son Æneas:—

> "To them no bounds of empire I assign
> Nor terms of years to their immortal line."

Rome was also called "The Nameless City" because it had an elder and mysterious name which it was death to pronounce; and, we may add, when a man's understanding awakens sufficiently to pronounce that name—he has entered the Eternal City and lost himself in God—the noble Roman—the resident of Rome—the Divine Inner man, he then becomes dead to self but alive to God! (Rosh signifies the top or *head* of Rome.)

A Romance—(Ro-*man*-ce) is a fiction—not real. The outer man is a delusion which deceives the senses. The noble Roman is within him; but not being visible to the natural sight, men are led blindfolded by the flesh to the perdition of depending on the outer man who is "A shadow which appeareth for a little time and then vanisheth away." This outer man is molded in shape after the pattern of the inner man; who, as the potter, molds the clay of the body in accordance with Gen. 1:26 "And God said, Let us make man in our own image, after our likeness." (*Continued on page* 190.)

chosen pursuits and the vagaries of carnal mind; thus despising his birthright in Jacob and selling it for a mess of pottage—the appetites and infatuations of the outer life of sense: Jacob still remained his life, but apart or separated from his consciousness.

To regain his inheritance in Eden Esau must yield his will to the guidance of Jacob's Divine Will, and thus die to his outer life of self and selfish desires which allure him from the Kingdom of God into the strife of Babylon.

As the *result* of this desertion of Jacob, God says: "If thou wilt not observe to do all the words of this law that are written in this Book (of Life) that thou mayest fear this glorious and fearful name—THE LORD *Thy God* —all these curses shall come upon thee and shall overtake thee till thou be destroyed, because thou hearkenest not unto the voice of the Lord thy God, to keep his commandments and statutes which he commanded thee."

"Because thou servedst not the Lord thy God, with joyfulness and with gladness of heart for the abundance of all things, therefore shalt thou serve thine enemies, which the Lord (Mind) shall send against thee in hunger, in thirst, in nakedness, and in want of all things: and he shall put a (money) yoke of iron (this being the strongest metal) upon thy neck until he have destroyed thee."

This is to be brought about "By a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young."

This fierce nation is composed of monopolists, traffickers, merchants, and speculators who, under a system of competition, rule the world with a rod of iron. Are not their faces hard, fierce and merciless in demanding tithes from the people? Do they pity and relieve their hunger, thirst and nakedness? Nay, on the contrary, is not every means resorted to in order to increase the price of corn, wheat, coal and all the products of the earth?

Yes, the prophecy has been literally fulfilled during the long pilgrim-age and its horrors are deepening, and culminating for the bloody terrors predicted for the closing hours of the Esau Dispensation. The iniquity of traffic established by Satan drew man away from the Lord and

---

27 v. "God created man in his own image, in the image of God created he him, male and female created he them," *i. e.*, He divided man into two sexes, man and wo-man. Wo is also written Woe, which word embodies grief, misery, sorrow and heavy calamity; also a curse or malediction. How completely has the curse pronounced against woman in Gen. 3:16 been fulfilled *i. e.*, "I (Carnal Mind—the ex-God) will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children and thy desire shall be subject to thy husband and he shall rule over thee."

This curse came because of the Fall from Divinity. Prior to this time, the race were spiritual beings, without the outer clothing of flesh and blood: it was after the Fall that God (or Mind) clothed the race in skins. Woman was called Eve because she represented the dying hours of the Eden Dispensation; and at that time she also began to bear children in accordance with the new order of things. Instead of the Divine Mind being Master she now became the victim of Carnal Mind which has dragged her with man down to perdition; but, woman being the weaker physically, has during the Pil-grim-age, been subject to that Carnal Will; and it is that selfish mind in her stronger companion which has greatly multiplied her sorrows and conception, causing her in sorrow to bring forth children.

led him to depend upon Esau and red pottage; and also upon material food for the sustaining of his life when God's command is "Thou shalt not live by bread alone but by me for I am thy life."

With covetousness for material things, monopoly, etc., Satan endeavored to tempt Jesus on the mount—or head. He promised him all the riches of this world if he would fall from Divine Mind to serve him; but Jesus answered: "Thou shalt not tempt the Lord thy God and him only shalt thou serve." Christ rejected the offer, but man accepted it; and as a result we have the riches of this world at our disposal, if we are crafty enough to secure them from each other—but by serving Satan we have lost our knowledge of God, immortality and Heaven. When the world chose Barabbas it buried Christ and courted all the evil which has befallen it under his reign.

"Out of the belly of Hell, cried I," says Jonah—who personates the Spirit within the flesh: the natural man's body being the belly of Hell; while the outer head is the only sign given unto man of Jonah's existence.

Job inquires: "Knowest thou not this of old, since man (as a dual being) was placed upon the earth, that the triumphing of the (wicked) man is short; the joy of the hyprocrite but for a moment?"

When he is about to fill his belly God shall cast the fury of his wrath upon him—and disease, pain and death shall overtake him."*

The outer man is the grave, womb or tomb in which the spirtual man is buried from our sight; he is the bottomless pit which burns and consumes in the everlasting fires of burning oxygen from generation to generation. Into this bottomless pit the race fell from Eden six thousand years ago, and only the re-evolving of Jacob can again open the sepulchre and release the Christ, or Mind of God.

These two—the potter and the vessel—stand "face to face," and when man discovers that inner face within his own, he will awake to the consciousness of standing in God, and "See him as he is." As soon as man comes to a full realization of this Divine presence, or, becomes sufficiently developed to enter His inner consciousness he, as carnal mind, will die; for no man can see the face of God and live: at that moment he becomes lost in at-one-ment with God—the twain becoming one new man.

*King David says: "Our belly cleaveth unto the dust;" which accords with the curse in Genesis: "Upon thy belly shalt thou go and dust shall thou eat, etc."

Leviticus declares: "Whatsoever goeth upon the belly (or dependeth wholly upon material food for sustenance) is an abomination."

St. Paul alludes to them whose "God is their belly * * * who mind earthly things." and he declares: "They serve not Jesus Christ but, their own bellies."

The Prodical filled his belly with the husks the swine do eat. Is not the refuse of our tables given to the swine-sty? Man not only lives on material food; but he also depends upon the body—which is only a husk or shell—for his life.

Isaac* (or mind) loved Esau, because he did eat of his ven-i-son†; which, in this instance, refers to the natural brain of Esau to which mind was subjected and forced into sympathy with, by E au in his pursuits and material life; but "Rebecca loved Jacob." Woman lives more in her intuitive, spiritual nature.

"And Isaac said to Esau, bake me (in the heat of the body) savory meat, (the brain upon which mind feeds) such as I love, and bring it to me, that I may eat, that my soul may bless thee before I die."

"And Esau went to the field to hunt for venison, and to bring it."

Rebecca overheard the request and said to Jacob: "Obey my voice according to that which I command thee. Go thou to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death."

Jacob said to his mother Rebecca, "Behold, Esau my brother is a hairy man, and I am a smooth man: my father peradventure will feel me, and I shall *seem* to him a deceiver, and I shall bring a curse upon me, and not a blessing."‡

And his mother said unto him: "Upon me be the curse my son: only obey my voice, and go fetch me them." And he went, and fetched and brought them to his mother; and his mother made savory meat, such as his father loved. And Rebecca took goodly raiment of her eldest son Esau, which were in her house, and put them on Jacob her younger son, and she put the skins of the kids of the goats upon his hand, and upon the smooth of his neck: and she gave the savory meat and the bread which she had prepared into the hand of her son Jacob.

---

*I—myself—Mind—the I AM—the Creator—the Christ.

S. The serpent—Carnal Mind—the deceiver—Satan—the Anti-Christ.

AA. Dual "I" in the separation, and both minds subject to the carnal man.

C. The Key note major—but not yet a perfect "O," or head.

I-s-aa-c. "I," as a dual brain, exist in man who is a double being consisting of an outer and inner nature—Esau and Jacob, who are my sons—my offspring.

†Ven:—[From *Latin Vena* a vein] of, or pertaining to a vein, or veins; that which is contained in the veins.

I:—an individual—the I AM.

Son:—The male issue of a parent. 2—A male descendant, however distant: hence, in the plural, descendants in general. ("Sons of light" refer to inner men: Sons of Belial to outer men. Jesus was called both the Son of God and the Son of Man.)

The Ven-i-son (veins of my son) of Jacob represented the spiritual waters clear as crystal proceeding from the throne or head of God and of the lamb; that of Esau was the corruptible blood which is the life of the flesh, proceeding from the natural brain; and the venison of Isaac's two sons was the brain (natural and spiritual) upon which Isaac as Mind feeds.

‡This part of the narrative indicates the fact that Abel or Jacob could no longer be suppressed as he had been since the Fall; he now began to act on the brain and guide the man to a degree. His father—the brain—recognized his influence and henceforth the two minds—Carnal and Divine—fought for supremacy in the Kingdom of man; which, under the infernal rule of the former compassed Hell; under the beneficent leadership of Jacob it is the Kingdom of God, Eden, Olombia: the one is the Creator—the other an offshoot—a prodigal from the Father's house who goes f rth to wander in the wilderness of death.

And he came unto his father and said, "I am Esau thy first born; I have done according as thou badest me; arise, I pray thee, sit and eat of my venison that thy soul may bless me."

And Isaac said, "* * How is it thou hast found it so quickly my son?" And he said, "Because the Lord thy God, brought it to me—or (margin) before me.

And Isaac said, "Come near I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not."

And Jacob went near unto Isaac his father; and he felt him, and said, the voice is Jacob's voice, but the hands are the hands of Esau."

And *he deceived him not*, because his hands were hairy,* as his brother Esau's hands: so he blessed him. †

*The curse was to fall on woman because the twin sons were wrought together in the womb; the "goodly raiment" which clothed Jacob was "fashioned in her house," or body. Jacob's mind was the nucleus which brought forth the dual man; and he was the more exalted individuality because he was the spiritual within the natural. The two kids of the goats—the goats being the unrighteous who are to stand on the left hand in the judgment and go into utter darkness; while the sheep, who personate inner men, are to stand on the right hand and receive the welcome: "Come ye blessed, etc.," and correspond with the natural and spiritual infants—(both of whom come forth from the goats.) *Jacob* being clothed in the womb in the two skins—his own covering, and that of Esau as an outer coat. There was, therefore, no deception on his part, other than that decreed by divine law which presents Esau to the outer vision as the true man when he is but an image, or covering of the inner man; and, in presenting himself to receive the blessing to which he was rightfully entitled, Jacob received it under the guise of Esau's hairy skin of the goat. The savory meat was man's brain; the bread was the bread of life—the spiritual *brain* of Jacob from which the entire man had life and sustenance; and although Esau is born first into the world Jacob is still the elder brother because he existed prior to taking on the flesh of Esau.

†Isaac was unable to distinguish the one son from the other because he could feel and discern only the coarser, hairy, physical form of Esau, in which Jacob was *hidden*;—the latter being—"The *hidden* man of the heart," spoken of 1 Peter 3:4,

King Solomon says, "When the wicked rise a man is hidden;" and, Obadiah (1:6) inquires. "How are the things of Esau searched out? How are his hidden things sought up?"

The Psalmist answers: "Meditation * * * shall give understanding." In the hidden part (of man) thou shalt make me to know wisdom."

Isa. 45:3: "I will give thee the hidden riches of secret places." St. Paul admonishes the Colossians "To seek those things that are above"—in the head—"where Christ sitteth." If ye be risen to seek those things which are above, ye are dead and your life is hid with Christ in God." King David implores: "Let my face seek thy face." "Hide not thy face from me." "Within me will I seek thee." "We speak the wisdom of God in a mystery, even the hidden wisdom * * * which none of the princes of this world knew; for had they known it they would not have crucified the Lord of Life and glory." "The Lord is to come and bring to light the hidden things of darkness; and, To him that overcometh (the flesh) will I give to eat of the hidden manna and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it." The stone is the inner head—a white stone signifies purity; the hidden manna is the spiritual brain of Jacob in which Christ dwells.

"And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it, for in the peace thereof shall ye have peace."

"Seek ye first the Kingdom of God and his righteousness and all other things shall be added unto you."

‡There is the prince (or outer man) and the Prince of princes—the inner man. Eph. 2:2 says: "Ye walked according to the course of this world, according to the prince of the power of the air—the outer head exists in the atmosphere—the spirit that now worketh in the

And he said, "Art thou my very son Esau? And he replied, I am."

And he said, "Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him and he did eat: and he brought him wine (of the kingdom) and he drank.

And his father Isaac said unto him, come near now and kiss me my son.

And he came near and kissed him: and he smelled the smell of his raiment, and blessed him: and said:

Isaac's Blessing for Jacob.

See the smell of my son is the smell of *a field* (Esau) which the Lord (Jacob) hath blessed.

Therefore God (Divine Mind) give thee of the dew of heaven, and the fatness of the earth (or flesh) and plenty of corn and wine.

Let people serve thee, and nations bow down to thee; *Be Lord over thy brethren*, and let thy mother's sons (carnal minds) bow down to thee: *cursed* be every one that curseth thee, and blessed be he that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone * * * that Esau his brother came in from his hunting; and he also had made savory meat—the natural brain—and brought it to his father, and said: Let my father arise and eat of his son's venison that thy soul may bless me.

And Isaac said unto him, who art thou? And he said, I am thy son, thy first born, Esau.

And Isaac trembled exceedingly, and said, Who? Where is he that hath taken venison, and brought it to me, and I have eaten of all before thou camest, and have blessed him? Yea, and he shall be blessed.

When Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, thy brother came with subtilty,* and hath taken away thy blessing.

And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold now he hath taken away my blessing. * * * Hast thou not a blessing for me?

Isaac answered, Behold, I (Mind) have made him *thy Lord* and *all his brethren*—natural men—have I given to him for servants; and with *corn and wine* have I sustained him; and what shall I do unto thee my son?

And Esau said, Hast thou but one blessing my father? Bless me, even me also, O my father; and Esau lifted up his voice and wept.

children of disobedience." "He shall also stand up against the Prince of princes and his power shall be mighty; he shall prosper, and destroy the mighty and the holy people. Through his policy also he shall cause craft to prosper; and he (the natural man) shall magnify himself in his heart, nnd by (worldly) prospering shall destroy many.

*Acuteness of intellect, nicety of discrimination.

In this allegory, Isaac (Mind) partook of spiritual food, or manna,* without realizing that it came from the spiritual man; but having tasted, he knew that Jacob had served him when Carnal Mind presented itself; and so he responded to Esau's appeal for a blessing as follows:

Isaac's Blessing for Esau.

Behold, thy dwelling (body) shall be of the fatness† of the earth and of the dew of heaven from above and by thy sword (strife) shalt thou live; and thou shalt serve thy brother, but, * * * while thou shalt have dominion thou shalt break his yoke from off thy neck—in other words he shall not control thy head. In accordance therewith II Kings 8:20 says: "In his days Edom (who embraces the race) revolted under the hand of Judah and made a king over themselves."‡

The king they chose was Carnal Mind which was already their ruler. Pontius Pilate,§ the governor (or brain) said unto them: "Whether of the twain (Carnal or Divine Mind) shall I release unto you?" They said, "Barabbas." Pilate said unto them: "What shall I do then, with Jesus, who is called Christ?" They all say, "Let him be crucified!" Barabbas,‖ like Esau, is the Anti-Christ—the adversary. He is a robber

*Heb. To share, to bestow; properly the gift of heaven—Divine Mind. The manna which falls from the heights of heaven, Jacob prepares in his spiritual head. Carnal Mind is the wilderness in which the race still wanders, fed daily by the manna from heaven.

†The Psalmist says: The wicked are enclosed in their own fat; and, the Inner Man implores: Keep me as the apple of thine eye * * from the wicked * * who compass me about. "The Garden of Gethsemane (a fat vale) is the Garden of the Lord—he dwells there—weeps there, seeks recognition there: it is man himself who is to be cultivated and perfected in holiness: The body consists of the richest elements of the earth—therefore Esau's dwelling is of the fatness of the earth. Psa. 73:7: "His eyes stand out with fatness." He became infatuated with the pottage of flesh with which he implored Jacob to feed him, and Jacob, being his life, fed him in accordance with his desires.

In-fat-u-ate:—You, man, are buried and enslaved by the flesh which you blindly prefer to spirit.

Esau was to find rest in his body of flesh upon which he depended for strength and support: but the dew which fell from heaven was the life and nourishment which Jacob's mind shed upon him.

‡Judah corresponds with the brain; the Lion of the Tribe of Judah with the Divine Mind of that brain. The 94th Psalm says: "Judah was His sanctuary; Israel (or Jacob) his dominion" until "The sanctuaries were defiled by the iniquity of traffic,"—which traffic established Mammon instead of Christ as ruler of the head of man.

When the twin brothers are re-united, and become one in Christ, Ezekiel 38:26 declares: "I will set my sanctuary (or inner brain) in the midst of them forevermore.

28. And the heathen shall know that I do sanctify Israel, when my sanctury shall be in them forevermore."

§Pontius signifies—marine, belonging to the Red Sea of the flesh: Pilate, he who is armed with a dart or sword. Pontius Pilate represented the brain of man under the dominant will of Carnal Mind; but at the same time, he, as the brain, favored Christ and would have delivered him to the people as their king had they chosen him in preference to Barabbas; but choosing the latter, the brain had no choice but to remain the servant of the robber.

‖Bar—To shut out; to stand in the way; also an enclosure—the outer head.
Ab—A prefix denoting separation.
Bas (e)—A foundation; resting place; also, vile, wicked, mean; low-born.
Bar-ab-bas. The mind of man in the separation from the Christ of God.

because of having stolen the mind of man which is the rightful inheritance of Jacob; and the choice of humanity in selecting this king to reign over them, accounts for all the evil inventions man has sought out. It also repeats the story of the Fall. Man has indeed cast off the yoke of his spiritual nature and dwells almost wholly in his unsatisfactory outer senses; but, the Inner Man says: "Take my yoke (again) upon you and learn of me, and ye shall find rest, etc."

Obadiah 7v. declares: "The men that were at peace with thee have deceived thee and prevailed against thee; they that eat thy bread (or partake of thy brain with thee) have laid a grievious wound under thee: there is none understanding in them. Shall I not in that day, saith the Lord, even destroy the wise (inner) men out of Edom, and understanding out of the mount of Esau? Thy mighty men from the south, O Teman shall be dismayed to the end that every one of the Mount of Esau may be cut off by slaughter.* For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off forever."

Concerning Edom, thus saith the Lord of hosts: Is wisdom no more in Teman?† Is counsel perished from the prudent? Is their wisdom vanished? * * * Dwell deep, O inhabitants of Dedan;‡ for I will bring the calamity of Esau upon him," but "Leave thy fatherless (spiritual) children to me, I will *preserve them alive.*"

For thus saith the Lord: "Behold, they whose judgment was not to drink of the cup (or head) have assuredly drunken; and art thou he that shall altogether go unpunished? Thou shalt not go unpunished, but (as thou hast chosen) thou shalt surely drink of it, * * * Bozrah (man's head) shall become a desolation, a reproach, a waste and a curse; and all the cities shall be perpetual wastes: and I will make void the counsel of Judah and Jerusalem in *this place.*"

"For, lo, I (Mind) will make thee (spiritual man) small among the heathen, and despised among men."

"Thy terribleness (Esau) hath deceived thee, and the pride of thine heart. O thou that dwellest in the clefts of the rock, that holdest the height of the hill, (or head) though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence."

"Edom shall be a *desolation.* Thou (Esau, or carnal mind) shouldest not have looked on the day of thy brother "when he *became a*

*The crucifixion of Christ is but another version of the slaughter of the innocents: He was slain in many mansions. It also repeats the account of the death of the first-born in every Egyptian house, or head. Rev. XI: 8 says, Our Lord was crucified in Sodom and Egypt. II Sam. 1:19, Israel (or Jacob) was slain in the high *places.*

†He that is perfect. "T," the cross or body; "E," the Trinity; Teman—the man on the cross.

‡De—separated; Dan—a title of honor equivalent to master. Carnal Mind—having separated from Jacob, cast off his yoke and became master of the head; consequently, the inhabitant of Dedan (Jacob) is admonished to dwell deep—to hide himself from man's consciousness.

stranger (in thy land;) neither shouldest thou have rejoiced over the children of Judah in the day of their destruction;" or, in the day when the spiritual man Jesus, and the spiritual brain, Christ, were rejected by men; while Barabbas (Carnal Mind) was chosen.

"Thou," although thou wert chosen, "shouldest not have entered into, or taken possession of the gate (the mouth) of my people in the day of their calamity; * * * yea; thou shouldest not have looked on their affliction; * * * nor laid hands on their substance (the brain) in the day of their calamity"—to darken the understanding of my people.

"For a fire is kindled in mine anger and it shall burn to the lowest hell, and shall consume the earth (flesh) with her increase, and set on fire the foundations of the mountains."

"It shall devour every green tree in thee and every dry tree, the flaming flame shall not be quenched and all faces shall be burned therein." "It shall not be quenched night * * * nor day * * * from generation to generation, and the strong (Esau) shall be as tow; and the maker of it (Jacob) as a spark of (life) and they shall both burn together."*

"For as ye have drunk (of Carnal Mind) upon my holy mountain, so shall all the heathen drink continually; yea they shall drink and they shall swallow down, and they shall be as though they had not been (spiritual men); but the house of Jacob shall possess their possessions; the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle IN THEM, and there shall not be any remaining of the house of Esau; for they of the *south* (spiritual warmth) shall possess the house of Esau * * * and the Kingdom shall be the Lord's."†

"Esau hated his brother * * * and said * * * I will slay my brother Jacob."‡

*The fires of oxygen, and the fires of divine, spiritual life "burn together from generation to generation" and the outer man is as stubble consumed in a few brief years.

†Jacob's house being the inner head; Joseph's the brain, and Esau's house the outer head.

‡Jesus says: "He that saith he is in the light, and hateth his (twin) brother is in darkness until now. He that loveth his brother abideth in the light (of Divine Mind). Abide in me and I in you. He that hateth his brother is in the darkness of Carnal Mind and knoweth not whither he goeth because darkness hath blinded his eyes. He that hateth his brother is a murderer from the beginning," or, from the Fall of man from the knowledge of his own divinity. Every human being who ignores his spiritual nature and dwells only in the flesh, and in the carnal, intellectual mind, murders his brother Jacob; and "His confidence shall be rooted out of his tabernacle, and it shall bring him to the King of Terrors"—Death.

The allegory of Jacob and Esau is but another version of that of Cain and Abel: Cain being a tiller of the ground, and Abel a keeper of sheep and goats—the good shepherd While the brothers were in the field of the body together, the natural man suppressed his spiritual nature and Abel slept the sleep of the just in the red stream of forgetfulness. The one story indicates the entire predominance of the animal man, the other declares the evolution of the inner man to a condition of strength which could not be entirely suppressed, although still under fleshy dominance.

The Father or Lord over man (Mind) had respect to the offering of Abel, the spiritual brain, but, unto Cain's offering of natural brain he had not respect. The God-man accepts the

savory meat which he loves—that is, it is eternal and he retains it forever, sooner or later to be developed as an absorbing power, but Esau's was rejected: it perishes, or is eventually lost in the Divine.

Cain was very wroth and his countenance fell. Then the Lord said unto Cain, "If *thou* doest well, shalt thou not be accepted, or have the excellency"—of Divine Mind? "And if thou doest not well, sin—the flesh—lieth at the door: and unto thee shall be his (Abel's) desire, and thou shalt rule over him." He did not well—he murdered Abel; and the Lord said unto Cain, "Where is thy brother?" and he said, "I know not: am I my brother's keeper?"—Cain said, truly, he knew not where Abel was; because no man, when he suppresses his inner life, is conscious of its existence.

"And God said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground: and now thou art cursed from the earth (thy body) which hath opened her mouth to receive thy brother's blood from thine hand."

"When thou tillest the ground"—the body of dust thou trustest—"it shall not henceforth yield unto thee her (spiritual) strength: a fugitive and a vagabond shalt thou be in the earth:" the mind of man being the prodigal; who, ever dissatisfied, roams about among the transitory things of the wilderness; while the Wandering Jew*—"the lost sheep of the house of Israel" shares his pilgrimage.

After the death of Abel, Eve bore Seth, "For God," said she, "hath appointed me another seed instead of Abel, whom Cain slew." Seth signifies a seed, or seedling appointed or put in place of. Seth had a son called Enos—a mortal man, sick, despaired of, forgetful of God. Seth and Enos being the twins.

This duality of flesh and spirit is carried in allegory througout the Scriptures—as in the cases of Isaac and Ishmael, the twins of Tamar, Ephraim and Manasseh, Jesus and John the Baptist, Saul and Paul, Saul and David, Joab and Absalom, etc., as we shall throughout endeavor to prove.

The Book of Revelations, in its picturing of Michael—he who is perfect—overcoming the dragon; and the New Jerusalem arising from the ruins of Babylon, foreshow the time when the spirit shall have gained the ascendency over the lusts of the flesh.

Cain settled in the land of Nod after Abel's death. Webster says: "Nod is probably allied to the Latin word *nutare* Cf. W. *nod-i* to mark, to note: or, I mark or note; I nod in spiritual slumber. Nod—a token, or mark of Cain: that mark, by which every one should know him was his sleepy spiritual condition: he signifies a Tree of Life walking as a dead man—that is, spiritually dead: Abel being smothered and Christ asleep in the sepulchre—his head. Nod signifies to be drowsy or sleeping; and it is the head which nods in that condition. Abel, the inner man, being crushed his Divine Mind slumbered.

*"The Wandering Jew," says Webster, "is a figurative personage, endowed with perpetual life, who owes his existence to a legend connected with the history of Christ's passion. As the Savior was on the way to the place of execution, overcome by the weight of the cross, he wished to rest on a stone (outer head) before the house of a Jew named Ahasuerus,† who drove him away with curses. Jesus calmly replied, "Thou shall wander on the earth till I return." The astonished Jew did not come to himself till the crowd (of spiritual men) had passed, and the streets (or bodies) of men were empty. Driven by fear and remorse, he has since wandered, according to the command of the Lord, from place to place (or from head to head as the generations pass by) and has not been able to find rest or a grave. At the end of every hundred years (which time embraces the maximum limit of mortal life) he falls into a fit or trance (corresponding with the experience called death) from which when he recovers (or reappears in another generation) he returns to a state of youth."

This Jew represents the Israelite (Jacob) deprived of his rank and office; who, being subjugated to the will of Carnal Mind was coerced into the service of Mammon and the rejection of Christ; he, led by the enemy of the Savior, could not permit the Sun of Righteousness to shine as long as Carnal Mind remained Lord of the head, because the latter blinded his eyes and refused Christ a place to rest his thorn-crowned, Divine head. Truly the birds of the air have nests, the foxes have holes, but the Savior of men hath neither nest (brain) nor hole (skull) in which to dwell.

The stone was before the house of a Jew because the face of the inner man is within or behind the outer face; and thus the innocent but subjugated Jew suffered for the sins of the guilty Gentile. He still wanders over the earth a victim to Carnal Mind but his pilgrim-

And Rebecca said to Jacob: Gen. 27:42. "Behold, thy brother Esau * * * doth comfort himself, purposing to kill (crucify) thee therefore my son arise, flee thou unto Laban my brother at Haran."*

The Syriac Peshito understands the name Laban as Lebanon which means a white brick—indicating the head of man. A brick is composed of sand and water and baked; man's head is composed of dust and water molded and fashioned within the heat of the body.

Jer. 22:6. "Thus saith the Lord to the King's *house* of Judah: Thou art Gilead unto me and the *head* of Lebanon."

Laban said to Jacob: "Thou art my bone and my flesh" and John 18:36 adds: "A bone of him (the inner man) shall not be broken."

According to Gen. 29:15. Laban was Jacob's brother; and Jacob said to Laban, "Let us make a covenant, I and thou; and let it be for a witness between me and thee;" and Jacob took a stone, and set it up for a pillar and said unto his brethren, Gather stones; and they took the stones and made a heap.

Laban called the heap Jegarsahadutha; but Jacob called it Galeed—thus distinguishing the natural brain of Laban from the spiritual brain of Jacob. The signification of the two words is the same, *i. e.*, the heap of witness.

"And Laban said, this heap is a witness between me and thee this day; therefore, was the name of it called Galeed and Mizpah"—a beacon light and watch tower. According to this text the watchman on the hills of Zion is Divine Mind; while Galeed is the spiritual brain, in which the

---

age ends with the Esau Dispensation. After the crucifixion he was known as Joseph.

According to another account, he was Pontius Pilate's porter,‡ and his original name Cast-a-phil-us.

Phil—a Latin word meaning friendly and loving.

Cast-a-phil-us—He casts and fills the dual "I" while the brothers love in unity. This was evidently the Jew's name prior to the Fall.

†Ahasuerus:—

A—the divided "I."

Has—possesses.

U—yourself.

E—the "I" as a Trinity.

Rus—from the Latin *rus, ruris*—the country; rude, uncouth, uncultivated.

A-has-u-e-rus—your land is a divided "I" possessed by a trinity; it is corrupt, uncultivated and demoralized.

‡A porter is a man having charge of a door or gate. When Christ knocked at the Jew's gate for admittance he, as the porter, refused him admittance at the command of the anti-Christ—Carnal Mind. John 10:1 says: "He that entereth not by the door into the sheep-fold but climbeth up some other way, the same is a thief and a robber. Barabbas or Carnal Mind climbs up to occupy the hill country, but he dwells in the outer head instead of entering the head or fold of Christ, who declares: "All (Carnal Minds) that ever came before me (or stand face to face with me) are thieves and robbers—they rob me of my inheritance—the head of man. Malachi 3:8 "Will a man rob God? Yet ye have robbed me, But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation," but, he adds: "I am the door, I am the way, the Truth and the Life; no man cometh unto the Father but by me."

*Haran signifies a mountainous country—the head: Haran and Laban comprise the outer head and Carnal Mind.

beacon light of mind shines as "A light set on a hill which cannot be hid" although it is covered with a bush-el (the bush of God) the head.

"And Laban said to Jacob, Behold this heap (or brain) and behold this pillar (of flesh) which I have cast betwixt me and thee."

"This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and pillar unto to me for harm"—the flesh being the wall of division between the twins.

"Then Jacob offered sacrifices upon the Mount, and called his brethren to eat bread; and they tarried all the night (of Esau) together *in* the mount."

The brain is the bread of life; but, when the Israelites went out of Egypt into the Red Sea of the flesh, and the wilderness of Carnal Mind, "The people of Israel took their dough before it was leavened (by Divine Mind), their kneading troughs being bound up in their clothes (of flesh) upon their shoulders." Ex. 12:34.

Turning to Jeremiah we find: "Then came the word of the Lord to Jeremiah"—the exaltation of the Lord—"in Tahpanhes, saying, Take great stones * * * and hide them in the clay in the brick-kiln which is at the entry of Pharaoh's house in Tahpanhes in the sight of the men of Judah; and say unto them * * * I will send * * * my servant and set his throne upon these stones that I have hid; and he shall spread his royal pavilion (or head) over them; and, when he cometh, he shall smite the land of Egypt * * * and I will kindle a fire in the houses of the Gods of Egypt, and he shall array himself with the land of Egypt as a shepherd putteth on his garment."

The brick-kiln in which bricks, stones or heads are fashioned, refers to the womb. Tahpanhes *is feminine.* It was a city of Egypt. The word means—The Tempter's Secret of power. When Jonathan and the other captains went down into Egypt they came to Tahpanhes. In Jeremiah's time the Jews remained here—hence his lamentations over the depravity of the people of God. It is mentioned in connection with Noph (the honeycomb, seive, or that which drops manna—the mind which was given over to lasciviousness;) and Memphis —the mouth which reveals the iniquity of the heart. It was the tempter's secret of power because it enabled Carnal Mind to perpetuate itself from generation to generation; and there, also, Divine Mind spread Jacob's royal pavilion—or head—over the brains of the twin brothers.

Here stood the House of Pharaoh hophra, before which Jeremiah hid great stones. Pharaoh being Carnal Mind; and Hophra, that which covers. Pharoah-hophra—the brain and head of the outer man. Mt. Lebanon is the same.

"Isaac blessed Jacob and said: "Thou shalt not take a wife of the

daughters of Canaan.* Arise, go to Padan Aram† to the house of Bethuel, thy mother's father and take thee a wife from thence, etc., and God Almighty bless thee * * * and give the blessing of Abraham to thee and thy seed with thee, that thou mayest inherit the land (of man) wherein thou art a stranger." (The bride Jacob sought was the mind of man.)

"And Jacob went out from Beer-sheba and went to Haran: he lighted on a certain place and tarried there all the night (of Esau) because the sun was set;‡ and he took of the stones of that place and put them for his pillows, and lay down in that place to sleep"—suppressed by the hatred (the *red-hat* or outer head) of Esau.

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and the angels of God were ascending and descending upon it."§

"And the Lord"—Divine Mind—"stood above it and said, I am the Lord God of Abraham * * * and of Isaac; the land whereon thou liest to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the West, East, North and South, and *in* thee shall all the families of the earth be blessed."

"And behold I am with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land."‖

"And Jacob awoke out of his sleep (of Lethe) and said: Surely the Lord is in this *place* and I knew it not, and he was afraid and said: How dreadful (how wicked and depraved; how spiritually barren, desolate and

*A land, or an individual given over to the folly of competition, trade, and the iniquity of trafficking with the common inheritance—the products of the earth. The sole object of the Israelites' weary journey through the wilderness was to redeem this land from the heathen nations—the merchants and traffickers—that it might be devoted to the service of God instead of Mammon. It is to be captured by the people of God at the end of the Esau Dispensation, and Christ will then lash out the money changers and prepare it to become a house of prayer—a City of the Gods—instead of a den for thievish money changers and the worship of the false God Mammon.

†A pair; two; situated between two rivers. Jacob was to seek reconciliation and recognition from his brother man. The term Padan Aram includes the crimson stream of Esau and the crystal waters of Jacob whose fountain of life or source is found in Bethuel—the house of your God.

‡The Sun of Divine Mind ceased to shine for man when he fell from Eden; because at that time he sold his birthright and hated his brother.

§The ladder is the human body which is continually occupied and vacated by spiritual beings: heaven is to be found in the top, or head of it.

‖The *places* so frequently alluded to in the Scriptures refer to the heads of mankind where mind abides; the two stones of which Jacob made pillows may refer to either the two heads, or the two brains. Jacob sticketh closer than an earthly brother; he never leaves nor forsakes his heritage; but if he is forgotten, neglected, and unsought he sleeps within man's dual brain until desire calls him forth; and when he awakens it is the morning of the resurrection from the tomb. When Esau recognizes him he will, like John on Patmos, fall at his feet as dead—because the Carnal Mind dies at his resurrection—that is, his authority and Will succumb to the Divine Will; but the Savior Jacob will say to Esau, "Fear not; I am the first (man, I lived before thee); I am the last (man, I live after thee); I am he that liveth and was dead, and behold I am alive forever more and have the keys of hell and of death."

ignorant) is this *place** but it is none other than the house of God and the gate of heaven," Paradise or Eden.† This is a prophecy to be fulfilled at the end of the Esau Dispensation when Jacob is to awake and supplant Esau.

During the separation of the twin brothers Esau is given over to the oxygen fires of hell to suffer disease, pain, despair, misery, and death: these evils being the inevitable outcome of dependence on the flesh, in which pitch he is defiled and consumed. His head is, however, his own cavernous dominion over which his Satanic Majesty is supreme ruler; while Jacob's brain is the seat of the Divine Mind of God. Esau's safety depends solely upon his fidelity to Jacob within whom he can lay hold upon protection and eternal life in Infinite Mind.‡

Thy Maker—thine inner self—is thine husband, married unto thee

*Deut. 23:7 says, however, to the inner man: "Thou shalt not abhor an Edomite, for he is thy brother: thou shalt not abhor an Egyptian because thou wast a stranger in his land" —unrecognized, unvisited, unloved, thirsty and famished for his allegiance; sick and imprisoned in the flesh. Jesus said: "I came unto my own and my own received me not." According to the above text the Edomite and the Egyptian are one and the same—the outer man.

†The Garden of Eden is the Paradise of God.

Garden:—

Gar—signifies to cause; to form; to make.

Den—A secluded *place*; a cave, or hollow place used for concealment, shelter, or security.

Amos 9:3 says: "They (inner men) hide themselves in the top of Mt. Carmel," because (2 Cor. 4:4) "The God of this world hath blinded their eyes," and looks forth in their place.

Gar-den—I cause the head of man to grow, and in it I—the Lion of the Tribe of Judah—conceal myself. The lion Pharaoh has his lair in the same den.

Eden:—

E:—The Trinity.

Den—The sheltered cave of the lions—the Lion of the tribe of Judah, and the Lion Pharaoh —Carnal Mind.

E-den—The Garden of God, the inner man, who walks there. At the time of the Fall he walked there in the cool of the day when man was growing spiritually cold, and the race was about to leave the Garden to adore earthly things, led by Satan whose Garden of weeds is a material wilderness. Hence the injunction to men: "Come back to your Father's house on high."

Paradise:—

Par—to be equal with; as Jesus made himself equal with God and thought it not robbery. Divine Mind says, "To him that overcometh will I grant to sit with me in my throne judging all these things." "To him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God."

A—the divided "I."

Di—twice; dual.

Se—(From the Latin *sedes*—a seat; a *place* where sovereign power is exercised.) There is also see and sea; the site or seat from whence I see, is man's head on the salt red sea of blood. The Psalmist declares: "The Lord sitteth on the flood: He hides his face from us." Isa. 28:17: "The waters overflow the hiding place"—of his power—Hab. 3:4 and: "The ruling place of his power is in the kingdom (King's dome) of men."—Dan. 4:25

Par-a-dise—My outer self is my equal when he sits and looks with me from my throne, or head; he is then in the Paradise of God a sovereign ruler, because he has found me—Divine Mind—from which, as a centre, he radiates to all parts of the universe, and is omnicient, omnipotent, and omni-present—viewing all things with the eye of God.

‡Without limit in power, capacity, intensity, or moral excellence.

in an eternal bond of union—joined unto thee by the laws of the universe whether thou art divorced from him in consciousness or not:

"He is the Holy One (I) of Israel—
The mighty unborn Spirit that doth ask
With irresistible cry* for blood and breath,
'*Till feeding* its great life we sink in death."

The death referred to is not the dissolution of the body but the death of Carnal Mind when, giving all its energies and interests to Divine Mind, it thus feeds the Spirit by concentration of force and finally loses itself in that higher mind just as the bud expands and looses itself in the flower by blossoming out of a lower into a higher condition.

The mind of the outer man being but a fragment—an offshoot of Deity from whence it has its source—it must maintain its conscious hold on the true vine in order to maintain its existence: neglecting this, it perishes.

"Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be rottenness, and their blossom (or head which culminates not in fruit) shall go up in dust, because they have cast away the law of the Lord of hosts, and despised the word (or brain) of the Holy One of Israel.

Gen. 28:18—"And Jacob rose up early in the morning of the New Dispensation and took the stone which he had set for his pillows† and set it up for a pillar, and poured oil upon the top of it"—anointing it with the oil of intelligence, or spiritual life.‡

*The blood of Abel cried from the dust or ground of his twin brother Cain.

† The two halves of the brain are united as one stone; hence, stone singular, and pillows plural: The brain being also double, consists of four parts, the City of Four known in the Scriptures as Arba.

‡Paul declares: "NOW HE WHICH HATH ANOINTED US IS GOD," as well as "THE LORD FROM HEAVEN."

"As we have borne the image of the earthly (Esau) we shall also bear the image of the heavenly"—Jacob. "These two are the anointed ones that stand by the Lord"—the Divine Mind. "Thou (Esau) art the anointed cherub that covereth and I have set thee so." A cherub is a beautiful child: cherubim is its plural; the natural man and woman are the cherubim—the garments which cover Jacob and Zion; they stand at the gates of Paradise, to guard the way of life, and prevent man from re-entering—Eden—his inner consciousness.

The flaming sword which keeps the way of life is Carnal Mind with its red tongue of strife and contention; its proud boasting and false expression of happiness and heaven. The signs from heaven were a flaming sword (the red tongue); a comet (the Carnal Mind which wanders); a great light between the temple and the altar (Divine Mind); armies (of minds) in the air engaged against each other; or, every man's mind against every other man in Mammon's competitive strife. Esau was to live by his sword. Were he quiescent, the spiritual brain would crush him as its adversary; because the serpent's head is to be crushed by our elder brother Jesus Christ. Therefore the Carnal Mind continually strives to allure the attention away from the beautiful gate of heaven—the strait and narrow way; but Jesus said, "Strive to enter in at the strait gate, for many I say unto you shall strive to enter in but shall not be able" to overcome the flesh and the Devil.

"The Devil took Jesus *into* a high mountain and tempted him." "He led him to the *brow* of the hill"—the seat of intelligence.

"Let no man say when he is tempted, I am tempted of God, for God (Jacob) cannot be tempted of evil (Esau) neither tempteth he any man; but every man is tempted when he is drawn away by his own evil lust, and enticed"—by Carnal Mind. (*Continued on page* 204.)

"And Jacob called the name of that place Bethel; but the name of that city was called Luz* at the first; and Jacob vowed a vow saying: If God (the man) will be with me in this way that I go, and will give me (spiritual) food to eat, and (spiritual) garments to put on so that I (the Wandering Jew) can come again to my Father's house in peace * * * this stone which I have set for a pillow shall be God's house."

Gen. 31:33 says: "The I AM is the God of Bethel† where thou anointedst the pillar."

III John says; "I rejoiced greatly when the brethren"—natural and spiritual—"came and testified of the Truth which is in thee, even as thou *walkest* in the Truth."

*Smith's Dictionary of the Bible says: "The uncertainty which attends this name attaches in a greater or less degree to the place itself. It seems impossible to discover with precision whether Luz and Bethel represent one and the same town, or whether they were distinct places, though in close proximity."

Gen. 35:6 says: "Jacob came to Luz which is the land of Canaan—that is, Bethel." Thus we find that these three places are in one place, which is the human head. The word Luz signifies separation, departure.

The 7th verse adds the important fact that Jacob built an altar (or forehead—his own) there and called the place El-Beth-el (the house between two Gods); because God (Divine Mind) manifested or appeared to him there when he came out of Padan Aram, and said to him: "Thy name is Jacob but thy name shall not be called any more Jacob, but Israel. (Is—to exist; Ra—the Rock; El—God:—God exists in the rock or head.)

According to Webster "Luz is a name given by the old Jewish rabbins to a little bone which they believed to exist in the spinal column, and to be incapable of destruction. To its ever living power, fermented by a kind of dew from heaven, they ascribed the resurrection of the dead.

Lightfoot says: "Hadrian (signifying, whose bones may be ground and his name blotted out—the outer man) asked R. Joshua Ben Hananiah, How doth a man revive again in the world to come? He answered and said from Luz, in the back-bone. Saith he to him, Demonstrate this to me. Then he took Luz, a little bone out of the back-bone, and put it in water (or blood) and it was not steeped; he put it in the fire (of oxygen) and it was not burned; he brought it to the mill (and ground it between the stones, or brain) and that could not grind it; he laid it on the anvil and knocked it with a hammer (the outer head) but the anvil was cleft and the hammer broken."

As man is dual, he of course has two back-bones—one within the other, and Luz evidently corresponds with the spinal column of the inner man, which is indestructable; and the world to come—Jacob's head—rests on the top of it.

†Bethel:—

Beth has the special meaning of a temple or house of worship. (The *temple* in the forehead.)

Beth-el signifies the house of God—some special abiding place.

That this house refers to the head of man is plainly evidenced by the following Scriptural combinations.

Beth-u-el—house, you are God; or God is in your house.

Beth-er—the divided house or mountain in the trial.

Beth-haggen—the Garden of Eden house; the house of my health.

Beth-birei—the house of my Creator.

Beth-edèn—the heavenly house; Eden; Paradise.

Beth-peor—the house of gaping or opening. Beth-shan—the house of *the tooth*.

Beth-car—the house of the lamb. Beth-dagon—the house of corn.

Beth-phage—the house of the mouth.

Beth-diblathiam—the house of dry figs.

Beth-a-ba-ra—the house of passage; the house of the dual "I" is the rock.

Beth-esda—the house of pity.

Beth-horon—the house of wrath or anger. (*Continued on page* 205.)

God (Jacob) says: "I have this day made thee a defenced city and an iron pillar"—because I have anointed thee with undying intelligence which will survive all the vicissitudes of existence and continue to unfold until thou acquirest all knowledge.

1 Tim. 3:15 refers to "The house of God * * * the pillar and *ground* of the Truth." This corresponds with the statement in Genesis, "The Lord God formed man of the dust of the *ground* and breathed into his nostrils the breath of life." "The Spirit (Jacob) is Truth," and man is the ground of the Truth; he is the upright pillar which supports and nourishes the tender plant—the young spiritual child—until it is ripe for birth from the ground, or body, which serves as a wrapping, or swaddling band for its embryo condition: it is the womb of the Spirit; while the head is the tomb or sepulchre of Christ.

"There was not a man to till the ground," or to work and manipulate it above the animal condition; but, in due time "A mist went up and watered the *whole face* of the ground"—pointing to the time when man was anointed with spiritual intelligence and life, which manifested their presence in his face. Abel was the breath of this life within Cain. The word Abel signifies a breath.

Man's head is either God's house, or it is Satan's strong hold. Under the rule of Esau, as its Lord and Master, it is the Gulf of Despair.

Solomon declares: "In the house of the righteous (Jacob) is much treasure; but in the (money) revenues of the wicked (Esau) is much trouble."

"He (Esau) that trusteth in his riches shall Fall; but the righteous (Jacob) shall flourish as a branch." Of this branch, Isaiah declares, "I will cause them that come of Jacob to take root * * * and fill the *face* of the world (of humanity) with fruit." The inner man awakening within St. Paul exclaims: "O wretched man that I am, who shall deliver me from this body of death."

He replies to his own inquiry: "Abhor that which is evil (Esau) cleave to that which is good"—Jacob; and Jesus said, "There is none good but one (I) that is God." "His understanding is infinite;" and, "I AM understanding." The Psalmist adds: "Good and upright is the Lord; and he that keepeth understanding shall find good"—Jacob.

Job acknowledged his brother and Creator when he said: "Thine hands have made me and fashioned me round about * * * Thou hast made me as the clay."

Beth-aven—the house of vanity, iniquity, covetousness.

Beth-saida—the house of fruit, food, or snares.

Beth-baal-me-on—the house (or head) of Baal is on me. [Baal signifies Lord; he was the god of the Canaanitish nations and Baalism is the worship of idols.]

Beth-any—the house of either joy or sorrow.

Beth-le-hem—the house of bread. To hem is to enclose, to swaddle, confine, or environ; as the babe Christ wore swaddling clothes: he was also born in Beth-le-hem the City of David. Bethlehem was in the land of Judah, which is the land of mind or brain. The City of David is the inner man's head and only there can Christ be born. Bethlehem represents the inner head, and the Star of Bethlehem is the Christ of God; or the Divine Mind of Jesus.

Isaiah realizes the Truth of God, and declares: "Thou O Lord art our Father, we are the clay and thou art the potter, etc." The Divine Mind says to Carnal Mind: "For Jacob my servant's sake * * * I have even called thee by name (I AM) I have surnamed thee though thou has not known me; but I AM the Lord, there is none else—I am the Creator—I form the light (Jacob) and create darkness"—Esau.

"The way of the Lord is strength to the upright, but destruction to the workers of iniquity." This means strength to him who walks or abides with Jacob, but destruction to him who trusts in Esau: no man can serve both. Jesus says: "No man can serve two masters; for either he will hate the one and love the other or else he will hold to the one and despise the other. Ye cannot serve God (Jacob) and Mammon (Esau)."

"Seek good (Jacob) and not evil (Esau) that ye may live; hate the evil and love the good, and establish judgment in the gate."

Divine Mind inquires: "Was not Esau Jacob's brother, yet I loved Jacob?" "Jacob have I loved, but Esau have I hated." That is, Divine Mind dwells in the inner man's head and preserves him as eternal law decrees; but Esau perishes because flesh and blood cannot inherit the kingdom of God; neither doth corrupt Esau inherit incorrupt Jacob; but when he seeks the Father's face "This corruptible must put on immortality," which is "An inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven (the inner head) for you."

Jacob preserves the inheritance or birthright, which Esau sold for a mess of flesh and blood and descended into Hell—the waste, howling wilderness of Carnal Mind which invented all sorts of iniquity, brought Esau into prominence, established all his ways and forgot God; therefore, the majority of the race are in despair and misery under the task-master —Satan.

Paul declares: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men; who, professing themselves to be wise, became fools and changed the glory of the uncorruptible God, (Jacob) into an image like unto corruptible man, (Esau) etc." This change was the result of the Fall from the inner spiritual life into the outer material existence.

"Wherefore God gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the Truth of God into a lie (a deceiver) and worshiped and served the creature (outer man) more than the Creator (inner man) who is blessed forever;" but, notwithstanding all this, "*That which may be known of God is manifest in them*;" for "The invisible things of him * * * are clearly seen, being understood by the things that are made, even his eternal God-Head."

"When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened."

They did not like to acknowledge God, so he gave them over to a reprobate mind void of judgment."

Such men are "to be delivered unto Satan"—as Cain was—"for the destruction of the flesh that the Spirit (Jacob) may be saved, etc.;" for, "If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live," because "An incorruptible body hast thou prepared for me."

III Hermas Simil. 5:59 thus admonishes man: "Take heed that it be not instilled into thy mind that this (spiritual) body perishes; but if thou defile thy body thou shalt at the same time defile the Holy Spirit, and thou shalt not live. Thou shalt not thus defile thy body and spirit for they are *companions together*; keep therefore both of them pure and thou shalt live unto God. Make thy supplications to the Almighty (Divine Mind); if thou wert *pure and upright* surely he would now awake and make the habitation of thy righteousness (the inner head) prosperous."

Paul says: "I am pure from blood"—having overcome the flesh and risen above the desires of Carnal Mind). "Now behold ye shall see my face no more." Carnal Mind being crushed or dead, Paul was resurrected in the Spirit and changed into another man.

"Cast away from you all your transgressions * * * and make you a new heart and a new spirit, for why will ye die, O house (or head) of Israel?" If man will obey, Divine Mind promises to give the twin brothers one heart, and a new spirit; and "I will take the stony heart out of their flesh, etc." "Purge out therefore the old leaven (of blood) that ye may be a new lump"—leavened by Spirit.

"Put on the new man who is created in right-eousness and holiness. Be ye holy for I AM holy. We are members one of another. Your bodies are members of Christ. Ye are the body of Christ."

"I (Divine Mind) gathered them together, and set them in their place standing. We will stand every man in his place. He shall stand and feed in the strength of the Lord;" for "It is God that girdeth me with strength."

Ignatius 1:4 Apoc. N. T. thus admonishes man: "Maintain thy place (or head) with all care both of flesh and Spirit: make it thy endeavor to preserve unity;" for "Behold how good and pleasant a thing it is for brothers to dwell together in unity, endeavoring to keep the unity of the Spirit in the bond of peace."

"For there is one body and one Spirit, even as ye are called (two men) in one"—body, "Till ye all come into the unity * * * of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ."

But alas! this state of blissful rest is not to descent upon the dark mountains of sin until the Pilgrim Age is over and the race emerges from the Wilderness.

Jacob wrestles with Esau, who, instead of remaining in unity with his

brother hated and forsook him; and Jacob not being visited, nourished and beloved, languishes for want of attention; but, still he wrestles with man until the break of his own day or dispensation—the seven thousandth year.

"When his adversary saw that he prevailed not against him"—as Cain prevailed over Abel—"he touched the hollow of Jacob's thigh and the hollow of Jacob's thigh was out of joint as he wrestled with him,"—indicating the fact that man refused to "walk with God who is mighty to save to the uttermost all who come unto him;" but being denied, ignored and forgotten, is powerless to redeem his wandering children.

That the twin brothers love each other is the one great injunction of Christ, *viz*: "This is my commandment that ye love one another as I (Divine Mind) have loved you."

"He that keepeth this commandment keepeth his own soul;" for "This commandment is life everlasting."

"Thou shalt love thy neighbor as thyself," instead of the outer man; and thus, "Thou shalt love the Lord thy God." "He that loveth not his brother (Jacob) abideth in death"—Esau.

"Every one that so loveth is born of God and knoweth God," and "We know that we have passed from death (in Esau) unto life (in Jacob) because we love the brethren."

"The children of God (Jacob) are manifest, and the children of the devil (Esau): whosoever doeth not right-eousness is not of God; neither he that loveth not his brother; for this is the message that ye heard from the beginning—that ye should love one another; not as Cain, who was of the wicked one (of the twain) and slew his brother: and wherefore slew he him? Because his own works were evil, and his brother's righteous."

"Whosoever hateth his brother is a murderer; and ye know that no murderer hath *eternal life adiding in him*"—because he has slain or crucified that life. Isaiah laments the fact of the first-born lying dead in every house and says: "Woe unto their soul, for they have rewarded evil unto themselves! Woe unto the wicked, it shall be ill with him; but say unto the righteous it shall be well with him."

"Jerusalem (the flesh) is ruined; and Judah (the brain) is fallen!"

It was man's mind which fell from Eden because "His tongue and his doings were against the Lord."

Barnabas 5:7 Apoc. says: "They have taken wicked counsel against themselves saying, Let us lay snares for the righteous (Jacob) because he is unprofitable to us"—not being in sympathy with their pursuits and worldly ambitions.

The seventeenth verse adds: "Because he was about to be made manifest in the flesh and to dwell in us." The inner man laments, "The counsel of the wicked compassed me about." Dogs compassed me; the assembly of the wicked have enclosed me. Ye (inner men) shall be as sheep in the midst of wolves."

The dog and the wolf are of the same species. Caleb—a dog, a crow, a basket, or a dog in a basket—was descended from Judah: he was one of the princes of Judah—of which there were really but two—Carnal and Divine Minds. Caleb, representing the former, was a spy, who is first mentioned (Num. 13:7) in the list of rulers, or princes who were sent to spy out the land of Canaan; it being first the natural and then the Spiritual mind which rules that competition governed country. In the carnage which ensued Caleb and Joshua (the two minds) alone were spared. Mind is the only part of man that survives the ravages of time. Josh. 15:13 says: "Unto Caleb * * * he gave a part among the children of Judah; and, (14:14) he inherited Hebron (society) when he wholly followed the God of Israel"—Divine Mind.

All ancient lore agrees in the assertion that the sun was in the sign of the Scorpion at the time of the *Fall of man.*

Right beside the Scorpion in the heavens is a wolf—Webster's definition of which is: "An animal of the genus Canis, a beast of prey that kills sheep: it is sometimes called the wild dog."

The Scorpion, astrologically, is ruled by Mars (the God of War) to whom the dog is sacred. The day house of Mars is in the sign Aries, which corresponds with the Lamb of God that was slain nineteen hundred years ago when the sun in its precessional course was in Aries; and the night house of Mars, Scorpio, which produces the Wolf or Dog referred to in both Scripture and Mythology, is symbolical of Esau, Cain, or the slayer of the Lamb. The day house of Mars, Aries, among the signs of the Zodiac rules the head, and corresponds with the head of Jacob in which the Lamb was slain; the night house, with the outer head over which the dog or wolf presides*—the dog being a domesticated animal and often devoted to its master. The word dog spelled backwards is god, and the term dog applies to an ex-god—a perverted, fallen mind.

The wolf is also the evil beast that devoured Israel or Jacob. Isa. 9:12 says: "The Syrian and the Assyrian shall devour Israel with open mouth;" and the prophet Jeremiah adds: "Israel is a scattered sheep, the lions have driven him away, the King of Assayria hath devoured him."

"The wicked (Esau) devoureth the man that is more righteous than he." Jacob dwelt in the land wherein his father was a stranger—the land of Caanan.

"Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms (or heads) that have not known thee; for they have devoured Jacob and laid waste his dwelling *place.* Pour out thy fury upon the heathen who know thee not, they have eaten up Jacob and devoured and consumed him and made his habitation desolate."

*The new moon of the Esau Dispensation arose at the time of the Fall: it is the Carnal Mind which Divine Mind rejects as a prodigal and reprobate. Carnal Mind, gives light in the night house of Esau; the sun, Divine Mind, shines within the day house of Jacob.

"Bring all your tithes into the store-house (or "Lay up your treasures in heaven") * * * and I will rebuke the devourer for your sakes, and he shall not corrupt the fruits of your *ground*, etc."

God says to the heathen, "I will cause men to walk upon you, even my people Israel, and they shall possess thee and thou shalt be their inheritance; thou shalt no more bereave them of men, and thou shalt devour* men no more, neither cause to Fall thy nations any more saith the Lord God."

The inner man says to Divine Mind: "I know where thou dwellest, even where Satan's seat is, and thou holdest fast my name"—I AM. "Thou wentest forth for the salvation of thy people, even for salvation *with thine anointed.*" "The Lord is the saving strength of his anointed." "He took root in the Lord's inheritance * * * and grew up a plane tree (smoothed and polished) in the water" or blood of the body. The Psalmist declares: "Thou hast covered me in my mother's womb." "Thou dids't cleave the earth with rivers," or veins and arteries.

I Clem. 20, Chap. A. N. T. inquiries: "Have we not all one God and one Christ." Why then do we rend and tear in pieces the members of Christ and raise seditions against our own body and are come to such a height of madness, as to forget that we (Christ and our body) are members one of another? (21:7.) Through love did the Lord join us unto himself * * * and gave his own blood for us * * * his flesh for our flesh; his soul for our souls" and our life is inseparable from his life.

Barnabas 3:12 adds: "Let us become spiritual—a perfect temple to God." 2 Clem. 4:3. "Let us therefore (Jacob and Esau; Christ and man) love one another, that we may attain to the kingdom of God; whilst we have time to be healed, let us deliver up ourselves to God our physician. (2 v.) We must, therefore, keep our flesh as the temple of God."

---

*Devour (Latin *devoro; de* and *voro*, to eat); one who devours, consumes, destroys or preys upon; to swallow up; to eat ravenously, as a beast of prey or a hungry man.

Gen. 49:27 says: "Benjamin shall raven as a wolf; in the morning (of the Esau Dispensation) he shall devour the prey and at night he shall divide the spoil."

A devourer is one who seizes upon, selfishly appropriates, consumes and enjoys with avidity: a man enslaved by the infatuations of the flesh, or given over to the evil appetites of the Pil-grim Head.

The devourer has seized upon every product of the earth which his appetite has craved without the slightest regard for anything but his own desires—the fruit of the tree, the beast of the field, the bird of the air and the fish of the sea: he has ignored the rights of all, and takes their lives with impunity that he may devour their flesh. To the animal world he has been a veritable Giant Despair from whose club, gun, knife, and cruel maw it had no hope of escape. He has also claimed woman, the weaker vessel, as his vassal and slave: denying her rights and preferences he has towered above her in the power of physical strength and made her his victim. Dan. 11:37 "Neither shall he regard the desire of woman * * * but in his estate shall he honor the God of *forces*, and a god whom his fathers knew not shall he honor with gold and silver * * * and shall divide the land for gain."

Jacob is of purer eyes than to behold iniquity: therefore, he alone is the nature in man which can direct his feet back into the paths of rectitude from which Satan or Carnal Mind has enticed him.

Barnabas 13:7 commands: "Thou shalt sanctify the temple with clean hands and a pure heart." "We are greatly deceived if we imagine that anyone can now sanctify that day which God has made holy, without having a heart pure in all things; behold, therefore, he will then truly sanctify it with blessed rest when we having received the righteous promise, when iniquity shall be no more—all things being renewed by the Lord shall be able to sanctify it (the head of man) being ourselves first made holy."

"Lastly, he saith unto them, Your new moons and your Sabbaths I cannot bear them. Consider what he means by it—the Sabbaths which ye now keep are not acceptable unto me, but those which I have made—when resting from all things I shall begin the beginning * * * of the other world"—the Dispensation of Jacob.*

23 "He therefore that desires to be saved looketh not unto *man*, but unto him that *dwelleth in him* and speaketh by him."

14:4 "There is a great difference between these two ways; for over one are appointed the angels of God, the leaders of the way of light; over the other the angels of Satan; the one is the Lord from everlasting to everlasting; the other is the prince of the time of unrighteousness." Above all other evils (14v.) "Thou shalt not be double-minded; for a double tongue is the snare of death; thou shalt be subject unto the Lord" and speak with his mind and tongue.

10:13 "The land (or body) of Jacob was the praise of all the earth, magnifying thereby the vessel (or head) of his spirit." Man's head under the influence of Jacob becomes,

> "An humble and contrite vessel
> For the master's use made meet."

10v. "Thou shalt love (or cleave to) thy neighbor (Jacob) above thine own soul (or Carnal Mind) because: He is able to save even unto the uttermost all who come unto him by faith."

Ezek. 18th chap. The Lord says: "Behold all souls are mine, as the soul of the father, so also the soul of the son: the soul that sinneth it shall die. As for his father, (Carnal Mind) because he cruelly oppressed and spoiled his brother by violence† * * * he shall die in his iniquity."

20 "The righteousness of the righteous (Jacob) shall be upon him, and the wickedness of the wicked (Esau) shall be upon him; but if the

*During the Pilgrim-Age God has had no Sabbath, for the seventh day of the week belongs to the material world; it is Carnal Mind's Sabbath; and not being the Lord's Day it is not acceptable unto him: Jacob's Sun-Day of rest from the strife of competition begins when the Esau Dispensation, and the reign of Mammon and the money-changers end with the six thousand years of hell in the land of Canaan; which land is then to be the inheritance of Jacob.

†Mal. 2:10. "Why do we deal treacherously by our brother? Exodus 32:27 says: Every man shall slay his brother." Isa. 9:19 No one shall spare his brother. 19:2 Every Egyptian is to fight against his brother, city (or head) against city, and Kingdom against Kingdom. Ezek. 18:18 He shall spoil his brother by violence."

wicked will turn from all his sins and do that which is lawful and right; (which is to cling to his brother for strength, wisdom and development as Divine, or universal *law* decrees) he shall surely live, he shall not die;" for "To serve God and keep his commandments, this is the *whole* duty of man."

Divine law embraces the conditions of existence which belong to goodness, God and the spiritual world, or inner head; while natural law includes all things pertaining to the outer man and the natural world—the outer head. The first concentrates all its interior forces for an eternal existence—the latter scatters its powers and thus the man loses his hold on eternal life which Jacob cherishes. The law of love through which the Lord joins us to himself is that law of harmonious attraction which, like a magnet, attracts all mind as well as the particles which compose the body, to itself as the central life. Divine law is not subject even to Jacob, as he is the result of law as Esau is; therefore, the wonderful system of existence is not subject even to mind, but to universal law. Our weal or woe under these laws of cause and effect depends upon which current of life we choose—the blood of death which is the life of the flesh, or the River of Life clear as crystal which flows from the throne of God through the veins of Jacob. Water is the symbol of the latter because we are obliged to bathe in it for cleansing purpose. The River of Life—the cleansing stream—flows through our veins together with the crimson tide and to bathe in the former we must plunge into the latter in accordance with the old familiar hymn:

"There is a fountain filled with blood
Drawn from Im-man-u-el's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there may we though vile as he,
Wash all our sins away."*

Divine Mind tells us what we are to do in order to inherit eternal life in his son Jacob; he says: "Hearken diligently unto me; incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David"—the good shepherd, the inner man—"Behold I have given him for a leader and commander to the people."

St. Paul says: "To be carnally minded (in Esau) is death; to be spiritually minded (in Jacob) is life," Man can be saved only by the awakening, unfolding and resurrection of Jacob.

Isaiah inquires: "Shall the prey be taken from the mighty, or the lawful captive be delivered?" Lawful, because the universal law of

*The outer man who had stolen the inheritance of Jesus Christ died a spiritual death with his Saviour; but he was rejoiced to be able to still exist in the crimson tide of the flesh, even after the crucifixion of his God within him.

evolution decrees that the spirit shall be evolved from the tomb—the darkness of the flesh under favorable conditions. The spiritual man is the lawful captive of the flesh continually crying to his brother: "I am hungry, thirsty, sick and in prison and ye visit me not; I am as a stranger in a strange land and ye take me not in; I come unto my own and my own receives me not;" while the fatherhood and motherhood of God (Mind) are exemplified in the nourishing, protecting and fructifying of the living germ of life, which, like a seed in an apple or head thus secures the conditions requisite for the unfolding of the spiritual man that he may be evolved and resurrected in the flesh. His efforts to unfold, however, are dwarfed or aided by the neglect, or co-operation of his children. If the individual concentrates his energies within his own house or closet, and thus flies from exterior interests, he seeks his Father's face; if his forces are scattered broadcast among things outside himself he forsakes his God for things that perish with the using, and fails to lay up treasures in heaven by becoming strong in spirit. Man is his own savior or destroyer; his salvation depends entirely upon his allegiance to God.

Isaiah declares: "I looked and there was none to help; therefore, mine own arm brought salvation unto me." There is the arm of flesh which belongs to Esau, and the arm of the Lord which is to break the arm of the wicked.

Speaking of the spiritual child, Job says: "Let darkness and the shadow of death stain it: let a cloud dwell upon it; let the blackness of (Esau's) day terrify it. I made a cloud the garment thereof, and thick darkness (of flesh) a swaddling* band for it and break it up into many (heads) for my decreed place; and set bars and doors and said: Hitherto

*To swaddle is to bind clothes tightly around the body.

A swad is a pod, as of peas or beans, which enfolds its fruit or seed; it also, according to Webster, signifies "an empty, shallow, coarse, silly fellow;" and, corresponds as previously suggested, with the fleshly outer man who swaddles the true, inner man.

Ezekiel says of Jerusalem—the outer woman: "Thou wast not swaddled at all"—there being no swaddling clothes upon the outer man unless he fashions clothing for himself; but of Christ it is said: "Ye shall find the (spiritual) babe wrapped in swaddling clothes lying in a manger"—the natural head from which the carnal animal man feeds upon the brain, and thus sustains his existence as an individual entity.

The divine children are sometimes spoken of as Calves of the stall, because they stand within the outer man surrounded by cattle or animal men—the stable being the body, and the man-ger, the head.

Manger:—

Mane D. *maan*, mane and moon; G. *man-he*; Sw. man or mann. The long, heavy hair growing on the upper side about the neck; as on the horse and lion; it also applies to man. *Manhe*—the man with the mane and the moon is he.

The word mind is derived from the Sanscrit *manes* and the Latin *men*. In the Sanscrit theology the *manes* is double: there is the lower and the upper manes, and as the man adheres to the upper or lower *manes* he is blessed. S stands for the Serpent—Carnal Mind: therefore (Man-E-S) Man the trinity is ruled by the Serpent.

Man-y-corn, much corn, much seed; mixed grain—The Divine Mind or seed mixed with Carnal Mind or seed.

Man-ge (French *manger*, to eat, whence Fr. de manger—to itch—the scab, or itch which belongs to the flesh. (*Continued on page* 214.)

shalt thou come but no further, and here shall thy proud (red) waves be stayed:"

"And from that *place* where fixed you be
By this *decree* you cannot pass."

King David responds, "I will declare the *decree*: The Lord, "Divine Mind, said unto me, Thou art my son" who art established and fixed "as a nail in a sure place" within the thick darkness of the swaddling band.

In accordance with this decree Luke 2:11 announces the fact of Christ's birth having taken place in the City of David.

To David was given a bow (or spiritual brain) in the cloud, and a girdle. John the Baptist wore a leathern girdle. Elijah was girt with a girdle of leather, etc. Now, all skins make leather; and we infer that the swaddling band and the girdle are one and the same, with this difference: the cloud and the girdle form the swaddling band of flesh which encloses the inner man; while the fleshly man wears only the girdle as the flesh is part of himself enclosed by the girdle of skin to "Stay the proud waves," against which were set bars and doors—the former corresponding with the skull of man, the doors with the mouth, ears, eyes, etc.

Deut. 8:5 says: "All these cities (of God) were fenced with high walls, gates and *bars*." Job 40:18: "His bones are as strong pieces of brass; his bones are like *bars* of iron;" but the Lord is to break the gates of brass and the *bars* or bones of iron in sunder.

Zech. 6:1 speaks of "mountains (or heads) which were of brass"—a base metal; and (Num. 21:9) "There was also a serpent of brass put on a pole"—the natural brain at the top of the spinal column.

Deut. 28:23 adds: "And thy heaven that is over thy head shall be brass;" because (Jer. 6:28) "They are all grievous revolters,* walking with slanders; they are all corrupters, and "become as sounding brass and tinkling cymbals;" therefore, "David prepared brass for things of brass;" but, "The brass of all these vessels was *without weight*"—they counted for naught because they represented the outer head. According to Joshua (6:19) "All these vessels of brass were, however, consecrated to the Lord" as his dwelling places.

"The vessels for the house of the Lord were of gold," the purest of metals; therefore, the vessel of brass corresponds with the head of Esau; the vessel of gold with that of Jacob.

Daniel 7:8 says: "In this horn† were eyes like the eyes of a man and a mouth speaking great things." The outer man being a delusion is not the true man, yet he has eyes and a mouth, etc., he being an image of that

Man-ger—a trough or box in which fodder, or food is laid for cattle; hence in this connection, it plainly refers to the outer head.

*In his days (6,000 years) Edom revolted under the hand of Judah; he also broke away from Jacob's control.

†The horn is a symbol of strength, power, exaltation; and in this connection it corresponds with the skull of man.

true self of whom he is only a sign of promise; consequently, there is another head within his head which has eyes, ears, nose and mouth; in other words there are senses within senses; or, "There is a natural and a spiritual body" and through the doors and gates of the senses alone, can man enter the City of the Gods—the dual head in which "Are hid all the treasures of wisdom and knowledge;" but, if we do not know God we curse Him and die. In the words of Shakespeare: "Ignorance is the curse of God; Knowledge the wing with which we fly to heaven."

The term door is applied to the lips by the Psalmist; and Paul prays for the door of utterance to be opened.

Job says of the inner man: "The stranger did not lodge in the street, but I opened my doors, or the way, to the traveler"—the Wandering Jew —the Lord who is seeking a place or head in which to rest and abide with man.

Of the mouth of the wicked outer man King David says: "They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth but curse inwardly."

"The wicked will not seek after God; God is not in all his thoughts. He hath said in his heart, I shall never be moved: I shall never be in adversity from generation to generation." His mouth is full of cursing, deceit and fraud, mischief, vanity and iniquity: "His neighbor (or twin brother) finds no favor in his eyes."

"The mouth of the deceitful opened against me," says the inner man King David—Psa. 109:2.

Amos 5:10 adds: "They hate him that rebuketh in the gate, they abhor him that speaketh uprightly; therefore, the prudent shall keep silence in that time, for it is an evil time."

"Therefore Truth is cut off from their mouth"—Jer. 7:28. This statement is verified in the case of the inner man Jesus Christ. When he was captured by his enemies, "He was led as a sheep to the slaughter; and like a lamb dumb before its shearer so opened he not his mouth; in his humiliation his judgment was taken away"—Truth was cut off from his mouth—the inner man was suppressed.

Solomon implores: "Open thy mouth for the dumb" (Christ). "Open thy mouth and judge righteously;" for "The mouth of the upright shall deliver Him." The outer and the inner man are to speak mouth to mouth. "He putteth his mouth in the dust"—of flesh: his mouth forms the mouth of Esau; and, when Jacob and Esau met in reconciliation "they embraced and kissed each other." Before that meeting they were just as near together in body but now their minds met in recognition of the relationship existing between them; and their lips met understandingly—therefore the statement is made that they kissed each other in love and friendship. A kiss is the caress of two persons whose lips meet; and, Cant. 1:2, Solomon says: "Let him kiss me with the kisses of his mouth;" and he adds (Prov. 24:26) "Every man is to kiss his lips that answereth right words."

Exodus 4:27 "The Lord said to Aaron (the brother of Moses) Go into the wilderness and meet Moses; and he went and met him in the mountain of God and kissed him."

"The kiss of an enemy (the outer man) is deceitful." "Judas drew near to Jesus to kiss him with the kiss of betrayal."

"With their mouth they show love; but their hearts go after covetousness." This sort of mouth worship is fatal to the Christ within. The world is peopled with Judases to-day "And Lo! thou art unto them as a very lovely song that hath a pleasant voice; they hear thy words but they do them not"—they kiss Christ with the lips, and give him over to his enemies; because, believing him to be a personal Christ outside themselves, they do not open their inner senses to receive his loving kiss of approval, and thus shutting the door of the heart against the Savior "They crucify him afresh and put him to an open shame."

Isa. 29:13. "This people draw near me with their mouth (in prayers and professions) and with their lips do honor me, but they have removed their heart (or interior life) far from me: their fear toward me is taught by the precept of men."

Psa. 10:3. "The wicked in his pride doth persecute the poor (inner man) * * * for the wicked boasteth of his heart's desire (for wealth), the *covetous blesseth himself* whom the Lord abhorreth." "They have set their mouth against the heavens."

"Therefore, shall their calamity come suddenly; suddenly shall they be broken without remedy."

"They have mouths, but they speak not; eyes they have, but they see not; noses they have, but they smell not; they have hands, but they handle not; feet they have but they walk not; neither speak they through their throat."

As the outer man speaks, sees, hears, smells, handles and walks, of course the above statement has reference to the senses and members of the inner man which lie dormant for want of use and exercise; and because "Darkness hath blinded his eyes."

Jesus opened the blind eyes, unstopped the deaf ears, taught the dumb to speak; and bade the lame walk, *i. e.*, He unstopped the spiritual senses of the people.

Isaiah 1:2 implores the outer man "Give ear O earth. Give ye ear, O house (or head) of the king, for judgment is toward you." The eyes of the wicked shall fail; but, "The Lord openeth the eyes of the blind."

"The Lord (Divine Mind) openeth their (outer and inner) eyes;" but, "The eyes of (the outer) man are never satisfied"—with wandering among material things and coveting them, being *in-fat-u-ate-d* with his exterior surroundings. "The wise (inner) man's eyes are in his head"—they never seek for material, perishable gifts—but for those things which are eternal.

Job 7:8. "Thine eyes are upon *me*"—they are in my head. Isaiah says to man: "Thine eyes shall see the king in his beauty." "In that day

I will cause the horn of the house of Israel to bud forth, I will give thee (Jacob) the opening of the mouth in the midst of them; and He shall exalt the horn of his anointed."

"The Lord God of Israel raised up the horn of salvation"—the inner head.

The garments of fine linen, so frequently alluded to in the Scriptures, undoubtedly correspond with the spiritual garments, or body of Jacob. In accordance therewith Jeremiah commands: "Go get thee a linen* girdle" instead of a leathern† one. This linen girdle was not to be put in water, but hidden in Euphrates‡ in a hole in a rock. After being there for a time, it was taken out and found to be marred because the people were evil, refusing to hear the word of the Lord."

"Therefore I will dash them one against another * * * I will not pity, nor spare, nor have mercy from destroying them.§ Thou shalt speak unto them this word: Thus saith the Lord God of Israel, Every bottle (bottles were made of skin) shall be filled with wine; and they (the bottles) shall say unto thee: Do we not know that every bottle shall be filled with wine?"

"Then thou shalt say unto them: Behold, I will fill all the inhabitants of this land, even the kings (or minds) that sit on David's throne with drunkenness;" and the inner man declares (Psa. 119:83) "I AM become like a bottle in the smoke"—or cloud of flesh.‖

Jer. 46:10 says: "They are to be drunken with blood." According to Obadiah 16 "They are to be drunk therewith on the holy¶ mountains of God."

*Rev. 19:8. "The fine *linen* is the *righteousness* of saints," or inner men.

†Leather is a synonym for skin and animalism: leather, silk and woolen goods are all of animal production: but linen (flax) is purely vegetable.

‡The river which makes fruitful.

§This was to follow dependence on flesh. "The works of the flesh are drunkenness." "They are drunk with wine, and praise gods of gold and silver." Dan. 7:2 alludes to a "Horn that made war with the saints, and prevailed against them until the Ancient of Days came." "The horn of the wicked is to be cut off, but the horn of the righteous shall be exalted."

‖The wine of the kingdom being the blood of Jesus or Jacob—which is the River of Life. The wine with which mankind is still drunken is the red blood of Esau. The injunction of King David to "Look not upon the wine when it is red in the cup," has been ignored, or misapplied: and the consequence is that universal blood drunkenness reigns. The race is drunk with blood upon the holy heads of God; their minds are perverted and inverted from the heights of God to the depths of materiality in Satan—the outer man.

Christ said: "Eat of my flesh and drink of my blood until I come:" and all during the pilgrimage it is that water of life, and that bread of life—which have sustained the race. Although all true knowledge of its existence as our life has been lost, the manna has not ceased to fall from heaven—the inner head—for our sustenance.

¶Holy:—

The English word hole is derived from the Saxon *hol* and Latin Ar (the mountain which uncovers); a hollow place or cavity in any solid body; a cell; a den; a cave or cavern in the earth; an excavation in a rock; a pit.

Y represents a crooked "I" with a divided head projecting from it. Webster says: "In the middle and end of words it is precisely the same as "I;" while it sounds as "I" in defy,

"Ye shall eat till ye be full and drink blood till ye be drunken."

"The Lord appeared to Moses in a burning bush which was not consumed; and when the Lord saw that he turned to see, he called out of the bush and said: I (Divine Mind) Am the God of thy father, the God of Abraham, and the God of Jacob; say unto the children of Israel, I AM hath sent you."

The signification of *sin* is *a bush* and "The sting of death is sin." "Sin (the bush) is the strength of Egypt." Thus we find that sin, the bush and Egypt (the flesh, the head and the natural brain) all belong to the same head. The bush (or outer head) is the strength of Egypt because it blinds the eyes and makes the mind spiritually dark, thus enabling Carnal Mind, or Satan to have full sway over the head.

---

rely, etc. Thus, originally, holy signified a hollow place; a cave or pit, and this famed hole or pit is within the human skull.

Hol-e:—The cave of the Trinity.

The Holy of holies, applies to the dual head.

Holies:—

H—the I in the separation.

O—the head.

L—the natural man.

I—the divine man.

E—the triune man.

S—the serpent; the deceiver; the tempter.

Holies (hole of lies) refers to the outer head.

Hol-I, refers to the head of the perfect man.

I. E. (The "I" and the Trinity) stand for Latin *id est*—that is—that exists.

S: The symbol of the serpent, ends the word.

The Holy of Holies is the cave within a cave: it refers to the head of the perfect, within the head of the imperfect man; and this dual cave is the abiding place of the dual mind.

According to Isaiah, "There is to come forth a rod (spinal column) out of the stem, of Jesse (he that is to be) and a branch shall grow out of his roots: the Spirit of the Lord is to rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and shall make him of quick undertanding."

"The wolf also shall lie down (in the same den) with the lamb and a little child shall lead them."

This little child as a suckling is "To play on the hole of the asp; and as a weaned child he is to put his hand on the den of the cockatrice, or adder; and the Lord is to utterly destroy *the tongue* of the Egyptian Sea; and no one shall hurt or destroy in all my holy mountain."

The adversaries of Judah (the brain) are to be cut off, and "Ephraim and Judah are to fly on the shoulders of the Philistines: the highway of the Assyrians is to be for the use of His people."

Holy also signifies sacred; hallowed; consecrated and set apart to a sacred use, or to the service of God: it is applied to temples and churches. "The temple of God is holy which temple ye are,"

Sacred:—

Sac signifies contention. S—the serpent; a, the Trinity; c, the incomplete head. 2, A bag or receptacle for holding corn, etc. 3 A cloak or covering.

Red—A term denoting a bright red color. Sac-red then is the same as hat-red, and it applies to the contentious outer head which is a receptacle for the brain.

"Exalt the Lord our God, and worship at his holy hill—the substance of which is the holy seed, or brain.

"We are to worship God *in* the holy mount of God." At present "The holy cities are a wilderness;" but, "We heard his voice which came from heaven when we were with him *in* the holy mount."

The usurper, Carnal Mind, having robbed God of his inheritance sits on God's throne in man's mind—so that "He as God sitteth in the temple, etc." II Thes. 2:4.

"High on a throne of royal state
Which far outshone the wealth of Ormus or of Ind,
Satan exalted sat."

James 1:15 says: "When lust hath conceived it bringeth forth sin (or flesh); and sin, when it is finished, bringeth forth (spiritual) death."

God declares: "I will set a fire in Egypt, sin shall have great pain." The fire refers to the fire of oxygen in the bush. or head which is to have great pain.

God spoke to Moses in Sinai, as well as in the bush.

Sin—the bush.

A—the divided "I."

I—the I AM. "A" and "I" together with the flesh constitute the Trinity; consequently, AI, signifies the heap on the bush—the head of the twin brothers; but the Trinity has usurped the place of the "I" (which is small) and stands first. Mount Sinai, therefore is the head of the natural man and wo-man—but it is also the home of Spirit—God. Gal. 4:25 says: "This Agar, or Hagar (the outer woman) *is* Mt. Sinai in Arabia*—a wild desert in which Hagar and Ishmael wandered and well nigh perished: it was in this desert wilderness of Carnal Mind that Manna fell from heaven for forty years; and water also flowed from the rock for their refreshment."

Abraham had two sons, Isaac and Ishmael—the twins. Gal. 4:23 "Ishmael was born after the flesh; but Isaac was the child of promise."

"These are the two covenants, but he from Mt. Sinai gendereth to bondage; and he that was born of the flesh persecuted him that was born after the spirit."

The command of God was: "Neither let any man be seen throughout all the Mount of Sinai." The mount alone was visible; but the inner man within the mountain was invisible.

"Now unto the King eternal, immortal, invisible, the only wise God be honor and glory forever and ever."

Exodus 19:12: "Whosoever enters this mountain is surely put to death;" because, the mind that ceases wandering and returns to the house of the Father is re-absorbed and lost in at-one-ment with the Divine Mind:—the bud loses itself in the flower. The Prodigal who returns has the *fatted* calf—the animal man—slain so that it can no longer hold him enslaved to its carnal desires; but none save the pure in heart can see God by entering the mountain of his holiness within Sinai: because no man who is absorbed in outer interests can find the higher life and become one with it.

"Blessed are the dead who die in the Lord from henceforth."

---

*Arabia:—

A, the trinity; Ar, the mountain; Ra, the rock; Bi. twice, dual; A, carnal mind:—The triune mountain is a dual rock or head in the wilderness of carnal mind.

"I have set before you life (Jacob) and death, (Esau) blessing and cursing.* Therefore, choose life that thou mayest love the Lord * * * obey his voice and cleave unto him for *he is thy life;*" and, to inherit eternal life the corruptible must put on incorruption, and this mortal must put on immortality. When the corruptible Esau shall have put on incorruptible Jacob, and the mortal shall have put on the immortal inner man, "then shall be brought to pass the saying that is written, Death is swallowed up in victory."

*Blessing—That which brings *well-being*, happiness and peace; the smile of God's approval within; divine favor; heavenly joys of mind, the Edenic state.

Cursing:—

Cur—a dog; a degenerate dog; a worthless man.

Sin—To depart from God's presence; to violate the divine law of evolution of our being in forgetting Christ and forsaking his sanctuary or head; because in so doing man retards and suppresses the inner life of development which would usher him into a higher state of mind if allowed to evolve and elevate him above the desires of carnality. Because of ignorance regarding these things St. Paul says: "All have sinned and come short of the glory of God." Jesus said: "He that is not with me is against me;" but, "God * * * hath put *in us* the word (or brain) of reconciliation." "Be ye reconciled to God." "When ye sin against the brethren * * * ye sin against Christ." II Kings 17:7 says: "Israel (Jacob) hath sinned against the Lord"—the Divine Mind; but, (21:11) "Manasseh made Judah to sin." II Cor. 5:21 "He (outer man) hath made him to be sin for us who knew no sin; and, "Ephraim (the inner man) hath made altars to sin; altars (or foreheads) to him"—the outer man

Ho. 8:11. When Edom threw off Jacob's yoke he took control of the head; and as the inner man is the former and creator of all things he, being tributary to his brother, was coerced into erecting the outer head to conform with the fallen state of his creature.

"And they built the high places of Baal * * * to cause their sons and their daughters to pass through the fires (angry, wicked, evil passions) unto Molech (the God of riches—Mammon), which I commanded them not; neither came it into my (Divine) mind, that they should do this abomination, to cause Judah (the brain) to sin."

g—is a twisted, divided I with a small "a"—the head of the Trinity at the top: it is derived through the Latin and the Greek, from the Assyrian languages: it is called *gimel* (g-i-me-l), *gomal* (g-om-al), that is camel (c-am-el).

These three words interpreted from our standpoint, the el signifying God, mean—I, the head of the trinity am God; the imperfect head on my shoulders is all; the imperfect head is God.

Webster adds: "The two letters "G" and "C" are primarily so nearly allied in sound that they are easily convertible and they have been reciprocally used the one for the other."

In music "G" is the mark of the treble (triple) clef; and, from its being placed *at the head*: it marks the first sound in the scale. A clef (a key, fastener) is a character in music placed at the beginning of a staff to determine the degree of elevation occupied by that staff (which word applies to the spine) or system, and to point out all the notes (nots, cyphers) which it contains in the line of that clef—or head.

Cleft—Divided, parted asunder; as, the cleft of a rock where God dwells. Amos VI:11 "The Lord will smite the little house with clefts." The twelfth verse inquires: "Shall horses run upon the rock? Will one plough there with oxen? (animal men) ye have turned judgment into gall, and the fruit (or head) of righteousness into *hem-lock*; ye which rejoice in a thing (or head) of nought, which say, Have we not taken to us horns (or skulls) by our own strength?"

Treble is from *tres*, three and *plex-us*, fold—Threefold; as, ', A lofty tower with treble walls."

Tre (e). Trees are of various kinds—nut and fruit bearing; shade trees, Trees of Life, etc.

2. Something resembling a tree, and consisting of a stem or stalk and branches (or spine and ribs); as a genealogical tree.

3. In Scripture, a cross.

4. To drive to a tree; as a dog trees a squirrel; and, as the dog—carnal mind—treed Christ. Acts 5:30 says: "The God of our fathers (Divine Mind) raised up Jesus, whom ye slew and hanged to a tree." Thus blessing belongs to Jacob, cursing to Esau.

"God (Divine Mind) thus commanded Moses: Come up into Mount Sinai, and present thyself to me in (not on) the top of the Mount." "They that seek me shall find me."

Acts 7:35: "This same Moses whom they refused, saying: Who made thee a ruler and a judge?* the same did God send to be a deliverer by the hand of the angel (or inner spiritual man) who appeared to him in the bush This is he that was in the church (or head) in the wilderness with the angel which spake to him in Mount Sinai and from whom our fathers received the lively oracles to give unto us." Whom our father's would not obey, but thrust him from them, and in their hearts went back to Egypt saying to Aaron, (which is another name for Jacob) Make us gods to go before us (Carnal Mind goes in advance of the body); for as for this Moses, which brought us up out of the land of Egypt, we wot not what has become of him."

This story of Moses, Aaron and the children of Israel embraces the entire Esau Dispensation from the Fall from grace to the restoration in Eden—Jacob's head, in which man left his birth-right for a mess of pottage; and where it has been sacredly preserved and hidden during the long Pilgrim Age of wandering from God, in the service of Mammon. Although forsaken for the service of His adversary God never leaves or forsakes his children; but, is degraded into joining their wanderings, and blinded by the God who supplants and ignores his right to his own throne: His constant endeavor is to win his people from slavery to the false God—back to the fold of the mighty God of Jacob.

The phrase "We wot not what has become of Moses" marks the time when the children of Israel lost the knowledge of God's presence and ceased to co-operate with Him; at which time spiritual blindness darkened the understanding of the race by slaying all the first born of Egypt—the elder brothers of the race in the dark Egyptian houses—or outer heads.

The entire Bible is an allegory depicting the results of the temporary triumph of Esau, Satan, Mammon (the three being one and the same); the consequent Fall; the terrors and miseries of the Pilgrim Age; and the unceasing effort of the higher nature to reclaim the lower from Canaan—the merchants of Mammon—back to Eden, the Garden of God; which

*The race has repudiated the idea of man's divinity: and taught the doctrine of total depravity, which fallacy many still adhere to; but, this same outer man as Moses, while working in harmony with Aaron his twin brother—sought the Lord Divine Mind—in Mount Sinai and was made leader of the Lord's hosts. The two brothers worked together but apart, as it were, not yet being lost in at-one-ment. Moses led the children of Israel all through their wanderings in the wilderness and died, or was lost in God when he looked over into the promised land. No one knew where he was buried save that it was in the land of Moab on Nebo's lonely mountain.

Moab signifies the flesh; and Nebo, the mount that prophesies—therefore the head of the inner man. This is a prophecy which is yet to be fulfilled at the close of Esau's Dispensation: for Moses is still leader of the Lord's Hosts. The Scriptures declare Moses to be the only man who spoke with God face to face; and this is quite true—because only man stands face to face with God and speaks with his mouth daily, whether he is aware of the fact or not.

never ending conflict between Jacob and Esau—God and Satan—for the possession of the land of man is illustrated by the conflict between Christ and Satan for the possession of Peter. Jesus says:—"Simon, Simon, behold Satan hath desired thee * * * but I have prayed for thee."

"Michael, the archangel, (or the angel of the arched head) when contending with the Devil disputed about the body of Moses, etc."

Turning to Acts 7:41 we find that the cause of their backsliding from Eden, was the Money System. The text says: "They made a calf in those days and took up (to occupy the head) the tabernacle of Moleck* and the Star (Wormwood) of their God Remphan * * * to worship"—indicating the time when Esau came into power.

There were two tabernacles—the tabernacle of David the well beloved in which God dwelt; and the tabernacle of Moses in the midst of which the ark, or tabernacle of the Lord was set.

Isaiah 6:5. "The Lord (Divine Mind) was to sit on His throne in the tabernacle of David judging, seeking judgment, and hastening righteousness; and in this tabernacle or City of David Christ was born."

In corroboration of this we find that, "Hiram,† king of Tyre‡ loved David; and Solomon the 'Great King' of Israel sat on the throne (or head) of David."

Solomon corresponds with the Father Christ; David with Jesus, and Hiram with man.

Solomon:—

Sol—the sun—the Spiritual Sun of Righteousness.

O—the head: M—The Trinity.

Om—the shoulder.

On—upon.

Sol-om-on—The Sun of Righteousness—Divine Mind is found upon man's shoulders within his head. "In them," says the Psalmist "hath he set a tabernacle for the Sun."

The text continues: "They builded the house of the Lord together; they brought stones, costly stones to lay the foundation of the house;§ and there was peace between Hiram and David."

But the builders rejected one of the stones in the building; and this rejected stone was the inner brain through which Christ is to reign triumphant. Until this rejected stone is placed in its proper place, as the key-stone of the temple, the house of God remains incomplete. "Ye are complete only in Christ."

*Moleck or Molock represents the God of riches—the God of the Canaanitish nations, who bought, sold and traded in competition with each other.

†The outer man exalted—the high ram, or goat.

‡The strong sharp rock, or outer head.

§The stones consisted of the outer and inner heads, the costly spiritual brain, and the brain of the outer head which fits and fills the cavity within the skull as if hewed from the solid rock or head.

Moses personates man, who is between these two Gods or Minds, ("Choose ye this day whom ye will serve"). It was he who received four stones; the first two, which were written on by the finger of God, were cast down and broken when the people turned their attention away from Mount Sinai, where Moses communed with God, to serve Mammon and worship the Golden Calf. The breaking of these, symbolizes the time when Esau cast off Jacob's yoke—the two halves of the spiritual brain. Then another pair of stones was given to Moses—the two halves of the natural man's brain upon which the universal law of equity and justice had written the Ten Commandments for his guidance and welfare; but, although these two stones were not broken, the commandments written thereon have been violated and ignored. The first pair of stones represent the Bread of Life Jesus offered; the second, the brain of the robber Barabbas. Had the commands written thereon been obeyed God or goodness would have dethroned Carnal Mind, and still ruled the world; but, as it is, Barabbas sits in the throne of God being chosen by the people in preference to Christ —The Divine Mind of God being the rejected corner stone.

When the people ask the robber for bread they receive a cold, hard, dark stone inhabited by a scorpion—a poisonous serpent: when the Father is appealed to, through His creature's desire for the higher life, He brings forth the luminous corner stone—the bread of life, which assuages the hunger for right-eousness because Christ the Lord acts through it in love and truth.

The Lord pleads with the children of Israel, whose ways have been perverted into the service of Mammon, and says: "Hear ye, and give ear; be not proud for the Lord hath spoken: give glory to the Lord your God before he causes darkness, and before your feet stumble on the dark mountains (our outer Egyptian heads which are without spiritual light.) If ye will not hear, my soul shall weep in *secret places* for your pride; and mine eye shall weep sore and run down with tears because the Lord's flock is carried away captive."

"A voice was heard from the high places, weeping and supplication of the children of Israel, for they have perverted the way and forgotten the Lord their God. Return ye backsliding children and I will heal you. I will redeem them out of the house"—of Esau or Molock.

Riches separated Jacob and Esau; for "Their riches were more than they might dwell together."

Esau dwelt at Mount Seir* and his sons and daughters all lived in that mountain. Deut. 2:5 God says: "I have given Seir to Esau for a possession;" and to the inner man, (Ezek. 35:2) "Set thy face against Seir * * * and say unto it * * * Behold, O Mount Seir, I AM against thee" —my face is against thy face.

That Seir, Edom and Sinai are one is proven Judges 5:4-5, which says:

*The head of the hairy goat, demon, tempest—the outer head.

"Lord when thou wentest out of Seir, when thou marchedst out of the field of Edom * * * the mountains melted from before the Lord, even that Sinai from before the God of Israel." Deut. 33:2 confirms it as follows: "The Lord came from Sinai and rose up from Seir unto them;" and these are the dark mountains upon which the children of Israel wandered forty years in the wilderness of Carnal Mind; and against which the Lord warned them, lest they should stumble.

Having in their wanderings compassed the hill country of Seir and Edom, the Israelites came to the wilderness of Zin in the fortieth year after their departure from Egypt.

Num. 24:18 says: "Edom shall be a possession: Seir also shall be a possession."

(19v.) "Out of Jacob shall come he that shall have dominion;" for, "Saviors shall come up on the Mount of Zion (the inner woman's head) to judge the Mount of Esau and the kingdom shall be the Lord's."

Ezekiel repeats the story of Moses and Mount Sinai. He says: "The Spirit took me up and brought me into the Inner Court (or head) and the glory of the Lord filled the house. I heard him speaking unto me out of the house, and the (inner) man stood by me and said: Son of man, the place of my throne and the place of the soles of my feet where I will dwell is in the midst of the children of Israel forever; and my holy name (I AM) they shall no more defile, etc. * * * in setting their threshold by my threshold, their posts by my posts and the wall (of flesh) between me and them.* They have defiled even my holy name by their abominations. Now let them put away their whoredom, and the carcasses (bodies) of their kings (Carnal Minds) far from me, and I will dwell in the midst of them forever." After Jesus Christ was resurrected he "stood in the midst of his brethren." "Where two or three (the trinity) are gathered together in my name there *am I* in the midst." Now, as every individual to-day represents God as a trinity, the Divine I AM is in the midst of everyone. He stands at the door and seeks admission, but the door being closed and receiving no welcome he turns away to sleep the sleep of the just, until he is given a place worthy of the mighty God of Jacob. Man's alienation from God is the result of not being aware of the presence of this Divine guest, who is forsaken and not entertained.

Ezekiel continues: "Thou Son of Man, shew the (spiritual) house to the house of Israel (which is the outer head) that they may be ashamed of their iniquities. Let them measure the pattern; and, if they be ashamed of all they have done, shew them the form of the house, and the fashions thereof—all the ordinances and forms, and laws thereof; and write it in their sight that they may keep the whole form thereof and all the

*A post is a fixed seat or station.

2. A piece of timber set upright, and intended to support something else; as the posts of a house. The house of man is his head—the post, therefore, in this instance, applies to the body.

ordinances thereof, and do them. This is the law of the house: UPON THE TOP OF THE MOUNTAIN, THE WHOLE LIMIT THEREOF SHALL BE MOST HOLY. Behold this is the law of the house"—of God.

"For ye are my witnesses in the cities of the mountains"—your own heads.

"But now saith the Lord that created thee, O Jacob; and he that formed thee O Israel; Fear not * * * for thou art mine. When thou passest through the (red) waters I will be with thee, and through the rivers veins) they shall not overflow thee; when thou walkest through the fires thou shalt not be burned, neither shall the fire kindle upon thee: for I AM the Lord thy God, the Holy One (I) of Israel, thy Savior."

> "There is a hand on the rudder that will not
> flinch,
> There's no fear in the Pilot's face
> As he guides the worlds like boats in a storm,
> Through the rocking seas of space."

The dual natures of man being personated by Jacob and Esau, Abraham's immortal seed of life, which is God the Father, is represented by the minds of the children of Israel and the leaders of the Lord's hosts under various names and generations; and the seed of death—the God of the heathen Gentiles—by the minds of the children of Esau and their different leaders.

The head of man promised to Abraham, Isaac, Jacob and their divine seed being usurped by Cain, Ishmael, Esau and their seed, was perverted from worship of the true God to the adoration of the idols of Mammon, and the iniquity of traffic. During the night of evil Esau, all the battles of Israel and the God of Israel had for their end the overcoming of the world, the flesh and the devil concentrated in the head, the flesh and the Carnal Mind of Esau, that, by thus overcoming the adversary they might redeem mankind from the clutches of Mammon and the iniquity of traffic.

Mammon, Satan, Devil, Carnal Mind and God of the heathen are all one and the same person, represented by the outer man: God the Father,* Christ, Redeemer and Savior being embodied in the inner man, Jacob. Man is either Carnal or Divine in accordance with the mind he serves—Christ or Barabbas; God or Satan; Jacob or Esau. The good in the world belongs to the former, the bad to the latter; because all mind force centres in these two natures of men. Jacob's head protects the seed of Abraham; Esau's is the apple of Sod-am; or that I am which is sod with flesh! Sinai corresponds with the flesh; Seir with the I am sod with it.

Divine Mind declares to Carnal Mind, "I will put a division—a way of redemption—between my people and thy people."

"I will put enmity between thee and the (inner) woman:"—so that, instead of the children of the murderer to perpetuate Carnal Mind, she

*God the Father refers to Divine Mind; God the Son to the inner man.

shall bring forth the offspring of the Most High God; and these children are the inner men of the race.

"I will put enmity betwixt thy (Carnal) seed and her (Divine) seed," —for one is the seed or brain of God, the other is the seed or brain of man; one is incorruptible, the other corruptible; one is spiritual and Divine, the other is material and evil; one is pure, the other vile; one is righteous (right in us), the other wrong; one is immortal life, the other spiritual death; one belongs to the great congregation of the good, the other is the vast army of the bad, or wicked; one is love, the other lust; and he who loves is God. Love divine; or, the love which emanates from the inner man, is the fulfilling of the law which commands the At-one-ment of the twin brothers.

These two outer and inner natures represent the garments which clothe Christ:—they are also the garments which were parted and divided among the murderers who crucified him, and which Elisha* rent in twain.

Satan is always clothed in red garments because he represents the bloody outer man of flesh: the inner man wears the white robe of righteousness; but of course, the inner man wears both the inner and outer garments. Mat. (27:28) says: "They put on Jesus a scarlet robe;" and, Lam. (4:5) alludes to "Them that were brought up in scarlet." Other accounts say Jesus wore a red, purple and blue robe, which corresponds with the venous and arterial blood.

"He was clothed in a vesture (or spiritual robe) which was dipped in blood and his name (I AM) was called the *word* (or brain) of God; and he hath on his vesture a name written, King of Kings and Lord of Lords," *i. e.*, King and Lord over man, who is also a king and lord.

The numbers of these two natures of men are equal; for each individual man personates the two spirits—Jacob and Esau: two by two the animals went into the Ark of Noah—the outer head; or, as Eccles. 3:21 expresses it: "There is the spirit of (the inner man) that goeth upward, (to manifest itself, in the God Head) and the spirit" (or Carnal Mind of the beast, or animal man,)"that goeth downward (through the characteristics of the animal world or outer head) to the earth." Jesus said: "If I be lifted up I will draw all men unto me."

The hosts of men, women and children slain by the mighty God of Jacob are they who, depending on the heathen God, ignored the true God and died as aliens from their Creator, friend and elder brother; because the two minds wrestling together for possession of the land, destroyed the body in the conflict—"A house divided against itself cannot stand."

"The haters of the Lord should have submitted themselves unto him;"

*E.—The "I" as a trinity; "L" the outer man; El, God; Eli, I am God; Elis, God exists; El-is-h God exists in the dual man; El-is-h-a I am the great I AM of the Trinity which consists of three persons in one God-head.

The literal interpretation of Elisha is: The salvation of God, or man—the Divine Mind

but, "As they did not like to retain God in their knowledge"—but crucified Him in their minds—"God gave them over to a reprobate mind void of judgment * * * being filled with unrighteousness, maliciousness; full of envy, murder, debate, deceit, malignty, whisperers, backbiters, haters of God, despiteful, proud boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without affection, implacable, unmerciful; who, knowing the judgment of God, that they that commit such things are worthy of death, not only do the same but have pleasure therein." "Therefore art thou inexcusable, O, man,"—of the Grim-Head.

The natural man is the changeable, jealous God of anger, vengeance and unrestrained passions—terrible in his fury—whose warring against his higher nature is, as previously stated, recorded in the Old Testament, or head.

Testament:—

Test—from Latin *Test-urn;* an earthen vessel used for testing purposes; also a witness—as, "Ye are witnesses and God also."—1 Thes. 2:10.

Test-a—a *cup-el* (God-cup) in which metals are melted for trial and refinement; a piece of burned clay, a shell (the skull) in which the double "I" is tested.

Men—individuals, outer and inner men.

Ment—to mix; to mingle on the cross of which "T" is a symbol.

Test-a-ment—the two natures of man mix and mingle in one head in which man is refined, purified and perfected in holiness.

We are to put off the old man and his deeds when Christ, who is our life, shall appear.

The New Testament refers to the head of the inner man—the letter of whose acts is found in the Scriptures. The Old Testament record is an allegory beginning with the creation of the outer man to harmonize with his fallen state outside of the Garden under the baleful leadings of the Serpent: the New Testament deals with the figurative life of the inner man under this influence; details the crucifixion or suppression of Christ Jesus (which repeats the story of the murder of Abel) and closes with the redemption of man from Satan's sway and restores him to Eden under the name of the New Jerusalem; the two books cover the six thousand years Pil-grimage.

These worshipers of the heathen God still dance around the Golden Calf, follow their own lustful delusions, and make earth a Hell—a greater than which, for the mass of people could scarcely be conceived. Being the most cruel, selfish, exacting and tyrannical of task-masters over himself, as well as others, the outer man Mammon enslaves himself by becoming infatuated with bad habits, evil thoughts, ignoble pursuits and aims—the stronger and more fortunate coercing the less fortunate and less capable under the lash of an iniquitious money system, to serve and sacrifice themselves for his personal gratification and aggrandizement; and,

truly, every man's hand is against every other man under Mammon's competitive system of slavery to money and monetary interests.

The question is frequently asked: "If Christ be God, why does he not cure all the ills of life?" The answer is: "Because men themselves control these things, being either kings enthroned or dethroned; and the world is ruled in righteousness or infamy in accordance with the ruler's position. If he sits on God's throne the world is ruled in wisdom and equity; if, on the other hand, man descends from his throne in God to be led around in the Wilderness by Carnal Mind—the world or head of man is led into all evil, and chaos reigns.

Having descended or fallen from his high estate man established the Money System; in which the love of the root of all evil produces the selfish, sordid, tyrannical, wretched life in which most of the world dwells.

It remains with man to root up this evil tree—this giant delusion Money; which, being planted in Eden drove the race from that home of rest and peace into the noise, confusion and strife of Babylon, where they still remain, with the Golden Calf as a central object of worship.

Until they tire of serfdom to Mammon, "God gives them their heart's desire, but sends leanness into their soul;" that is, the spiritual man famishes, because his vitality is squandered and his garments are consumed in sustaining man in his mad rush, scramble, and inordinate pursuit of gold. The race can never recover their Eden life in the Son of God until, returning to seek his face, they retrace their steps back to their Father's house where he sits enthroned as a living Sun ready to burst forth in splendor at their earnest desire for the higher life in Him; but, so long as Satan sits in that throne, being chosen by men to rule while they slave in his service, they must remain in the same old Babel of competitive strife and confusion of tongues, with every man's hand against every other man.

In accordance with the above texts Isaiah (31:3) says: "Now the Egyptians (the spiritually dead) are men and not God, and their horses flesh, not spirit."*

St. Paul explains (Rom. 7:8) "That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed;" and Jesus adds: "The children of God (Divine Mind) being the children of the resurrection"—inner men.

1 Sam. 15:29—"The strength of Israel will not repent, for he is not a man (but mind) that he should repent." Daniel (2:47) declares: "A truth it is that your God is a God of gods." Psa. 82:1 "He judgeth among the gods." 1 Cor. 2:15 "He (Jacob) that is spiritual judgeth all things yet he himself is judged of no man."

Jesus said to His disciples: "Ye are gods." Psa. 82 "I have said Ye

*The horse corresponds with the body, whose rider is mind.

are gods, and all of you are children of the Most High (God, Divine Mind) who *standeth* in the congregation of the mighty; he judgeth among the gods" Cant. 2:9 "Behold he standeth behind our wall, he looketh forth at the windows, etc."

Carnal and Divine minds being brothers are God; but one is the God of the heathen Esau, the other the God of the divine Jacob.

"A God of learning and of light
Would want a god to help him."

Hermes Trismegistus says: "An earthly man is a mortal god, and the heavenly God is an immortal man. Dost thou not know that thou art a god?" he inquires.

10:126. If *therefore* thou wilt not equal thyself to God thou canst not understand God."

11:4. "And *this mind* in man *is God*, and therefore are some men divine, and their humanity is near divinity; for the good demon called the gods immortal men, and men mortal gods." The outer man is the Old Testament God of war, the inner man is the God of the New Testament: the one book records the acts of the mortal god (Esau), the other the doings of the immortal God (Jacob).

Eph. (4:4) declares: "There is *one body*, *one spirit* and *one God and Father* of all, who is *above all*, and through all, and in you all."

The God spoken of is the Divine Inner Man: the Father is the Divine Mind of God—the seed—the Christ of humanity, the mind of Jacob. Jesus was of the seed of Abraham, Isaac and Jacob, in whose head the seed was made manifest. The seed is also known as the Lion of the Tribe of Judah, Joshua, Joseph, etc.

The Father of Jesus was Joseph, the carpenter—the Master Builder—even Christ, the spiritual brain, "from whom the whole body is fitly joined together and compacted"—Eph. 4:16. "*Jesus is the Spirit of God: God (Divine Mind) dwelleth in him.*"

St. Paul expostulates: "We have had fathers of *our flesh* which corrected us and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits"—and live; * * "That we may be partakers of his holiness?"

Num. 16:22 speaks of "The God of the Spirits of all flesh."

Neh. 9:30 continues: "Thou testifiest by thy spirit *in* the prophets;" and, Ecclesiasticus 24:24, we are told to "Be strong in the Lord * * * cleave unto Him, for the Lord Almighty is God alone, besides him there is no Savior." When the Hebrew children asked for a leader in Israel the Lord answered: "Take Joshua"—signifying the Lord—the Savior—the Divine Mind.

Again, Isaiah says: "Show the things which are to come hereafter (in Jacob's Dispensation) that ye may know that ye are gods."

Paul alludes to the "Afflictions of Christ in my flesh which is a

mystery thah hath been hidden for ages and from generations of people; but is now being made manifest."

Divine Mind inquires: "Is it a light thing that thou (man) shouldst be my servant to raise up the tribes of Jacob and to restore the preserved but desolate of Israel?"

"Thus saith the Lord, the Redeemer of Israel to him whom man despiseth, to him whom the nations abhorreth: I will give thee as a light to the Gentiles, that thou mayest be my salvation to the ends of the earth: that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves; and they shall feed in the ways (I AM the Way), and their pastures shall be in all high places."

"They shall not hunger nor thirst * * * for he that hath mercy on them shall lead them, even by the springs of water shall he guide them, and I will make all mountains a way, amd my high-ways shall be exalted."

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforteth his people, and will have mercy on his afflicted."

CHAPTER II.

THE DUAL MIND.

"Poor race of men," said the pitying spirit,
"Dearly ye pay for your primal fall.
Some flow'rets of Eden ye still inherit,
But the trail of the Serpent is over them all."

Dan, who represents Carnal Mind, is to judge the people as one of the tribes of Israel: "He shall be a serpent in the way, an adder in the path that biteth, etc;" and he is the serpent which beguiled Eve. Attracting the attention of man to itself it secured a position in his mind which enabled it to usurp the throne of God.

The Psalmist says: "The wicked are estranged from God from the womb:" they go astray as soon as they are born, speaking lies. Their poison is like the poison of a serpent. They are like the deaf adder that stoppeth her ear."

"Out of the serpent's root shall come forth a cockatrice or adder and his fruit shall be a fiery, flying serpent."*

---

*Cockatrice:—The king serpent.

Cock—a room at the top of the house— a cock loft; also a small vessel or boat; in this instance, it corresponds with the outer head which floats on the Red Sea; the word signifies a leader; a chief.

A—the divided "I"

Tri, a prefix of Greek and Latin origin, signifies three. Webster says: "Trice may perhaps have been derived from thrice; also to thrust, shove, push or haul up."

Cock-a-trice—a loft with three compartments; which triple head, Carnal Mind has lifted up to the top of the pillar and thrust forward in usurping the place of Jacob's head. From this usurper goes forth the oxygenized venous system which represents the fiery, flying serpent.

A Basilisk is a king—a fabulous serpent called a cockatrice produced from a cock's egg brooded by a serpent. The ancients alleged that its hissing would drive away other serpents, and that its breath and even its look, was fatal. Webster adds: "Some writers suppose that a real serpent exists under that name." Now is it unreasonable to declare that the egg in the cock-loft corresponds with the natural brain and the serpent which brooded over it is Carnal Mind?

Jesus called the people a generation of vipers because they were subject to the serpent and yielded themselves to its guidance and control; and Ezekiel says to the inner man: "Thou dwellest among scorpions." "The poison of asps is under their lips." "Their wine (or blood) is as the poison of dragons and the cruel venom of asps."

Ven-om is spite, malice, malignity—the emanations from a mind which stings another with bitter, angry, hateful, poisonous feelings. To infect with venom is to convey to another in any way one's own wicked, unkindly, unhallowed thoughts. Shakespeare speaks of "*venomed* vengeance;" Milton, "Or hurtful worm with cankered *venom* bites."

The poison of the serpent is that which taints or destroys moral purity or health, producing a morbid, noxious, deadly effect upon it.

Venom is more active and malignant than poison—the latter is usually taken into the system; while venom emanates from others toward us or from us; hence, it is a stronger term. Bad principles are poisonous; the shafts of envy are venomous. What is poisonous is received into the mind; what is venomous acts from abroad. A man can deal personally with what comes to his mind, but the shafts of venom are beyond his control.

Let us analyze this terribly obnoxious word which emanates from the deadly serpent.

Venom:—

V—an inverted I or head. V and U, according to Webster, were formerly the same letter.

En has the same meaning as *in;* originally, with this difference—*en* refers to being absorbed in the outer, *in* to abiding in the Divine man.

Om—the shoulder.

Ven-om—Your divided head on your shoulder is the seat of venom, and all the angry, poisonous passions of the fallen, destroying angel," debased spirit of man, and poisonous serpent of death.

Y being taken from the Greek V, we will spell the word backwards, substituting Y for V, and we get MONEY—the root of all evil; hence, the two words are synonymous.

It will also be noted that O is small in this doubly Satanic word, and *swallowed* by the M and N (the latter corresponding with the dual man under the control of the murderer); while E and Y complete it.

MONEY:—Over the dual man the murderer is conqueror; and he has divided God's in-her-i-tance into a Trinity; inverted his throne, and perverted the noble nature which is man's birthright.

Webster says: "The origin of Dragon (Latin *draco*) is not obvious. In Italian *drag* is fire; in Welsh dragon is a leader, chief, or sovereign from *dragiaw*, to draw; *draig* is rendered by Owen a procreator, or generating principle, *a fiery serpent*, a dragon, and the Supreme; and the plural *dreigian*, silent lightnings, *dreigiaw*, to lighten silently. Hence I infer

that the word originally signified a shooting meteor* in the atmosphere, and hence a *fiery, flying serpent* from a root which signifies to shoot or draw out."

Dragon also signifies a *fierce violent person*, male or female. In Scripture it seems to signify a venomous land serpent. It is used for the devil, who is called the serpent, Rev. 20:2. Man's brain is a generating principle which lightens silently: it is an electrical force. Every man's brain is a star in the heavens and in the atmosphere, and the cockatrice refers to the head of the Trinity over which the serpent carnal mind rules.

King David says (Psa. 91): "The dragon shalt thou trample under foot;" and that dragon is none other than Pharoah, who represents the outer man: he is called a dragon and a whale of the seas. Ezekiel 26:3 refers to him as "the Great Dragon;" and according to Isaiah 13:22, he is "In the pleasant palaces." Jer. 10:22 "The cities of Judah are a den of dragons.

In Mythology Christna and Vishnu are represented as sleeping and watched by a great serpent. Mythology also says, "When the great Python, or constellation known as the serpent Draco appeared in the heavens, all the gods took to themselves the names of animals," (as illustrated, by Nebuchadnezzar's falling into animalism after having been, as it were, a God.) The Python, it is said, commenced its reign about six thousand years ago; and its venomous influence is cast upon earth during Esau's night. This statement is verified by the six immense coils of this monster constellation, Draco, the sixth of which hangs over the space occupied by the equinoctial point at the present time, indicating that the reign of the serpent is drawing to a close.

The great dragon in the heavens corresponds with the Serpent Dan on earth. The constellations (which correspond with the heads of men) represent the conditions of the race; and, when the Gods descended into materialism, they took to themselves the names of animals.—Jupiter became a ram; Bacchus, who corresponds with Noah, became a goat, &c.

Micah. 7:17 says of the nations: "They shall lick dust like a serpent, they shall move out of their holes like worms of the earth."

---

*Meteor is derived from a Greek word signifying sublime, lofty: in a general sense a body that floats in the air.

Me—the objective case of I.

t—The cross with a dividing line which severs the head from the main body. This is shown more clearly in the written letter.

e—Implies the head of the Trinity, which is at cross purposes.

Mete—to measure; limit; boundary.

Or—a termination of Latin nouns, is a contraction of *vir*, a man. The same word, *vir*, is in our mother tongue, *wer*, and from this we have the English termination *er*, which denotes an agent.

It seems that or is also a contraction of other: it is a connective that marks an alternative: it corresponds with either

Meteor:—The dual head of man is measured in capacity, limited in circumference, bounded by the flesh and represents either Divine or Carnal Mind.

The wisdom of the serpent is mentioned Matt. 10:17. The Psalmist speaks of its sharp tongue; and Job declares: "The viper's tongue shall slay him"—the inner man.

"Now the serpent was more subtile than any beast of the field: and the Lord said to him, Dust* thou shall eat * * * and the Lord said unto Adam, Cursed is the ground (or dust of the body) for thy sake; thorns and thistles shall it bring forth to thee, and thou shall be subject to Dan."

Jacob declares: "Dan shall judge his people"—outer men; and, accordingly, "The tribe of Dan was appointed to stand on the Mountains of Ebal† and Gerizim‡ at the ceremony of blessing (in Jacob) and cursing" (in Esau).

Issachar (who represents the flesh) was to take part in the same ceremony.

In the genealogies of 1 Chronicles Dan is omitted entirely; he is also excluded from the list of those who were sealed by the angel in the vision of St. John at the close of the Esau Dispensation.

Geographically, Dan was the most northern land-mark of Palestine. The name of the city was originally Laish, or Le-shem—a lion: its inhabitants were engaged in commerce, and living thus became an easy prey to the serpent Dan, thus indicating the cause of their Fall into the serpent's power.

Smith's Dictionary of the Bible says: "Various considerations would incline to the suspicion that Dan was a holy place of note from a far earlier date than its conquests by the Danites;" and man's head was indeed a holy place before the Fall caused by the subtilty of Carnal Mind, and its invention of commerce, traffic and monied competition.

Micah 6:14 says to man while under this dominion: "Thou shalt eat but not be satisfied; and thy casting down shall be *in the midst of thee:* thou shalt sow but thou shalt not reap; thou shalt tread the olives but thou shalt not anoint thee with oil; and the sweet wine but thou shalt not drink of it * * * that I should make thee a desolation, and the inhabitant thereof a hissing"—because they are a generation of serpents. According to Judges 18:30 Dan set up the first graven image—that is, the worship of the flesh which is molded or graven on the inner man.

Scripture says: "The Amorites forced the children of Dan into the mountain; and Amorite signifies lustful, covetous. Ezra 9:1 speaks of the abominations of the Amorites, Canaanites, etc.

Dan is alluded to as a lion's whelp and he is to leap from Bashan.§

*Carnal Mind's dependence is the flesh which is of dust.

†The heap or mass that disperses—the natural brain.

‡The head that bears a sword—the tongue of a viper.

§In the tooth. He made his desires known through the mouth. Bashan extended from the border of Mount Gilead to Mount Hermon and belonged to Manasseh. Gilead signifies the heap or mass of testimony; Hermon—the mountain of destruction and anathemas; therefore, the natural brain and head of which Dan was Lord and Master.

Zeph. 3:1–3 says: "Woe to her that is filthy and polluted, the oppressing city! Her judges are evening wolves; (Dan signifies a judge) her priests have polluted the sanctuary"—the City of the Gods.

Alluding to the inner man the prophet Jeremiah declares: "The young lions roared upon him and yelled; they laid his land waste;" and Ezekiel speaks of "A young lion that devoured men." St. Paul was delivered out of the mouth of the lion.

Dan represents the Serpent—Carnal Mind; but Pharaoh* includes the entire outer man.

Ezekiel—the strength of God, therefore Divine Mind—says: "Son of man, speak unto Pharaoh, King of Egypt, and his multitude saying, Whom art thou like in thy greatness? Behold, the Assyrian (the flesh) was a cedar† in Lebanon with fair branches, and with a shadowing shroud; and his top was among the thick boughs; the waters (of blood)nourished him and made him great: the deep set him up on high with her waters running about his plants and sent out her little rivers (through the veins and arteries) unto all the trees of the field."

"Therefore his height was exalted and his boughs (or heads) were multiplied * * * because of the multitude of waters when he (Carnal Mind) shot forth"—his vain imaginings.

"All the fowls of heaven made their nests in his boughs; under his branches did all the beasts of the field bring forth their young and *under his shadow* dwelt all great nations"—of inner men.

"Woe to the land *shadowing* with wings which is beyond the rivers of Ethiopia, that sendeth out ambassadors by the sea, even in *vessels of bull-rushes* upon the waters, saying: Go ye * * * to a people terrible from their beginning (six thousand years ago); a nation that meteth out and treadeth down, whose land the *rivers (of blood) have spoiled!* All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign (the forehead of Carnal Mind) on the mountains."

"Pharaoh was fair in his greatness * * * his root (the Carnal I AM) was by great (red) waters: the cedars in the Garden of God could not hide him, etc."

"I have made him fair * * * so that all the trees of Eden that were in the Garden of God envied him; but * * * because thou hast lifted up thyself in height, and he hath lifted up his *top* among the thick boughs; and his heart is lifted up in his height, I have delivered him into the hand

†He that disperses and destroys the forces of men.

†The word cedar is derived from a Hebrew word signifying, to be dark.

C—The imperfect head.

E—The divided head.

D—The I embraced by an excresence. The small d places the head at the bottom of the I, implying its fallen condition: instead of seeking those things that are above, it wallows in the mire. Ced then means spiritual darkness and materiality.

Ar—The mountain to be uncovered. Ced over-shadows ar, and the entire word signifies, the dark mountain—the head of man which the eagle, Carnal Mind, carried from Eden down into a land of traffic.

of the mighty one of the heathen (Carnal Mind) and he shall surely deal with him." Thus God left man to his own devices and wicked works. He was driven from his presence.

"And strangers, the terrible of the nations, have cut him off and left him upon the mountains * * * his branches are fallen, and the (inner) people are gone down from his shadow and left him; and, the wild beasts of the desert shall lie down there. Upon his ruin shall all the fowls of heaven remain, and all the beasts of the field * * * none shall exalt themselves * * * for they are all delivered unto death, etc."

Speaking of the Inner Man God says: "In the day that he went down to the grave I covered the deep for him and I restrained the floods thereof, and the great waters were stayed; but he shall lie in the midst of the uncircumcised"—Pharaoh and all his host.

"He divided the Red Sea into parts (or bodies) and made Israel pass through the midst of it; but overthrew Pharaoh and his host in the Red Sea"—the outer man perishes with the flesh—but the inner man survives his passage or sojourn in the body.

The plagues which came upon Pharaoh and the Egyptians were, and are still, the characteristics of animals and insects, pain, disease and death: all the lower traits of the animal world take shelter in the fallen mind of man as told in the allegorical story of Noah and the Ark. The lice which filled the dust of the earth and left nothing free from their defilement refer to the microbes, animalcules and disease germs which infest all material things. Even the air we breathe is alive with living atoms; and the crowning plague has visited the house of every Egyptian; for the first-born, our elder-brother, lies dead in every house or head, and is lost from the consciousness of the race; but, Rom. 6:5 Paul declares: "If ye have been planted together in the likeness of his death, ye shall be also in the likeness of his resurrection."

Every child of God—every inner man—is to-day enslaved, suppressed and pursued by Pharaoh and his hosts of evil—the old Carnal Man and his deeds; but when the Divine Man emerges from the thick darkness of the flesh, in which he sleeps until resurrected, asserts his sway and overcomes the serpent, the man will conquer through him who loves him supremely; and, from the treacherous red waters which will part for his escape, he will enter the safe land of promise—the spiritual realm; while the old man is to be left behind to perish in the Red Sea, engulfed by a superior power. The Psalmist says: "Israel, (or Jacob,) *overthrew* and *shook* off Pharaoh and his hosts in the Red Sea."

Romans (9:7): "Pharaoh, even for this same purpose have I raised thee up that I might show my power in thee." (21:25) "Thou profane, wicked prince of Israel whose day is come when iniquity shall have an end."

Isaiah (36:6) says: "Lo thou trustest in the staff (or spinal column) of this broken reed on Egypt; whereon if a man lean it will go into his hand and pierce it; so is Pharaoh, King of Egypt, to all who trust him." Yet

Ezekiel (31:6) declares: "Under the shadow of Pharaoh dwell all great motives."

"The Lord said to Moses (man) I have made thee a god to Pharaoh, and Aaron thy brother shall be a prophet: Pharaoh shall lift up thine head; and thou shalt break the images of Bethshemesh* that is in the land of Egypt. Exalt him (Jacob) that is low and abase him (Esau) that is high." "I will overturn, overturn, overturn it"—the head of man—"until he come whose right it is, and I will give it him." "Then shall the offering of Judah be pleasant unto the Lord as in the days of old; and I will bring them to my holy mountain and make them joyful in my house of prayer."

"Son of man take up a lamentation for Pharaoh, King of Egypt, and say unto him: Thou art like a young lion of the nations; and thou art as a whale or dragon in the seas; and thou comest forth with thy rivers and troublest the waters with thy feet and fouledst their (spiritual) rivers;" but, "Honey was found *in* the lion: out of the eater (Esau) came forth meat and out of the strong (Pharaoh) came forth sweetness."

1 Kings (13 Chap.) gives an account of a prophet who came from Judah and returned to this place to satisfy his carnal appetite, notwithstanding the command: "Thou shalt eat no bread nor drink water there, nor turn again (to be subject to the flesh) by the way thou camest; but coming back he both ate and drank; after which a lion slew him and his carcass was cast in the way, and the ass stood by it and the lion also, watching it." The carcass represents the body of the slain inner man who was crucified by the lusts of the flesh: the lion corresponds with Carnal Mind; the ass or burden bearer which supports two minds, being the flesh.

Pharaoh is the whale which swallowed Jonah: he is also the Great Red Dragon of Revelations which is at last to be overcome by the Lamb of God.

God says (Job 30:1 to 10): "But now they * * * have me in derision * * * and driven forth from among men * * * to dwell in caves of the earth and in the rocks"—or skulls of men.

"I shall die in my nest. Among the bushes they brayed * * * they abhor and flee from me. By the great force of my disease is my garment changed; it bindeth me about, etc."

"I cry unto thee (man) and thou dost not hear me; I stand up (within thee) and thou regardest me not; thou art become cruel to me; with thy strong hand thou opposest thyself against me. Thou dissolvest my substance; I know that thou wilt bring me to death"—*i. e.* crucify me.

"I went mourning without the sun: I stood up and cried in the congregation, I AM a brother to dragons and a companion to owls"—the beast and birds of the night of Esau.

"Did not he that made me in the womb make him? and did not one fashion us in the womb?"

"The dragon poured water as a flood;" and, "The floods stood upright."

*The house of the sun—or son: the image of that house being the outer head.

"The floods have lifted O Lord; and clapped their hands." Dan. 11:22 declares: "With the arms of a flood shall they be overthrown."

II Peter 2:5 speaks of "Bringing in a flood on the world of the ungodly;" and Job 14:11 says: "The flood decayeth and dryeth up—the flood *breaketh out from the inhabitant*, and the Lord sitteth on the flood" within the Ark of the Red Sea, and he says; "Behold I AM against thee Pharaoh, King of Egypt, the great dragon that liest in the midst of the rivers which hath said: "My river (of blood) is my own, I have made it for myself. When my people took hold on thee, thou didst break * * * and when they leaned upon thee thou breakest." Jeremiah 46:8 continues: "Egypt riseth up like a flood of waters." The flood referred to in the above texts was Noah's flood of blood and evil, darkness and spiritual blindness, which overtook the race when they fell from spirit into materiality, and "flowed over the tops of the highest mountains," engulfing both the spiritual and animal man, until "darkness covered the earth and gross darkness the people."

The inner man declares: "The flood of *ungodly men* made me afraid.

Rev. 11:6. "The two witnesses have power over the waters to turn them into blood." The flood was turned into blood after the Fall, forming a Red Sea in humanity's veins from which the Hebrews are to escape—but which will destroy Pharaoh and his hosts.

Isaiah (35:7). "In the habitations of dragons where each (spiritual man) lay there shall be grass with reeds and rushes;" (or veins, cords and arteries) and in one of these habitations of reeds and rushes Pharaoh's daughter, the outer woman, discovered Moses or Mind—the head of man being that basket in which Moses was hidden. Jonah also declares: "The waters compassed me about, the weeds were wrapped about my head."

Jer. 51:32 says: "The reeds have been burned with fire." Job 40:15 "Behold now Behemoth which I made with thee; he eateth grass as an ox"—evidently referring to Nebuchadnezzer, or carnal mind, king of Assyria (the flesh) who ate grass with the ox or physical man. "He is the chief of the ways of God * * * he lieth under the shady trees in the covert of the reeds and fens: the shady trees cover him with their shadows; the willows of the brook compass him about."

The Behemoth has been variously supposed to be the ox, the elephant, the rhinoceros, the crocodile, the mastodon, and the hippopotamus, or river horse, but no one has been able to place it satisfactorily. Reasoning from our standpoint we believe it refers to the outer man who dwells within the veins, rivers, fens, willows (the nervous and arterial systems resemble a willow tree) of the fleshly man—whose head is the basket of bulrushes in which Moses was first found as an infant: it also corresponds with the whale and dragon, both of which are applied to Pharaoh.

Be-he-moth; be, to exist; He, the carnal I Am.

Moth—that which gradually and silently eats, consumes and destroys.

The Behemoth exists in the triune man to eventually overcome the flesh as a garment that is moth eaten.

The flood came upon the earth to submerge it in the six hundredth year of Noah's age. From the beginning of the Fall from Eden this time was required for the complete submerging of the race in Noah's flood. Having lost all knowledge of his spiritual nature Noah then became drunk with blood; and, lost in the red stream of Lethe, he forgot Eden and its heavenly joys, lived on husks and became merely an intellectual animal.

Methusalah* was the oldest man of the Eden Dispensation: he died just prior to the flood. With him the last rays of the heavenly life went out and the flood rose above the tops of the highest mountains.

Nimrod† the second from Ham, was a mighty hunter before the Lord; he was the carnal man whose flesh is most prominent before the inner man. "It is first the natural, then the spiritual." Nimrod went before the Lord as John the Baptist went before Jesus the Christ—only he ignored his presence and instead of acting as Nimrod the Baptist to go down into the water with his Lord, exalted himself by laying the foundation of the Assyrian‡

*Me—Myself.

T—To fit to a "T;" to answer perfectly—the twin brothers thus suit and fit each other. This letter has body, shoulders, feet, arms, but lacks a head. It is a symbol of man without his Savior, and it corresponds with the cross upon which Christ was and is crucified.

Hu—(Hue) appearance, color, form.

Se—is defined on page 202.

La—Look, see, behold.

H—the twin brothers separated and yet inseparable. H is the seventh degree in the diatonic scale—being used by the Germans for B natural—the two I's are to be united in the seven thousanth year.

Me-t-hu-se-la-h—Behold I AM within my twin brother and we fit the one within the other: he wears my form and appearance, being made after the express image of my person; but, he shall lose all knowledge of me for six thousand years. I die out of his understanding; but in the seven thousandth year we shall again meet, embrace, and fall upon each others necks in At-one-ment.

†Nim—to take, steal, or filch—the same as the robber Barabbas—Nim stands for Carnal Mind.

Rod—A slender stick or rod; a kind of sceptre; hence, power, authority, tyranny, oppression. This rod corresponds with the spinal column which supports the brain of Carnal Mind.

2. A shepherd's crook—the staff of the good shepherd, as well as that of the robber: the spine of the inner man with his brain forms the crook of the shepherd with which he is to draw all men unto him.

3. A sprout, or off-shoot (from Deity); hence a race, a family, a branch.

Nim-rod—I *steal*-the head of man from the good shepherd and tyrannize over him. Like Esau he was a hunter among material things.

‡Assyria is the flesh, of which Nineveh is the head.

Ass—A dull, heavy, stupid fellow—a dolt.

S is often called a sibilant because of its hissing sound; as previously stated it represents the serpent— the double "S" points to both Minds while under the rule of Satan.

Y—In the Greek original represents "the sacred triad or trinity formed by the duad proceeding from the monad;" and, "it also signifies the dividing line between vice (Esau) and virtue (Jacob) in the development of human life." The flesh is the dividing line, the wall of

monarchy of which Nineveh* was the metropolis, and the streets of the city Rehoboth† and Calah.‡

The beginning of Nimrod's kingdom was Babel of Babylon in the land of Shinar.§

Babel or Babylon was the capital‖ city of the land of Shinar where the confusion of tongues took place"—Gen. 11:9. It corresponds with the outer head: and Babylon is the competitive, striving world Babel¶ has made of humanity.

---

partition between the outer and the inner man.

R is called the canine letter—belonging to the wolf.

I—Myself.

An—One or any.

Ass-y-r-i-an—I am a dull, heavy, stupid dolt—the flesh, and the servant of Carnal Mind.

*Nin—(from the Latin *non*)—nothing—0—a blockhead.

E—the trinity—the same as Ex.

V—The same as U (you).

Ve—a prefix signifying to.

H—The double "I" in the separation.

Nineveh—I go from my twin brother—my God and Savior to become a cypher and a blockhead, and to follow, a stupid, material existence. Nineveh, the capital of Assyria, is the outer head.

†The City of *Places*—two places; two skulls.

Re—the rock.

Ho—stop, bound, limit.

Both—the two brothers.

Rehoboth—the heads of the twins are bound up in the rock or head.

‡Favorable opportunity. While the Lord of Light and Glory slept the sleep of the righteous, Satan or Carnal Mind, taking advantage of his opportunity, established an outer head to accord with his own evil desires and through which his unhallowed mind could find expression and gratification.

§Shining signifies effusion or clearness of light; brightness. In the words of Milton "True paradise inclosed with shining rock."

Ar—the mountain uncovering or awaking.

Shinar—The shining, luminous, unclouded mountain—the inner head with its Sun of Righteousness over which the cloud of flesh, the outer head Babel, was formed.

‖Cap-i-tal:—

This word is derived from the Latin *cap-i-tal-is*, from *caput*—the head, or pertaining to the head; the top, or capital of a column or pillar.

2. The chief city or town in a country—the me-trop-o-lis.

3. Having reference to, or involving the forfeiture of the head.

Capital letters are of two kinds—large and small, corresponding with the dual head of the twin brothers.

Cap—a covering for the head.

It—the head.

Al—every one.

Cap-it-al—My outer head on the height of the pillar embraces all my children.

¶Babel:

Bab—a gate.

El—God.

Babel—the gate or outer court of the temple of God through which man must pass before entering the inner court—the Holy of Holies.

Babylon:— (*Continued on page* 241)

Babylon is in direct contrast with Olombia: the one represents the outer and the other the inner head: one is Perdition, the other Heaven. The former corresponds with the world (or head) under the rule of the outer man; the latter, with the righteous sway of the inner man whose locks are wet with the dews or blood of the night of six thousand years, during which time he has been denied admittance to his inheritance; he knocks at the door of our hearts, lives and interests because he desires to share in all that concerns his bride; he being the bridegroom whose sweet consoling voice is ever calling: "Come unto me, all ye who are weary and heavy laden (under Mammon's lash) and I will give you rest."

Babylon, we need not enlarge upon, as the world knows that wicked city of noise, confusion and selfish contention, too well, having lived under that scarlet beast's dominion during the Pilgrim Age. From its Pandora* box of evil emanated all the evils which have crushed and demoralized the race to the depths of Perdition.

Babylon is the kingdom of Esau, Olombia is the Kingdom of Jacob. Under the one the race is demoralized; under the other it is exalted; under Olombia all things lost in Eden will be restored; while Babylon has forced the Hebrew children (the wandering Jews) to travel from place to place (or from head to head) six thousand years in the wilderness of Carnal Mind.

Kingdom applies to the head. There is the animal kingdom; the kingdom of man, and the kingdom of God.

Webster says: "The primary sense of king is *the head of the race;* as, "My mind to me a *kingdom* is."

Baby—pertaining to or resembling an infant; to treat as an infant; to be as a child in knowledge and experience.

L—The outer man.

Lon—Abbreviated from lone—solitary; without companionship.

Babylon—Man is a child in knowledge; while he is alone and without God in the world.

As Babel represents the outer court, Babylon might very properly be spelled Bab-el-on, signifying the outer court on God's inner court.

*Pan—the skull, considered as a vessel containing the brain; the upper part of the head; the brain-pan.

2. The hard stratum of the earth that lies below the surface—the skull. In mythology, Pan was the god over shepherds (or inner men whose throne he had usurped.) He is usually represented as combining the forms of a man and a goat. A pan-a-ry is a place or loft where bread is stored.

Do—to accomplish; to cause.

Ra—the Rock.

Pan-do-ra—Pan causes the rock—the outer head—to form, and exist: it is a Latin word signifying, *a gift to all.* Pandora was a woman fabled to have been made by Vulcan, the God of the infernal regions; the God of fire who presided over the working of metals: he was the husband of Venus. The Pandora box. which contained innumerable evils, was presented to Pandora by Jupiter. Having debased the creative power—man produced the outer head of the murderer and robber (through woman) from which, when opened, countless ills and diseases issued forth to afflict mankind. Hope alone remained for the consolation of the race; hence, that box is the outer head in which all evil is concentrated; and the inner head furnishes the hope which has sustained the race while passing through the fiery furnace of brimstone fires presided over by Vulcan.

2. A chief ruler; a sovereign; a prince; a ruler; a captain; as "Those traitorous captains of Israel who *kinged* themselves by slaying their masters and reigning in their stead."

The king-apple is said to be "a kind of apple;" it is the head of man —the fruit of the Tree of Life.

Dom or Don—A termination denoting jurisdiction; hence, it is used to denote state and condition. Dom-us, signifies our house.

Kingdom—I, Mind, am king over the dome or head.

During theEsau Dispensation the head of man has been the *kingdom* of Satan; when Jacob's Sun-day* dawns it will become the *kingdom* of God, of which the Psalmist (145:13) says: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." Ephesians 4:3 Apoc. N. T. says: "Hence all the power of magic became dissolved; and every bond of wickedness destroyed; men's ignorance was taken away, and the old kingdom abolished; God himself being made manifest and appearing in the form of a man for the renewal of eternal life."

14. "From thence began what God had prepared; from thenceforth things were disturbed, forasmuch as he designed to abolish death—"Esau.

15. "I purpose to manifest more fully the dispensation * * * unto the new man, which is Jesus Christ."

The following verse adds: "Breaking one and the same bread (or brain), which is the medicine of immortality; and, (Barnabas 5:9) "Put your trust in Jesus, who shall be manifested to you *in the flesh.*"

The kingdom of Jacob is to be established in earth† and on earth. It will descend from heaven to take the place of Babylon which will have fallen in ruins; and, the stone being removed from the door of the sepulchre, the great army of inner men will come forth from the tombs clad still in their grave clothes of flesh to manifest their power over evil.

When humanity knows The Truth which will set them free from the law of sin and death they will withdraw their attention and allegiance from that dreadful serpent, which has stung them to death so long; and bestow their praise and adoration on the Christ of God—the serpent which can heal all their wounds and establish the City of the Gods, Olombia, which is to arise from the ashes of Babylon or Jericho—the capital of the Canaanites; for, from the competitive system of the God of the heathen, it is to redeem the world—the head of man. In Egyptian symbology a serpent often appears surmounting a cross. This is the serpent on the cross, the sight of which was to heal the sting of the serpents of the dust.

"And I John saw the holy city, the New Jerusalem, coming down from God out of heaven saying: ("The voice of the people being the voice of God") "Behold, the tabernacle (or head) of God is with men, and he

*During the night of Esau, Carnal Mind, which corresponds with the moon, has shone in the darkness by reflected light; but when Jacob's day breaks, the Sun of righteousness is to rise and eclipse the moon, and the day of the Sun (Sunday) will have dawned.

†Barnabas 5:9 says: "Man is the earth which suffers."

will dwell with them and they shall be his people and God *himself* shall be with them and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things have passed away."

"And he that sat on the throne said, Behold I make all things new."—I destroy the Kingdom of Mammon and all his works—abolish his system of competitive slavery and let my Hebrew children go free.

Olombia is the name given to this New Dispensation of Jacob. Let the word be analyzed; it will bear the closest inspection.

O, according to Webster, is an exclamation used in calling, or directly addressing a personified object which has an ear to hear—referring to the head; it is also an abbreviation for one—I. Among the ancients "O" was a mark of triple time, from the idea that the number three is the most perfect of letters and properly expressed as a circle. "O" is also an emblem of eternity because the circle has no end: it represents the immortal head.

L is an "I" with a foot; it represents the I AM and the earth, his foot-stool—the crooked and perverse generation. The small "o" corresponds with the outer head; but, it no longer holds the first place, it having been supplanted by a larger, cap-it-al "O;" and, Olo represents the elder brother in every man, as a positive actuality, more or less manifested in all.

Lo—Look, see, behold, observe. Acts 13:46: "Lo, we turn to the Gentiles" who will accept eternal life.

Olo—Man or mind between two heads (one being a capital letter) and separated from them by a crooked and perverse generation which prevents the union of the two.

2—Behold the head within the head—the I AM—the Most High man within the lower natural man.

M—the brand of the murderer—the two "I's" in the separation, or inverted "W" (double you). The "M" being lost in the centre of the word Olombia is no longer a cap-i-tal, but swallowed and eclipsed in the radiance of the two heads or minds which have cast it behind them; while they surround the "L," or outer man who has become subject to their united power.

Om is from a Greek word signifying shoulder.

B—an "I" with two arches or attachments—two heads.

Bi—from Latin *Bis*—twice, or dual.

Olombia—I AM within the head on the shoulders of the dual man; I am Christ come to establish my kingdom in earth as it is in heaven.

John on Patmos saw Christ on the Lord's Day—the seven thousandth year. This vision of John was the prophecy of an experience yet to be fulfilled in the history of fallen humanity in the coming dispensation of Jacob—the kingdom of God near at hand in a double sense *i. e.*, it has always been present with us, but now it is to be recognized, accepted,

realized and established without as well as within; the inner city of God being known as Olombia—the outer city of man as the Olombia Commonwealth in which the kingdom is to be wrested from the robber, and restored to Jacob—in the City of our God.

II Clement 5:1 says: "The Lord once being asked when his kingdom should come,answered: When two shall be one, and that which is without as that which is within."

"Streaming silent in the sunlight
Came God's truth for countless years:
All unheeded in the turmoil
Of men's struggles, hopes and fears;
Told in leaf and stone and mountain:
Sung in stream and thunder's roll;
Breathed in whispers light as zephers,
Clearly traced on Nature's scroll.

'Tis God's truth forever speaking
In an unfamiliar tongue;
And the chorus still is ringing
Which the stars of morning sung;
"Man—awake! Learn thou God's wisdom
Reaching back to ages dim;
Look about thee! Find his purpose;
Think God's thoughts o'er after him.

So we dedicate with reverence,
Standing on the threshold new,
These fair walls and shapely arches
To God's truth an offering due.
Take, accept, O God of wisdom,
Thou whose name is Truth and Love,
And as thou acceptest, grant us
Richest blessings from above."

Allusion has already been made to the City of the dual God being sometimes referred to as a basket. Moses was hidden in this basket of bull-rushes three months. Being only an adopted son of the bond woman, and clothed with her flesh, he slew the Egyptian task-master—his own benighted carnal mind which ruled over him and refused, when he became of age, to be called the son of Pharaoh's daughter. Thus denying the flesh, he arose superior to all its attractions.

This he did because the Lord said unto him: "This (thy head) is the land which I sware to give unto Abraham, Isaac and Jacob.

Moses was hidden in the land of Midian* by a well forty years before he appeared to his brethren, and at the end of that time God spoke to him out of Sinai.

"The mount burned to the midst of heaven." Moses says: "The Lord talked with the people from heaven."

As God spoke from Sinai and he talked from heaven, of course, heaven is the God-head which spoke within Sinai. When man enters the

*The measure which holds the brain; also the habit or covering. The Midianites were merchants—therefore one with the Canaanites.

inner court understandingly, he re-enters* Eden and recovers the promised land. Solomon urges: "Wisdom is the principle thing, get wisdom; and with all thy getting, get understanding, for * * * She will give to *thine head* an ornament of grace; a crown of glory will she deliver to thee. Hear, O my son, and receive my sayings; attend unto my wisdom, and bow thine ear to my understanding; keep thine heart with all diligence, for out of it are the issues of life."

The spiritual head of man is heaven, and "Heaven is man's home." In my immortal home I am to dwell forever as a living centre of light. To enter that shrine of holy existence should be the object of all our aims and ambitions; because our eternal welfare depends on entering the City of God while in the flesh.

"By faith Noah† * * * prepared an ark to the saving of his house by which he was enabled to condemn the world: (or overcome its coercive power and exist as an individual Carnal Mind) and become heir to righteousness by faith:" and he and all his family of minds, together with the animal world, two by two (the twins—for the beast also has an outer and inner existence) took refuge in the ark while the reign of the flood of blood was upon the earth.

According to Webster, an ark is a *small, close* vessel, chest or coffer. In the case of Noah it corresponds, as a symbol, with the the outer head: it includes all heads, whether animal, human or Divine; because the intelligence of the beast, as well as that of man, enters its own ark or head for safety and preservation. All mind from the lowest grade of instinct to the Most High mind enters the ark. There was the Ark of the Covenant and the Ark of God—a dual ark.

Noah was the patriarch mind or father of the Esau Dispensation. When Esau threw off Jacob's yoke the reign (rain) of blood commenced, and the rain fell until the knowledge of God was drowned in the race; but, in this emergency, Noah reared the outer head which floated on the top of the sea of blood; and was for the protection of the outer, natural man's mind, which is one with the animal world—but representing the highest grade of it.

Had it not been for this ark of safety Noah and all his family of kindred minds would have ceased to exist; but, providing this shelter at the command of God, he became heir of the Divine Mind, which was also stored as a nucleus or seed within the Holies of Holies, and which seed, faith or divine law would eventually evolve as his inheritance.

---

*Re—the rock; enters—goes in; re-enters—goes into the Rock of Ages.

†No—a word of denial, or refusal; none, no one is admitted within my head—implying the rejection of Christ.

Ah!—An exclamation of surprise; exultation, etc.

Noah—Carnal Mind denies his master; but, although severed from him in consciousness, he builds an outer head in which he takes refuge with joy and exultation at being able to exist with comfort apart from God. The word Noah means rest and comfort.

Faith is simply that destiny which, though divine, universal omnipresent, and omnicient law, carries out its designs to a consummation. "There is a divinity that shapes our ends rough hew them how we will." The flower blossoms in due time through faith or destiny; the oak prepares the acorn in which to hide its life, and the embryo oak unfolds from its cave or grave by faith; it is the faith of God which enables the child to grow to full manhood, and Noah by faith prepared the ark in which to dwell. The inner man furnishes the requisite faith, being that Divinity which shapes the body, the mind and unfolding possibilities; and although we wander blindly over the dark, rough-hewn mountains of Carnal Mind "He careth for us" and will ultimately save us from ourselves and win us to himself.

1 Samuel (6:8) tells us that "Jewels of gold were put in the coffer." That is, after man was cast out of Eden and the flood or reign of blood commenced, his birthright, the jewel of Divine Mind, was preserved within the head of his twin brother. Man evolves up through the heads of the animal world to reach the God-head; he dwells in God and God dwells in him whether he is cognizant of the fact or not. When desire for a higher life leads to the Rock which is higher than his outer head, he will cast anchor within the Rock of Ages; he will return from his wanderings to rest on Mount Ararat* and open the ark for the admittance of the same dove that "lighted on Jesus" after he was baptized by John. At that time a voice from heaven said: "This is my beloved son in whom I am well pleased." "This is John the Baptist, he is risen from the dead."

John had first to baptize Jesus in the rivers flowing within his own veins; and Christ said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." With the admittance of the dove, which is a symbol of Divine Mind, into the ark, the evil waters abated and no longer submerged the world; and the dove, representing the birthright which Esau sold to Jacob, is to be restored to man whose mind will have returned from wandering over the watery wastes to rest on Ararat liberated from all evil. Having then risen superior to the flesh "There will be no more curse; but the throne of God shall be in it; his servants shall see his face, and his name (the Divine I AM instead of the mark of Cain) shall be written in their foreheads" and understanding.

"There is a tradition that the ark is preserved in a tolerable state of

*Ararat signifies the cursed mountain of trembling—that knows fear and is destined to destruction.

A—the divided "I"

Ra—the Rock.

T—the cross or body. The rock and the "T" combined in Rat, include both body and head.

Rat—a species of small rodents that infest ships, houses, etc.; also, to desert one's associates for one's own advantage, or from interested motives. The word in this connection symbolizes Carnal Mind. Christ's disciples all forsook him and fled, for fear of sharing his fate.

A-ra-rat—I am the rock or head of Carnal Mind.

preservation high up on the sides of the sacred* old peak of Ararat, the first named summit in *human history*, the peak which emerged from the flood and lifted its head over the waters that it might *look* down on all coming generations to the end of time." The tradition is true, in that man's head still exists although dreadfully perverted from the truth of the God-head within it.

There were two Ararats, Great and Little, occupying the centre of a mountainous region in Armenia.†

"The Turks know Great Ararat, the resting place of the Biblical ark, as Aghri-Dagh, or 'Mountain of the ark.' The Persians call it Koh-i-nuh, 'Noah's Mountain.' The Amph-kirs call it the 'Peak of God's Boatman,' and whenever in sight of it performed a peculiar religious ceremony called 'Lella Rhineri,' or the 'Brave Rhinoceros,' because of a legend current among them that God cursed‡ the beast and commanded Noah not to take him on the great craft with the other animals. To this treatment the rhinoceros objected, and when the ark began to float he hooked his horn (or head) over a railing at the water's edge and floated about with the Noachian vessel, an unwelcome parasite during the forty days."

"Both the Kurds and the Cossacks believe that Ararat is guarded by an unearthly being and that no man can ascend the peak and live. They have a somewhat contrary opinion, however, as to what kind of spirits are on guard, the former claiming that the devil is guard supreme, the latter that angels are on watch."

The rhinoceros is probably the same beast that is referred to in the Scriptures as the Leviathan and it corresponds with the flesh whose influence Noah (or Mind), was commanded not to recognize; but which has exerted an influence over man with its desires and appetites which he has during the dark ages been unable to resist.

The tradition of the two spirits who guard Ararat, is carried out as a reality by the two minds which abide in that mountain.

Under the reign of the beast, and the time of the flood of blood which still submerges the world or head, the Christ is buried in the cave—the skull of man. During this benighted cycle of six thousand years since the Fall, Moses, who represents a type of the race in search of God in Sinai, is hidden, and the Israelites wander in the wilderness of the flesh dominated by Carnal Mind; in fact, these events all point to the crucifixion and burial

*Sacred because originally it was a symbol of the human head.

†Ar—The mountain which awakes or uncovers.
Men—In this connection the twins.
I—The inner man.
A—The outer man.
Ar-men-I-A—The head of the inner man will eventually uncover itself; and, throwing off the dominion of the outer head, the two minds will become one in Christ.

‡As previously shown, the term dog is applied to Carnal Mind; and "*A (c)-cur-sed* (*said*) God, thou shalt be." This was the sentence pronounced against man when he fell from a god to a merchant and trafficker—a *Can-a-a-nite* (a dual can or head of darkness.)

of Christ, and the conformity of the race to Mammon—with whom and the flesh man is at present in at-one-ment.

Ezek. 36 Chap. "Ye mountains of Israel hear the word of the Lord: Because the enemy hath said against you, Aha. even the ancient high *places* are ours; because they have made *you* desolate and *swallowed* you on every side, that ye might be a possession unto the residue of the heathen * * * The cities that are forsaken have became a prey to the heathen that are round about * * * which have appointed my land into their possession with the joy of their heart." 35:39 "Mount Seir was made a perpetual desolation; but (15) rejoiced because of it;" and, "He (Christ) dwelleth in desolate* cities."—Job 15:28.

The Scriptures declare: "Ye shall bear your iniquities forty years." Moses was hidden in the land of Midian forty days; the flood was on the earth forty days and forty nights; after forty years Absalom paid his vow; and Isaac was forty years of age before he married Rebecca, etc."

During the reign of Noah's flood Carnal Mind, protected in the ark, has ruled to the exclusion of Divine Mind which is suppressed and crucified in the mount.

In corroboration of the above interpretation of the allegory of the flood Ezekiel says of the inner man: "I shall make thee a desolate city (or head) when I shall bring up the deep upon thee and great waters shall cover thee;" and, the Psalmist adds: "There were they in great fear; but God, (Divine Mind) is in the generation of the righteous and Jacob shall rejoice.'

"Have all the workers of iniquity no knowledge (of their inner life) who eat up my people as they eat bread?" and, devour and appropriate them to their unholy desires and wicked inventions?

Replying to the inquiry, Ezra 9:6 answers: "Our iniquities are increased over our heads, and our trespass has grown up to the heavens;" and, Ezek. 6:6, "The high places shall be desolate." "Edom shall be a desolate wilderness"—Joel 3:19. Amos 7:9. "The high places of Isaac shall be desolate;" and, Job. 15:28, "He dwelleth in desolate cities."

King David reveals the cause of all this iniquity and desolation in saying: "The zeal (competitive strife) of thine house hath eaten me up. Israel is swallowed up, now shall he be among the Gentiles." "Rebuke the spearmen†—the multitude of the bulls * * * for everyone shall submit himself (to the rule of Mammon) with pieces of silver."

---

*Desolate:—

De, a Latin prefix, denotes a moving from, separation.

Sol—The sun.

Ate; the preterit of eat (From two Greek words signifying mischief, or malice;) a *personi*-fication of evil. In pagan mythology, Ate was the goddess of mischief who was cast down from heaven by Jubiter.

De-sol-ate, therefore, refers to the outer Satanic head which devoured Jacob, the inner man; swallowed his substance, or brain; separated from Eden, his head; and became the *per-son-i*-fication of all evil.

†The marginal line substitutes—"The beasts of the reeds."

Jer. 10:11 says: "The *gods* that have not made heaven and earth shall perish: they are vanity, from the sole of the foot even unto the crown of the head there is no soundness in them."

16. "The position of Jacob is not like them, for he is the former of all things;" and, "He that built all things is God"—Heb. 3:4.

Zech. 13:7: "Awake O sword against my shepherd, against the man that is my fellow saith the Lord of hosts."

"By faith Moses forsook Egypt, not fearing the wrath of the king (Carnal Mind) for he endured as seeing him who is invisible (within man) with whom he joined as leader of the hosts of God, and led them safely through the Red Sea, which the Egyptians assaying to do were drowned and consumed." This prophesy, as well as the entry of the dove into the ark, is yet to be fulfilled.

"But their hearts were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is taken away in Christ. But even unto this day, the vail is upon their heart; nevertheless when it shall turn to the Lord the vail, that is to say their flesh, shall be taken away. Now the Lord is that spirit, and where the spirit of the Lord is (acknowledged) there is liberty, for, we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image."

Gen. 9 Chap. "God says: Behold, I do set my bow (the spiritual brain) in the cloud, and it shall be for a token of a covenant between me and the earth"—man. A bow is that which causes deviation from a natural condition and exercises a powerful controlling influence; to turn; to incline. King David says: "Their sword shall enter into their own heart, and *their* bows shall be broken. Jer. 49:24: "I have broken Moab like a vessel wherein is no pleasure;" but, according to Genesis 49:24: "Joseph's bow abode in strength, and his hands were made strong by the mighty God of Jacob." II Sam. 1:18 says: "Teach the children of Judah to use the bow" that they may wrest the throne from the usurper.

"And it shall come to pass, when I bring a cloud (of flesh) over the earth, that the bow shall be seen in the cloud." Is not the evidence of mind perceptible in every face?

"And the bow shall be in the cloud, and I will look upon it that I may remember the covenant between God and every living creature."

"And God said unto Noah, this is the token of the covenant (of mind) which I have established between me and all flesh."

"And the sons of Noah that went forth (or emanated) from the ark were Shem, Ham and Japheth; and Ham (the flesh) is the father of Canaan"—the merchant and traffiicker.

"These are the three sons of Noah; and of them was the whole earth overspread."

"And Noah (the brain of man) began to be a husbandman, and he

planted a vineyard, and drank wine (or blood) and was drunken and uncovered within his tent."

Hus-band-man:—

The head of a house-hold; a man-ager of domestic concerns; one who orders the economy of a house. A ship's husband is one who owns and manages its concerns in person.

Husband (Sax. *husbonda*; *hus*, house and *bonda*, a cultivator, or an inhabitant, from *byan*, to inhabit or till; Greek *bauen*, a builder, a clown, a rustic, a boor; D, *buur*, the last component part of a *neighbor*. Band, or bond in this word is the participle of *buan*, *byan*, that is *buend*, occupying, tilling; and *husband* is the farmer* or inhabitant of the house. It had no relation, primarily, to marriage). Jesus said: "I am the true vine† and my Father (Mind) is the husbandman." "There's husbandry in heaven; the candles are all out."

"And Ham, the father of Canaan, saw the nakedness of his father, and told his brethren without; and Shem and Japheth took a garment upon *both their shoulders* * * * and covered their father."

Shem, the tent of fame and renown that goes forth bearing a precious burden, is the head.

Ham—"A hot, heated, brown land—the flesh.

2. The flesh of the swine or Wild Boar.

Japheth, he that persuades, is Mind.

These three sons were in the ark with Noah and constituted his garments.

Shem, Ham, Japheth and Noah, representing the head, flesh and the two minds of man, were together in the ark; and, in Noah—man's mind—the germ of Divine life began to operate as a husbandman; a redeemer, to till the soil or dust of the body that the seed might germinate and bring forth fruit unto everlasting life; but, repeating the crucifixion, he was overcome by the flood of blood and evil; and, like Abel, again fell asleep in man's consciousness, being crushed and hidden by the garment of flesh with which Shem—the skull, and Japheth, the natural brain, buried the brain of the inner man and thus covered his nakedness with flesh.

Genesis (9:27) says: "Japheth shall dwell in the tents of Shem; and Canaan shall be his servant."

That Ham and Pharaoh are one—representing the outer man; and that God the Lord, Jacob and Israel are also one and the same Supreme Being, is borne out by the Psalmist, who says (105) "Israel also came into Egypt and Jacob sojourned in the land of Ham."

"He sent Moses his servant, and Aaron whom he had chosen; they showed his signs among them, and wonders in the land of Ham."

"He turned their waters into blood, and slew their fish."

*This may have originated from former—a maker; an author of being, etc.

†A vine is a climbing woody plant that produces *grapes*. The true vine corresponds with the inner man's spine and brain; the untrue with Esau's. The grapes of the former produce the wine of the kingdom of God—those of the latter the blood of drunkenness.

"Their land brought forth frogs in abundance in the chambers (or heads) of their kings."

"He spake, and there came divers sorts of flies, and lice in all their coasts."

"He gave them hail for rain, and flaming fire (of oxygen) in their land."

"He smote their vines also and their fig-trees, and broke the trees of their coasts."

106:21. "They forgat their Savior who had done great things in Egypt; wondrous works in the land of Ham; terrible things by the Red Sea"—Ham, Egypt and the Red Sea being one; or, the flesh, spiritual darkness, and the blood of the flesh.

24. "Yea, they despised the pleasant land, (or head) they believed not his word but murmured in their tents and hearkened not unto the voice of the Lord."

In the account of Egypt and her plagues, narrated Exodus 3:14–20, "It was God the Lord who, acting through Moses and Aaron, brought the plagues on Pharaoh and the Egyptians in order to free the Hebrew children."

The 105 Psalm, as above, states that Israel or Jacob performed these wonders—bearing out the fact that God the Lord, Israel and Jacob are all one and the same—the inner man and his supreme intelligence—Divine Mind.

"And Noah awoke from his wine (or sleep of Lethe) and he knew what his younger son (the outer man and his Carnal Mind) had done unto him; and he said; *Cursed be Canaan* (the merchant, trader, buyer and seller); a servant of servants shall he be unto his brethren." Thus revealing the fact that merchandise was the cause of his drunken sleep; and it was also the cause of the Hebrew children's slavery.

Gen. 9:26. "And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant."

27. "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant," and, accordingly, Carnal Mind controls the business man as his Lord and Master.

The isles of the Gentiles were divided among the sons of Noah and not until after the flood was the land of man called Canaan: he then being wholly given over to the iniquity of traffic, and the idolatry of loving gold and silver, and depending on these instead of God; over which desertion of the Divine Life to serve idols the Bible laments from Genesis to Revelations because this iniquity was the cause of the Fall. The Canaanite is the descendant of Cain who went forth with the mark of a fallen God in his forehead; and this mind established the gods Molock, Mammon and Diana. Cain, being the father of selfishness, cherished individual interest while the universal good was ignored. As the love of the exterior man produced the Canaanite, and Ham personates the flesh which the race were commanded to overcome, Noah said "Cursed be

Canaan"—the land of man controlled by Satan to enter into competitive strife and the worship of idols.

Shem, Ham, Japheth and Noah represent the City of Four, as well as the four garments of Christ referred to in a later chapter under the head of "The Signs of the Times and the Twelve."

"I will plant in the wilderness the cedar, the myrtle, and the oil-tree; I will set in the desert (of his mind) the fir-tree, the pine, and the box-tree together" the one within the other, and all within the flesh.

"That they may see and know, and consider, and understand together that the hand of the Lord hath done this, and that the Holy One of Israel hath created it"—the head of man.

CHAPTER III.

THE SEED OF ABRAHAM.

"It passeth knowledge, for we know not yet
The glorious jewel in that casket set;
Its length, its breadth,
Height, depth, are all divine:
O, may that gift unspeakable
Be thine."

Webster's definition of a seed is: "An embryo with its envelopes, or the natural ovule which gives origin to a new plant. The seed has an *outer* and an *inner* coat, within which lies the kernel or nucleus: the kernel is either the developing embryo *alone*, or the embryo encased in the albumen which is the material for its nourishment.

2. "That from which anything springs; first cause; source; origin."

3. "Progeny, offspring, children, descendants—as the seed of Abraham."

"Seed-bud—the ovule; a rudimentary state of a seed—as unripe fruit, or an unfolded bud"—corresponding with the undeveloped outer head which is a seed bud of the Tree of Life.

Gen. 1:11. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose *seed is in itself.* The fruit of all trees contains its own germinal seed life; and the Apple of the Tree of Life is included in the category.

The patriarch* Abraham, whose head is the fruit of the Tree of Life which bears the seed, is an illustration of the fulfillmemt of the promise that "I will write upon him my New Name." In the seventeenth

*Patriarch:—Patri—the father; chief.

Arc—Latin *arc-us* (our ark) a bow, vault, cave, or arched roof; part of a circle.

From arc or arch comes the sense of bending, deviating, cunning, craftiness: it also applies to a chief of the first class; noble; famous: and thus it bears the dual character. There is the arch-fiend and the Arch-Angel; the wicked and the good man. The patriarch applies to the dual head in which Mind dwells.

chapter of Genesis, fifth verse, God says unto him, "Neither shall thy name any more be called Ab-ram, but thy name shall be Abra-ham; for a father of many nations have I made thee."

Now the metamorphose seems to have been a change of the nature or characteristics of Ram to Ham.

Ham—flesh of the swine; Wild Boar, the symbol of Mars. In astral lore Mars (and each of the other planets) has two houses or two influences, good and bad. One of these influences or "houses" is the constellation of Aries, the Ram or Lamb which rules the *Head*, and which nineteen hundred years ago was the precessional leader of the starry host.

The other "house" of Mars is the Scorpion whose symbol has ever been the Wolf and the Wild Boar* and this sign rules the organs of generation; which accounts for his becoming the father of many nations when he was about to change from Ab-ram to Ab-ra-ham; and from the rulership of the head to that of the generative organs.

Ab-ram:—

Ab—running water—the river; Ram—the Lamb of God, Jesus Christ. Ab-ram—the river of Life which flows from the Lamb of God's Throne.

Abraham:—

Ab—a river; ra—the rock; ham—the flesh:—The river of Ham's rock or head—the river of blood through which the inner man was now to plant his seed within the heads of men. Abram became Abraham after the Fall and then distributed his seed among the heads of the multitudes.

Abraham signifies the Father of all nations: being the subsidized spiritual side of the dual man.

Bra, or Brae—the upper part of a country; the top of a mountain or mound of earth—corresponding with the head.

Ham—flesh of the swine: crooked, bent; a hot, dry, thirsty land—the flesh of humanity fallen into the lusts of generation and lust of lucre.

Ham-a-dry-ad—a wood nymph† who lives and dies with the tree to which it is attached.

---

*Adonis or Adonai (My Lord is on high) was an oriental title of the Sun, signifying Lord; and he was killed by a boar, the emblem of winter or the coldness of spiritual death.

The productive powers of Venus were suspended until he was restored to life and he spent six months (six thousand years) with this goddess. The boar is also called "The Destroyer," and the wolf, which came to weave the web of fate about Adonis and was expected to devour the sun:—

"The Wolf will devour
The Father of the ages."

†A nymph is a goddess of the mountains, forests, meadows and waters—the head, hair, flesh and blood of the body; also a chrysalis, or an insect not yet unfolded. The body is frequently alluded to in Scripture as a field or meadow; the head as a mountain, or forest.

In the words of Milton:—

"Where were ye nymphs, when
The remorseless deep
Closed o'er the head of your loved Lycidas?"

Abraham—I, Mind, dwell at the top of a crooked, hot, dry, thirsty land; and I live in that land of flesh until it dies.

Phil. 2:15, "That ye may be blameless and harmless, the sons of God * * * *in the midst* of a crooked and perverse nation, among whom shine ye as lights in the world."

Abraham and his people were called Hebrews from Heber, the fifth from Noah.

Hebrew:—

He—applies to an individual, the plural of which is they.

Brew—to boil, or seeth ; to prepare by boiling, steeping and fermentation; to be in a state of preparation; to be mixing, forming or gathering; the mixture formed by brewing. The blood of the body is in a continual state of seething and circulation.

Brewery—the house or apparatus, in which brewing is carried on; a mixing together; the result of this is—brew-is, or brew exists.

Brew-is means a broth, or pottage.

He-brew—one who brews and sods the pottage which Esau loved; and hence the frequent allusions to "drunkenness, but not with wine; drunk with the blood of the saints; drunk with the blood of fornication; drunken with their own blood." The drunkenness referred to is spiritual unconsciousness which is the result of depending on the fleshly, instead of on the spiritual man; while the latter is drowned and unconscious in the flesh.

1 Cor. 6:10 says: "A drunkard (thus drunk with his own blood) shall not inherit the Kingdom;" because corruption cannot inherit incorruption; but Esau is Jacob's inheritance. Jacob is the Hebrew who prepares Esau for redemption and absorption into himself; being his higher, immortal nature; and the dual head is the house in which the work is carried on.

Hebrew also signifies, One who passes, or anger. The Spiritual Man, Jacob, passes through the angry, heated, turbulent Red Sea of Blood to reach the promised land of At-one-ment with his creature: He is a pilgrim and a stranger in his own land of man during the *Passover* of six thousand years from the Fall to the Restoration of Eden; and to accomplish this mission he is buried in the tomb, which is the body, and remains there in darkness; imprisoned, unfed, unvisited, unloved, and represented by the Grim-Head, which is his outward sign, until man's redemption is accomplished.

The Hebrews came from Ebher* the country beyond the Euphrates.

*Ebher:—

Ebb—the reflux of the tide.

2. To return or fall from a better to a worse state; to decline, recede and retire from Eden or Spirit into the material nature.

3. Not deep, but shallow water. (*Continued on Page* 256)

Heber is the son of Shaleh* and a descendant of Shem;† he was an ancient resident of Palestine, the land of wanderers or of the ancient Philistines who lived on the (Red) sea coast. Palestine is bounded on the North by Lebanon‡ which separates it from that part of Syria§ anciently called Phœnicia‖ on the East coast of Mount Hermon.¶ It was called Judea, from Judah, and it is termed the Holy Land.

Abraham had a brother whose name was Lot, which word signifies a part; a portion; the blood of a victim; the part which falls by chance; also a distinct portion of land which is assigned to anyone. Lot represents the natural side of Abram.

Like Jacob and Esau, Abram and Lot were unable to dwell together in the land "because of their riches," and the consequent strife over mine and thine. It was the lust for gold which caused the Fall from Paradise, and continually severed the twin brothers.

Gen. 13:7 says: "The Canaanite and the Perizzite** dwelt then in the land.

8. "And Abram said unto Lot: Let there be no strife, I pray thee, between *me and thee.* * * * for we be brethren."

"But there was strife between Abram's herdmen and Lot's herdmen" and therefore the brothers separated. The herdman who looks after his flocks is mind.

Ebionite (Ebb-I-o-nite, or I go down into Egyptian darkness) was the name of an ancient Jewish sect.

Her (or Har) signifies army; woman's progeny or army) as well as being the objective and possessive case of the pronoun she. Har-ass—an army of asses or burden bearers; also a very large, heavy shield (the flesh) which fatigued the bearer of it—as Jesus was wearied in bearing the cross to Calvary. Harass also means to vex and annoy.

Eb-her—my people retire from me: they forsake me and go down into Egyptian darkness, leaving me only the cross on which I am pierced, buffeted, denied and crucified.

*He who sends on a mission: or sends his messenger before his face.

†She-m: The head of the Trinity produced through the fallen woman. The word signifies: Bearing a name of fame and renown—I AM.

‡The White Mountain of incense.

§That which deceives—the flesh.

‖Red, purple—the blood.

¶That which is cursed with destruction, a lofty peak visible from afar—the outer head. The city set on an hill which cannot be hid. Hermon was the great landmark of the Israelites and it had *three summits.* In two passages of Scripture it is called Baal-Hermon—the possessor of the thing accursed. The three peaks represent Ham, Shem and Japheth—the flesh, outer head and Mind—the Trinity.

**Perrizzite:—

Per—through; by means of; as, send the money by bearer; their wages were two dollars per day: they received so much per man.

Z—this letter was formerly called hard; ZZ—two hard, crooked, perverse heads or hearts—master and workman.

It—an impersonal pronoun corresponding with he, or she—the head of either sex.

Ites—pointing to the heads of a special people.

Perrizzite—By means of the Perrizzite I (Carnal Mind) establish a doubly hard wage-system—hard for the master and laborious for the wage-worker. The Canaanite evidently refers to the employer, and the Perrizzite to the workman.

"And Lot lifted up his eyes and beheld the plain of Jordan (the flesh) and it was well watered everywhere before the Lord destroyed Sodom* and Gomorrah,† even as the garden of the Lord.

"And Lot journeyed East and they, Abram and Lot, separated themselves the one from the other. Lot chose him all the plain of Jordan and dwelt in the cities (or heads) of the plain, and pitched his tent toward Sodom; but the men of Sodom were wicked sinners before the Lord exceedingly."

"Abram dwelt in Canaan: he pitched his tent in Canaan on the plains of Mamre, which is Hebron (Society) and built there an altar (or forehead) unto the Lord."‡

Mamre, *the rock or head of the animal*, signifies bitter, rebellious; therefore the head of the people of Sodom and Gomorrah. A mammal is an animal of the highest order of vertebrates.

Mam-mock—a round hill not pointed—the head of a mammal.

Mam-e-luke—a purchased slave, or captive; one who serves for hire within the toils of Mam-mon.

Mam-mon—"riches and the God of riches; a place where something is hidden, a store house; treasury—from *ta-man*, to hide; especially in the earth:" it applies to the outer head within which the jewel, the Divine Mind of Abram is secreted.

Mam-re and Mammon are synonymous terms, with a slight difference. The former is the rock or head of an animal; while Mammon implies the animal man; and it might very properly be spelled *Mam-man*.

A Mam-mon-ist is a person devoted to the acquisition of wealth, or one whose affections are placed on riches—a worldling.

---

*Sodom:—That in which their secret is hid.

Sod—That Stratum of earth on the surface; turf; sward—the pottage Jacob sod: it also signifies to seethe and boil.

O, or oe—The island of habitation.

Om—the shoulder.

Sod-om—the sod, or outer head on the shoulders of the island.

†Gomorrah:—Bitter, rebellious.

Go—To pass from one place to another; to be in motion; to move about upon the feet, to walk, etc., referring to the body.

Both Sodom and Gomorrah, which stood in the plain of Jordan, are continually burning in the fires of oxygen, which are generated within the body. Sodom has been interpreted to mean burning—the burning bush. Man, or Lot can be saved by taking refuge in the house in which he may cast anchor within his own ego, or individuality; and, accordingly, Gen. 19-30 says, "Lot was saved from the fires of Sodom and Gomorrah because he took refuge in the mountain and dwelt there in a cave"—thus repeating the story of Noah and the ark of refuge.

Sodom and Gomorrah cease to be well watered at the death of the body which is consumed in fire and brim-stone.

‡Abram:—The high Father: or the Most High who dwells in the heads and hearts of his people either hidden or made manifest, The result of the separation between Lot and Abram was and is the utter destruction of Sodom and Gomorrah; for because of the house being divided against itself all men are consumed.

Whenever anything is said against the Mammonist's heathen god he cries out: "Great is Diana (riches) of the Ephesians whom all the world worshipeth." *What could we do without Money?* But, "These be blind leaders of the blind" who cannot perceive the filthiness of filthy lucre.

Gen. chap. 14 "And it came to pass in the days of Amraphel,* king of Shinar,† Arioch,‡ king of Ellasar,§ Chedorlaomer,‖ king of Elam,¶ and Tidal,** king of nations, that these made war with Bera,†† king of Sodom, and with Birsh,‡‡ king of Gomorrah; Shinab, king of Admah,§§ and Shemeber,‖‖ king of Zeboiim;¶¶ and the king of Bela,* which is Zoar."†

"All these were joined together in the vale of Siddim, which is the salt (Red) Sea."

"Twelve years they served Chedorlaomer and in the thirteenth year they rebelled."

"And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim‡ in Ashteroth§ Karnaim‖ and the Zuzim in Ham, and the Emin¶ in Shaveh**Kiriathiam,†† and the Horites‡‡ in their Mount Seir, unto El Paran§§ which is by the wilderness."

*He who speaks secrets.

†The Shining Mountain where a watch is kept over one who sleeps.

‡Long, great, tall.

§El (God), La (look, see, behold); Sar, from a Greek word signifying flesh—God looks from the flesh.

‖A round sheaf bearing corn—the head.

¶A young man, or Virgin.

**The knowledge of being elevated; the king of the Red Sea—Carnal Mind.

††Be—to exist; Ra—the rock—He who exists in the rock and breaks it.

‡‡He who beholds or sees with the eye of an evil one.

§§Earthy—red—bloody.

‖‖The man of force, famous for strength.

¶¶The goat.

*He who sees—the outer man.

†Little, small.

‡The giant physician.

§Riches.

‖Karn—a pile of rocks; sometimes the solid rock: Aim—to point with a missive weapon; as to aim at an enemy; to attempt the accomplishment of a purpose.

Ashteroth Karnaim—The outer man aims at the Great Physician hidden among the heads given over to the pursuit and love of riches.

¶A formidable people who inspire with fear

**The plain that makes equal—the flesh.

††The house of two cities; the place of meeting.

‡‡Mt. Hor is the mountain which conceives and deceives: and the Horites are the minds which inhabit that mountain.

§§God's beautiful, glorious ornament—the inner head.

"And they returned, and came to En-mishpat,* which is Kadesh† and smote all the country of the Amelekites,‡ and also the Amorites§ that dwelt in Hazezon tamar.

"And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zoboiim, and the king of Bela (the same is Zoar) and they joined battle with them in the vale of Siddim; (which is the salt, red sea, or the body of man) with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel and Arioch."

"And the vale of Siddim was full of slime pits (the flesh) and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain."

"And they took all the goods of Sodom and Gomorrah; * * * and Lot, * * * who dwelt in Sodom, and his goods, and departed."

"And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre of the Amorite, brother of Eschol,‖ and brother of Aner¶ who were confederate with Abram."

"And when Abram heard that his brother was taken captive * * * he pursued them over unto Dan; and he smote * * * them and pursued them unto Hobah,** which is on the left hand of Damascus."††

"And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer, and of the kings that were with him at the valley of Shaveh, which is the king's dale."

"And Melchisedec‡‡ King of Salem§§ brought forth bread and wine, and he was priest of the Most High God."

---

*The fountain of judgment—the spiritual brain.

†Holiness.

‡The people that lick up blood—or draw it together and form a body.

§Bitter rebels.

‖A bunch of grapes—the spiritual brain.

¶An answer of song or of affliction; also an agent.

**The place of love, friendship and secrecy—the head of man.

††A sack full of blood—the body.

‡‡The King of righteousness—Divine Mind. Heb. 7:1 says: "For this Melchisedec, king of Salem, priest of the Most High God who met Abraham returning from the slaughter of the kings, and blessed him."

2. "To whom also Abraham gave a tenth part of all; first, being by interpretation King of righteousness, and after that also King of Salem, which is King of Peace: without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."

3. "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."

The High Priest was greater than Abraham; for while the latter personated the dual mind, Melchisedec represented only Divine Mind. Jesus Christ was a High Priest after this order; he represented only the inner man and his Mind—the Sun of Righteousness.

§§Peace—that which is complete and perfect—the inner head.

"And he blessed him and said: Blessed be Abram of the Most High God, possessor of heaven and earth."*

"And the king of Sodom said unto Abram, Give me the persons, or souls and take the goods to thyself. And Abram said to the king of Sodom * * * I will not take anything that is thine." The incorruptible spirit could take nothing from corruptible man.

"After these things the word of the Lord came to Abram in a vision saying: Fear not Abram, I (Divine Mind) am thy shield, and thy exceeding great reward."

"And Abram said, Lord God, what wilt thou give me, seeing that I go childless;† and the steward of my house is this Eliezer‡ of Damascus?"

"And Abram said, Behold, to me thou hast given no seed; and, Lo, one (Carnal Mind) born in my house is mine heir."

"And the word of the Lord came unto him saying: This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."

"I am the Lord that brought (or evolved) thee out of Ur§ of the Chaldees‖ to give thee this land to inherit it."

"When the sun (of righteousness, Abram's Divine Mind) was going down, a deep sleep fell upon Abram; and a horror of great (spiritual) darkness fell upon him, and God said unto him, * * * Thy seed shall be a stranger in a strange land (the corruptible body) that is not theirs and shall serve them, etc.

"And it came to pass, that when the sun (of righteousness) went down and it was dark, behold a smoking furnace (the body) and a burning lamp that passed between those pieces¶ —the two halves of the brain."

"In that same day the Lord made a covenant with Abram, saying: Unto thy seed have I given this land from the river of Egypt, unto the great river Euphrates." This land included the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perrizzites, the Rephaim, the Amorites, Canaanites, Girgashites and Jebusites.**

*All this points to the time when mankind had evoluted far enough out of animalism to establish the germ of immortality—the eternal nucleus of an ever unfolding individuality, which period in this instance is personated by Abram.

†Referring to spiritual children; for, as yet, only natural progeny were born—the second birth, in which a spiritual child is resurrected within the already born outer man, not yet being established.

‡The heap in the court of God. E-lie-zer is Carnal Mind.

§The fire or light of the valley—Carnal Mind. Uri—my light, my fire: Uriah the Lord is my light or fire. Uriel, God is my light or fire.

‖Robbers; demons; murderers.

¶Indicating the fact that mind is the light of the world. The burning lamp, however, corresponds with the mind of the natural man; while Divine Mind is referred to as the Sun. "I AM the light of the world."

**Showing that the rivers of Egypt and Euphrates flow within humanity's veins; and that

"Now Sarai, Abram's wife, bare him no children; and she had a handmaid, an Egyptian whose name was Hagar"—one who fears; woman in bondage to carnal mind and the flesh.

Genesis 6:2 says "The sons of God saw the daughters of men that they were fair, and took them for wives. Abraham took Hagar; Jacob wedded Leah, etc.

Hagar:—

In addition to what has already been said H, in Latin, stands for homo—the man.

Ho, also pronounced who, is a call to excite attention, or give notice of approach; as Who is this person? "Ho! everyone that thirsteth."

Mo—More; after the same manner; of the same sort.

Homo—The man; Ecce homo, "Behold the man;" *Homo homini lupus*, Man is a wolf to the man within him.

Ha—An exclamation denoting surprise, grief, joy or exultation.

Hag—An ugly old woman; a sorceress; an enchantress answering to the Hecate of mythology.

2. A fury; a she monster, being the female counterpart of Pharaoh, the whale, dragon etc.

3. A woman who harasses, torments, and tires. Hager the daughter of Heth (dust) of whom Rebecca said, "I am weary of my life because of the daughters of Heth."

Ar—"the mountain which is to be uncovered" from the flesh and awakened from the tomb.

Galations 4:25 "For this Agar is Mount Sinai, and answereth to Jerusalem which now is, and is in bondage with her children. But the Jerusalem which is above *is free*, which is the mother of us all."

Hagar, then, is the outer woman controlled by the Pandora Box of evil —the outer head; being the outward sign of the divine inner woman Sarai.

"And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing; I pray thee, go in unto my maid; it may be that I may obtain children by her."

"And Sarai,* Abram's wife, took Hagar her maid the Egyptian after Abram had dwelt twelve years in the land of Canaan, and gave her to be his wife."

Abram is to inherit all the nations of the earth. The Kenizzites were an Edomitish tribe. The Kadmonites and Kenizzites were two of the peoples who occupied the land promised to the Children of Abraham.

The Hittites were descended from Heth, the second son of Canaan: they were a commercial people. Amorite means bitter and rebellious, as well as lustful and covetous: he was a resident of the summits. The Amorites were called mountaineers; they were one of the chief nations which possessed the land of Canaan. Num. 13:29: "The Hittites, Jebusites and Amorites also dwelt in the mountains. The Jebusite is the third son of Canaan. Jebus, which is Jerusalem, lost its King in the slaughter of Beth-horon; (the house of anger, revenge and wrath) which was sacked and burned by the men of Judah.

*My lady, my princess. Gen. 17:15 "God said unto Abraham: As for Sarai thy wife, thou

"And he went in unto Hagar, and she concieved; and when she saw that she had conceived, her mistress was despised in her eyes"—as Jacob was despised by Esau."

"And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes; the Lord judge between me and thee."

"But Abram said to Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee; and when Sarai dealt hardly with her, she fled from her face"—as Adam and Eve fled from God's presence in the Garden of Eden."

"And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.*

"And he said, Hagar, Sarai's maid whence camest thou? and whither wilt thou go! And she said, I flee from the face of my mistress Sarai."

"And the angel said unto her, Return to thy mistress, and submit thyself under her hands."

"And * * * I will multiply thy seed exceedingly, that it shall not be numbered for multitude. * * * Behold thou art with child, and shalt bear a son, and shalt call his name Ishmael * * * and he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren.†"

"And she called the name of the Lord that spake unto her, Thou God seest me; for, she said, Have I also here looked or sought after him that seeth me. Wherefore the well was called Beer-lahai-roi:‡ Behold it is between Kadesh§ and Bered.‖"

"The Lord appeared to Abram and said unto him, *I AM* the Almighty God, walk before me, and *be thou perfect.*" The inner man is perfect as he is commanded to be by divine law.

---

shalt not call her name Sarai, but Sarah—the princess of the multitude, shall her name be." The first when analyzed signifies: I AM the mind of the double rock; the second, I AM the mind of many rocks. Instead of Sara-I, the I am of the rock, woman became Sara-H—the I am of the divided rock.

The literal signification of lady is: one who offers another a loaf of bread; or, one who possesses a loaf of the bread of life, which is the brain, and offers it to mankind, from the womb in which it is formed.

*The wall, the ox; that which beholds—the head.

†The word Ishmael signifies, *the God who hears*; he whose senses perceive things only on the material plain because his inner senses are closed, asleep, and unconscious. Ishmael personaizes the visible man: he is not the hidden man of the heart.

‡Beer—the brewis or pottage.

La—look! see! behold!

Hai—the same as *ai* (in Sin-ai) signifying the mass, the heap, the sea-port—the head of the dual woman in the separation.

Roi—the king; royal.

Beer-la-ha-roi. Behold the king is in a heap on the brewis; or, the king is in Mount Hai.

§Holiness.

‖Be—to exist: red—the color of blood. Be-red—that head which exists by blood.

"Abraham had two sons, Isaac and Ishmael, the one by a bond woman, the other by a free woman, etc., WHICH THINGS ARE AN ALLEGORY" —just as the characters of Bunyan's Pilgrim's Progress all exist; but they are figurative: that is, people encounter those same individuals, burdens, sloughs of despond, hills of diffculty, giants and lions in an earthly pilgrimage; and the two sons of Abraham figuratively personate every man and woman of the race.

Isaac:—

Is—to have being; to exist.

AA—double "I"

C—an imperfect "O" which will be complete when the small degree of excellence possessed by Ishmael is lost or absorbed in the Divine Mind.

Is-aa-c—I AM mind: "*I AM his music.*"

As Sarah bore no spiritual children, she gave Hagar, her handmaid, who served her as an outer self, to Abraham's outer self, and thus brought forth Carnal children. James 1:15 says: "When lust hath conceived it bringeth forth sin (the flesh); and sin, when it is finished, bringeth forth death." Psa. 51:5 adds: "Behold I was shapen in iniquity; and in sin my mother conceived me." (Thus the union of Abraham with Hagar brought forth that sinful man known as Ishmael, who is but a small portion of God.)

James 1:16: "Do not err, my beloved brethren."

17. "Every good gift and every perfect gift is from above and cometh down from the Father of Light"—but all the lusts of the flesh are evil and emanate from the father of lies.

Jeremiah (51:17 to 20) says: "Every man is brutish by his knowledge; every founder (of a city or head) is confounded by the graven image (of flesh) * * * which is falsehood, and there is no breath in them: they are vanity the *work of errors* * * * and they shall perish. The portion of (man which belongs to) Jacob is not like them, for he is the former of all things; and Israel is the rod of his inheritance." The fifty-first verse adds: "We are confounded * * * for strangers are come into the sanctuary of the Lord's house," 10:22 "To make the cities of Judah desolate, and a den of dragons."

Gen. 6:4 says: "When the sons of God (inner men subject to the will of the flesh) came in unto the children of men and they bear children unto them, the same became mighty men of renown; and there were giants in those days." Hosea, 9:13 adds: "Ephraim (the inner man) shall bring forth his children to the murderer," but the children of the bond woman were at enmity with the seed of the inner woman personated by Sarah, Rebecca, Rachel, Mary, etc., each of whom represents the free, spiritual woman; being counterparts of Abraham, Isaac, Jacob, Jesus, etc.

Hagar being Abraham's wife in the flesh was not truly wedded to him in spiritual marriage, and she brought forth a child to the murderer.

Sarah was Abraham's helpmeet and counterpart in spirit, and she brought forth a son to bear the seed of Abraham. Sarah and Hagar represent the dual woman.

Ishmael:—

Ish is a prefix denoting dimunition, or a small degree of the quality of something else; a participation of the qualities of the noun to which it is annexed. Ish also implies division.

M—is a brand or stigma impressed on one convicted of *manslaughter*.

A—the "I" divided against itself.

El—God.

Ish-m-a-el—I AM a small portion of the God, whom I slay.

Isaac's head is the finer, inner covering which encloses the necleus or seed of life; and, Esau's head is the coarser, hairy *thicket*, in which the head bearing the seed is sheltered and protected.

Gal, 3:16 says: "Now to Abraham and his seed were the promises made, and *his seed is Christ*." Isa. 44:3 "I pour my Spirit on thy seed."

"I will make thee exceeding fruitful:" I will make nations of thee, and I will establish my covenant between *me* and *thee* and thy seed after thee in thy generations for an everlasting covenant to be a God unto thee; * * * and I will give unto thee and thy seed after thee, the land of Canaan for an everlasting possession, and I will be their God, and they shall be my people."—in the at-one-ment of obedience and submission to the divine, interior mind and will of the Me in thee.

"And I will make my covenant between Me and Thee, and will multiply thee exceedingly."

"And Abram fell on his face and God talked with him, saying: As for me, behold my covenant is with thee."

"Neither shall thy name be any more Abram,* thy name shall be Abraham, for a father of many nations have I made thee."

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God."

"And God said unto Abraham: In Isaac shall thy seed be called; and also of the son of the bond woman will I make a nation, because he is also of thy seed; but, my covenant will I establish with Isaac; for his kingdom is an *everlasting kingdom* and his dominion from generation to generation."

"Abraham said: O that Ishmael might live before thee! and God answered: Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him and with his seed after him for an everlasting covenant; and, as for Ishmael, Behold I have blessed him and will make him a great nation. I will multiply his seed exceedingly that it shall not be numbered."

*Abram represents the inner man before the Fall: while Abraham indicates the time when he took up his abode with fallen man and began to distribute his seed among the children of the murderer.

Ezra 9:1-2 says: "The holy seed mingled themselves among the Canaanites, Hittites, Perrizzites, Jebusites, Ammonites, Moabites, Egyptians and the Amorites." (6) "Our iniquities are increased over our heads, and our guiltiness is grown up unto the heavens;" but, Isa. 6:13 "The holy seed shall be the *substance* thereof." Rom. 9:29 "For except the Lord of Sabaoth had left us a seed (or preserved our birthright), we had been as Sodom and Gomorrah."

"The seed of the wicked shall be cut off;" but of the inner race of men it is said: "Their seed shall be established" "His seed shall be in many waters." Abraham cast, or molded his bread upon the (Red) waters and it is to return to him after many days—six thousand years. "His seed shall inherit the earth."

"And ye shall circumcise the flesh of your foreskin; and it shall be a token of a covenant betwixt me and you."

Foreskin:—

Fore—advanced in place of, coming first, as compared with something that comes later; the part that precedes—the man of skin and flesh is to be cut off, denied and suppressed.

Skin—The entire external membraneous envelope of animal bodies; the bark, or husk; the external coat of flesh.

To circumcise, is to put off the sins of the flesh and become spiritual or holy. Deut. 10:16 says: "Circumcise the foreskin of your heart." (30:6) "The Lord will circumcise thy heart." Col. 2:9 Paul declares; "In Christ dwelleth all the fullness of the God-Head bodily; and ye are complete in him which is *the head* of all principality* and power: *in whom also ye are circumcised* with the circumcision made without hands, in *putting off the body* of the sins of the flesh, by the circumcision of Christ, being buried *with him* (in the body) in baptism, *wherein* also ye are risen with him." (13 v.) "And *you*, being dead in * * * the uncircumcision of your flesh, hath he quickened *together with him.*"

Rom. 2:27 adds: "And shall not circumcision which is by nature, if it fulfill the law, judge thee, who, *by the letter and circumcision* (of the Jews) *dost transgress the law?*"—the divine and natural law of God, or Good? "For *he is not a Jew*, which is one outwardly; *neither is that circumcision* which is outward in the flesh; but he is a Jew (a man of God) which is one inwardly. Circumcision is that of the heart, IN THE SPIRIT."

"For we are of the circumcision, who worship God *in* the Spirit * * * and have no confidence in the flesh."

"And every man-child in your generations, he that is born in the house (or body), or bought with money of any stranger, which is not of

*Prince-i-pality:—

A prince; the territory of a prince; or the country which gives title to a prince—the first is mind—the second the brain, the third the head.

Principality is from the Latin *princeps, principis*, the first, the chief; from *primus*, first, and *capere*, to take; or *caput, capitis*, (cap-it-is) the head is a cap for the brain or seed.

thy seed. He that is born in thy house and he that is bought with thy money,* must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant."

"And the uncircumcised man-child (either male or female) whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people because he hath broken my covenant."

In the Sanscrit man signifies *to think.* A man according to Webster, is an individual of the race; a human being; a person of either sex—mankind. Gen. 1-24: "God created man in his own image—male and female created he *them.*"

Num. 24:9. "Thou shalt keep my Covenant, therefore, thou and thy seed after thee."

Cove, a *cave,* den, room, pit, cavity, alcove, vault.

2. A retired nook; especially, a small bay; a recess on the (Red) Sea-shore.

3. To brood, cover, or sit over, as birds their eggs.

4. To arch over; as "Domes and coved roofs." The Covenant of God was made between the two heads of man.

Covenant:—To agree. A mutual agreement to do or to refrain from some act or thing; a contract; stipulation; *the promises of God conditioned on certain terms on the part of man, as obedience, repentance, faith.*

Hag. 2:5. "According to the word that I covenanted with you, * * * so my *Spirit remaineth* among you; fear ye not." The Covenant might be called the Contract of the Rock, or Rocks; or, an Agreement, between the minds of the twin brothers.

THE COVENANT.

Deut. 6 Chap. "Hear therefore, O Israel, and observe to do it, that it may be well with thee, and that ye may increase mightily as the Lord God * * * hath promised thee."

"Hear, O Israel: The Lord our God is one Lord; and thou shalt love† the Lord, *thy God* with all thine heart, and with all thy soul, and with all thy might. These words which I command thee, shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house (the body) and when thou walkest by the way, and when thou liest down, and when thou risest up: thou shalt bind them for a sign upon thine hand, and they shall be frontlets between thine eyes; and thou shalt write (or recognize) them upon the posts of thine house and on thy gates."

*The money referred to in the text is that which is stamped with the seal of spiritual life; or, in the words of Sterling, "Stamped in clay, a heavenly mintage."

The word money is derived from Latin *Moneta* (*i. e.* the adviser, from *monere*, to warn) a surname of Juno, in whose temple at Rome money, the currency of the merchant, was coined. The currency of God is stamped in man's forehead—it is intelligence.

†To love is to seek, desire, visit, associate with, dwell in, abide with, and be united to in union or marriage through the law of love divine and holy. The union of the outer man and woman bears but an abstract semblance to true marriage, and is repudiated by the Scriptures for the chosen people of God.

"And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, Abraham, Isaac and Jacob, to give thee great and goodly cities, which *thou buildest not.*"

"And houses full of all good things, which thou filledst not, and *wells* digged, which thou diggedst not; vineyards and olive-trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord which brought thee forth out of the land of Egypt from the house of bondmen, or servants."

"Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you."

Deut. 7 Chap. says: "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, * * * and shall deliver them before thee: thou shalt smite and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them; neither shalt thou make marriages with them; thy daughters (inner women) thou shalt not give unto his sons, nor his daughters (natural women) shalt thou take unto thy sons."

"For they will turn away thy sons from following me, that they may serve other gods, etc."

"But thus shall ye deal with them; ye shall destroy their altars, (foreheads) and cut down their groves (or heads) and burn their graven images (of flesh) with fire."

"For thou art a holy people unto the Lord thy God; the Lord hath chosen thee to be a special people unto himself, above all people upon the face of the earth."

"And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest upon thee; but will lay them upon all them that hate thee."

"And thou shalt consume all the people, * * * thine eyes shall not have pity on them: neither shalt thou serve their gods, for that will be a snare unto thee."

"If thou shalt say in thine heart: These nations are more than I, how can I dispossess them? Thou shalt not be afraid of them: for the Lord thy God is among you, a mighty God, etc."

"The graven images (or bodies) of their god (Carnal Mind) shall ye destroy with fire; and thou shalt not desire their *silver or gold * * * nor take it unto thee, lest thou be snared therein * * * for it is an abomination to the Lord thy God.*"

"Neither shalt thou bring an *abomination* into thine house lest thou be a cursed thing like it; but thou shalt utterly detest it, and thou shalt utterly abhor it, for it is an accursed thing."

Joshua 6:18, "Keep yourselves from the accursed thing lest ye make yourselves accursed * * * but all the silver and gold, etc. are consecrated to the Lord."

Deut. 7:22, "And the Lord thy God will put out* those nations before thee by little and little: thou mayest not consume them at once, etc."

Ex. 23rd Chap. continues: "Behold I (Divine Mind) send an Angel (the inner man) before thee, to keep thee in the way and to bring thee to the place which I have prepared."

"Beware of him and obey his voice, provoke him not for he will not pardon your transgressions, *for my name is in him.*" But if thou shalt indeed obey his voice and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries."

"For mine Angel shall go before thee and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites, and I will cut them off."

"Thou shalt not bow down to their gods (Carnal Minds) nor serve them, nor do after their works; but thou shalt utterly overthrow them and break down their images."

"And ye shall serve the Lord your God, and he shall bless thy bread and thy water; *and I will take sickness* away from the midst of thee."

"I will destroy all the people to whom thou shalt come."

"I will send hornets before thee, which shall drive out the Hivite, the Canaanite and the Hittite from before thee."

Ex. 23:29. "I will not drive them out from before thee in one year, lest the land become desolate, and the beast of the field multiply against thee."

Ex. 23:30. "By little and little I (Divine Mind) will drive them out from before thee, until thou *be increased* and inherit the land."

"And I will set thy bounds from the Red Sea of the Philistines,† and from the desert unto the river; for I will deliver the inhabitants of the land into your hand and thou shalt drive them out before thee."

"But thou shalt make no covenant with them nor with their gods."

"They shall not dwell in thy land lest they make thee to sin against me; for if thou serve their gods, it will surely be a snare unto thee."

"Ye shall make you no idols nor graven images, neither rear you up a standing image * * * to bow down unto it, for *I AM the Lord thy God;* and Me only shalt thou serve."

"And I will sanctify my great name * * * and the heathen shall know that I AM the Lord, * * * when I shall be sanctified in you." "For I will take you from among the heathen, etc."

*The marginal line substitutes—pluck off.

†A Philistine is one who wanders from God to become a Canaanite, or merchant. Zeph. 2:1 says: "Gather yourselves together, O nation not desired." (5v.) "The Lord is against you, O Canaan, the land of the Philistines: I will destroy thee, that there shall be no inhabitant," (no inner man in thee:) Zeph. 1:18 "Neither their silver nor gold shall be able to deliver them in the day of the Lord's wrath: * * * for he shall make a speedy riddance of all them that dwell in the land."

"All the commandments which I command thee this day shall ye observe to do, that ye may live (and not be crucified) and multiply, and go in and possess the land."

"For as many of *you* as have been *baptized into Christ* have put on Christ; and if ye be Christs, (or a Christ,) then *are ye Abraham's seed.*"

"If ye walk not after other gods to your hurt, then will I cause you to dwell in *this place*;" and "the house of Jacob shall possess their possessions."

The above, together with the Ten Commandments, embraces the gist of the Covenant between God and man; but "Israel hath sinned, and transgressed my Covenant which I commanded them; for they have even taken of the accursed thing. * * * There is an accursed thing in the midst of thee, O Israel. And Achan* answered, When I saw among the spoils two hundred shekels of silver and a wedge of gold of fifty shekels weight I coveted them, and took them." So the children of Israel† forgot their God and served idols, the work of their own hands—Money; and, the people bow to-day at the shrines of the Golden Calf and the graven image of flesh, ignoring the Spirit of God within them;" and, instead of multiplying as God commands, the lower nature suppresses the higher man and the beasts of the fields have increased upon them. Psa. 115:4: "Their idols are silver and gold." Isa. 2:8: "The land is full of idols. I Chr. 16:26: "All gods of the people are idols. II Kings 21:11: "He made Judah (the brain) to sin with his idols."

To multiply, is to increase greatly in power.

Mull—(From *mul-i*, the face of a mountain). To soften, or bring down in spirit; also, a heap of earth, a mound or eminence; a lump—corresponding with the head.

T. The cross or body.

I. Myself—the I AM.

Ply—To attend; take care of; to cover over; to lay on closely; to urge or solicit with pressing importunity; to bend; to work steadily; to endeavor to make *headway* against the tide.

Multiply—I work within man's head and body against the tide of evil men to bend man to my loving guidance.

In connection with mull, Webster directs attention to the word mold —the earthy material of which anything is composed; the matrix, or a prepared and shaped cavity, or cave in which anything is cast and receives its form; hence anything which serves to regulate the size, form, etc., to cover with mold or soil, the pattern used by a builder; as Jacob or Spirit makes every man after one pattern; and, all created things after the pattern of its species.

*He that troubleth Israel.

†The children of Israel embrace both the outer and inner man—the latter being forced into the service of Mammon by his brother.

In Anatomy, mold signifies a fontanel (a little fountain) or space occupied by a cartilaginous membrane in the skull of a new born child.

Font-al (Latin *font-in-all-is*; or, this fountain is in all) pertains to a fountain-head, or source. Font-all—the fountain or source of light belongs to every man—and it is found within his own head; as, "From the *fontal* light of ideas only can a man draw intellectual power."

"Now to Abraham and his seed were the promises made: * * * to thy seed which is Christ."

In regard to driving out the heathen, little by little, it were useless to drive out Carnal Mind until man is prepared to live a higher life. If dethroned before being sufficiently developed and disciplined to receive, entertain, visit and abide in the Divine, he would simply be incapable of knowing God; and consequently, if deprived of human intellect, he would drift back into the animal conditions which served as the rounds of the ladder by which he reached the God-Head, and thus the beasts of the field would multiply against him to force him back into the realm of instinct as in the case of Nebuchadnezzar's returning to animalism after having reached a high condition of spirituality. "Against stupidity the gods themselves are powerless." Intellect is human: it represents the transition condition between the human and the Divine nature.

In the Covenant God promises to send hornets before them to drive out the heathen nations. Let us analyze the word.

Hornets:—

Hor—"The accursed mountain:" it bordered on Edom, and had two peaks between which it is supposed Aaron the High Priest died.

Net—An instrument wrought in meshes of network for catching fishes birds and wild beasts: anything designed or fitted to entrap or deceive.

Net also signifies to be without flaw or spot; pure, unadulterated and perfect. These two definitions indicate two sorts of nets: the one belonging to the good man (Jacob); the other to the wicked man, Esau. 1 Kings 7:17 speaks of "Nets of checker work."

These two Scriptural nets correspond with the covering of veins, cords and nerves which embrace and fold in the skull and the brain (as a stone within a sling): it is the sling with which David threw the stone into the forehead of the Giant Go-li-ah—the outer man—and killed him.

Of the net of the outer man it is said, Prov. 12:12, "The wicked desireth the net, (or fortress) of evil men;" while Hosea (5:1) declares of him: "Ye have been a snare on Mizpah,* and a snare spread on Tabor;† the revolters are profound to make slaughter."

Micah 7:2 says: "The good man (Jacob) is perished out of the earth and there is none upright among men: they all lie in wait for blood, they hunt every man his brother with a net. (3v.) That they may do evil with both hands earnestly."

*A sentinel and watchman (on the hills of Zion.)

†A choice pure mountain—the inner head.

Ezek. 19:8, "Then the nations set against him on every side and spread their net over him: he was also taken in their pit: and they put him in chains and brought him to the King of Babylon: they brought him into holds that his voice should be heard no more upon the mountains of Israel." The Psalmist says: "The wicked *Fall* into their own net." Of the net of the good man, Job declares: "God compassed me with his net;" and Mat. 13:47, "The Kingdom of Heaven is like a net that was cast into the (Red) Sea, and gathered of every kind, when it was full they gathered the good into vessels (or inner heads to preserve them alive) but the bad they cast away."

"The angels shall come forth (from the nets) and thus sever the wicked from among the just."

Hornet then, points to the head that entombs, suppresses and crucifies Christ: it is the tyrannical robber and murderer—the serpent which stings, whips and destroys its dupes; and the "I" produces all its own evils in accordance with the text, "I will send hornets before thee."

All the merchant nations, or money changers that sell doves, are to be driven out of the Temple of God with whipcords, or afflictions. "The law is a schoolmaster to bring us to Christ;" that is, the law of right and wrong will never cease working until man is led out of the material, or wrong mind, into the right spiritual mind. Until man becomes a Christ he can do nothing right because the star of Wormwood which guides him is evil: his thoughts are therefore evil; his aims are evil, his acts are evil—there is no soundness in him; and every sin he commits brings its own punishment until he, through trial, is cleansed and made pure enough to know God and see him as he is.

Exod. 32:31. "Ye shall not make with me gods of gold; but, Oh, this people have sinned a great sin, and have made unto them gods of gold; they have mingled among the heathen and learned their works and served their idols, which were *a snare* unto them."

Heathen:—

Heath is a plant bearing beautiful flowers; a place overgrown with heath; a desert, or cheerless tract of country. The heath-en is one who dwells in the desert of Carnal Mind: he is an individual of the unbelieving nations who worship idols, and ignore the true God; therefore, idolators; covetous, unthinking persons; Pagans, Gentiles, Canaanites; the children of Heth; the race given over to the worship of Mammon, as at the present time: we being the heathen nations who worship false gods and burn incense unto Baal in the groves on every high hill. The outer head is a heathen blossom; and as "The Spirit (the immortal man) is Truth," his head must be the wonderful flower of Truth so greatly desired for its loveliness; because it is the fruit of the Tree of Life. He who would find this Lily of Truth must cling to the cross and abide within the head of his elder brother in whom he will discover the Pearl of Great Price—the jewel in the coffer—the Mighty God of Jacob, Immortal Mind.

Ezek. 17:3-4 says: "A great eagle (a fierce, filthy bird of prey whose image has ever been selected as a stamp for money: see U. S. coin,) took the highest branch of the cedar * * * and carried it into a land of traffic."

This bird of prey was the Carnal, intellectual mind void of the light of Divine Mind—he was the inhabitant of the Grim-Head.

Ezek. 28:5: "By thy traffic hast thou increased thy riches; and thine heart is lifted up because of thy riches. (18) "Thou hast defiled thy sanctuaries by the iniquity of thy traffic, etc." Man, himself, is the land of Canaan which is to be redeemed from the curse of traffic; though as all Scripture has a double meaning, this prophecy also refers to the redeeming of the soil from the merchants, traders, etc.; "For the land is mine saith the Lord." When Jacob comes into his inheritance he will cast out of the temple the "money changers" who have made the house of God a den of thieves.

If "The love of money is the *root* of *all evil*," it must have caused the Fall from the good Inner Man, to the life of the corrupt Outer Man; and, in accordance therewith, we find that the first man born after that dire event was Cain—the murderer; while Adam and Eve represent the transition period of the Fall down to Cain. The latter signifies possession. Cain killed his brother and took possession of the land of man. Canaanite is derived from an Aramaic word which means *zeal* in possessing.

Canaan:—

Can—to know; to be able; also, a cup, or vessel—which, we will say, holds knowledge, or that which gives wisdom—the brain.

Cana—zeal and jealousy of possession; Can-A, the head of the Trinity.

Canaan—the land of merchandise and bargaining in business; the land which humbles and subdues:

Canaanite—a merchant, a business zealot. "Simon the Canaanite." 'Simon Zelotes" *i. e.* Simon the Zealot.

From the time of the Fall six thousand years ago, therefore, these zealous merchants and traders have mostly possessed the land of man, and the earth.

Tubal means the world, or head, carried captive or led by this power.

Tubal Cain is the man of worldly possessions.

Gen. 12:10. "The dearth of spiritual food—the famine from which Jacob and the Israelites suffered, *commenced* in *Canaan;* and as there was no food there for Abraham's seed they were obliged to go down into Egypt and become subject to Pharaoh in the land of spiritual darkness and sin.

"The kings of Canaan combined against Israel; only the Gibeonites (who occupy the hill, the cup, the elevation of iniquity) craftily found a way to save their own lives (as in the case of Noah and Lot) by making a league with them, but were afterwards deputed to the servile works of the house of God—Josh. 9 Chap.

"Joshua (the Lord, the Savior) waged war with these heathen kings six years (six thousand years) when he slays them." (23 Chap.) "He roots out those giants from the hill countries, and generally out of the mountains of Judah and all Israel." The result of the sons of God cohabiting with the daughters of men was that giants were born; and, according to the above text, they must have been intellectual giants.

Judg. 2:12. "After the decease of Joshua men forgot their God, and mingled themselves with the Canaanites and worshiped their idols"—gold, silver and wealth.

Ezek. 8:12. "Then said he unto me: * * * Hast thou seen what the *ancients* of the house of Israel do in the *chambers* of his *imagery?*"

"Go in, and behold the wicked abominations that they do here: So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about." All these having taken refuge in the ark.

14:3. "Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face." (6 v.) "Repent and turn yourselves from your idols, etc."

16:17 "Thou hast taken * * * of my gold and of my silver * * * and made to thyself images, etc." 1 John 5;21 "Little children keep yourselves from idols."

22:3 "The city * * * maketh idols against herself to defile herself." Hosea 8;4 "Of silver and gold have they made them idols. Dan. 5:4 "They praised gods of gold, silver, brass and iron."

Ezek. 6:7 "And the slain (spiritual men) shall fall in the midst of you." (13 v.) "Their *slain men shall be among their idols round about their altars upon every high hill, in all* the tops of the mountains."

Jer. 48:8 "The spoiler shall come upon *every city*, and no city shall escape." The slain innocent lamb of God, the seed, shall serve as a sacrifice for their sins within the thicket of hair on every man's head, which is the mountain of sacrifice. "The lamb is slain on every high hill."

II Kings 3:25 says: "They beat down"—or suppressed—"the cities, and on every *good* piece of land every man cast his stone and filled it; and thus they stopped all the wells of water, and felled all the *good trees;* only in Kir-haraseth* left they the stones thereof; howbeit, the stone slingers went about it and *smote it.*" Jesus, Paul, Stephen, Zachariah, etc., were stoned by the outer head; and when Israel was victorious over his enemies,

*The city of the Sun. Kir—a city, or place of meeting—the head.

Har—army.

A—the divided "I."

Seth—he who is put, or placed; he who is appointed, or sent on a mission. The fact may also be recalled that Seth was appointed as a seed to succeed Abel.

Kir-har-a-seth—the place of the meeting of the twin brothers, or of similar armies, is the city of the Son—in which shines the Sun, the "Star of Jacob."

he in turn stoned or suppressed Carnal Mind; as Israel stoned Achan,* and Adoran.†

THE WELLS OF LIVING WATER.

"True," he said, "We have wells of our own
But this I dig for the Lord alone;
And the well I promised, by O-man sea,
I am digging for Him in Amesbury."

"And Abraham reproved Abimelech‡ because of a well of water which Abraham's servant (the flesh) had violently taken away."

"And Abraham took sheep and oxen and gave them to Abimelech and both of them made a Covenant: Abraham set seven ewe lambs of the flock by themselves, * * * and said: These seven ewe lambs shalt thou take at my hand that they may be a witness unto me, that I have digged this well"—the body, which is a living fountain of flowing water.

These seven lambs constitute the Lord's flock--the flock of the slaughter which are crucified on every high hill, and caught in every *thicket of hair*: they are sacrificed on the mountain, and shut in the tomb that Isaac, the inner man, may be preserved through all the horrors of the terrible journey through the wilderness of Satan's dominion, in the service of the blood-thirsty monster and tyrant, Mammon, or Herod, who seeks his life; and, as they are hidden, the inner man goes mourning without the sun: He seeks the lost sheep of the house of Israel on the dark, stormy mountains and in the desert wilderness of Carnal Mind; and all this weary time he carries the lambs in his bosom. These lambs represent Esau's birthright which he sold to Jacob for a mess of pottage.

Jesus is often pictured as carrying a lamb on his shoulder; which lamb is symbolical of the Divine Mind hidden and preserved within his head; and it is this lamb within the thicket of hair which preserves Isaac, Jacob, Jesus and God's hosts, and makes them the immortal Spirits of God—the chosen people.

On ancient bas-reliefs Jesus sometimes carries a goat instead of a lamb on his shoulder; because he bears the dual head.

---

*He that troubleth Israel.

†The strength of the sea—their armament and power—the outer head.

‡Abimelech:—
Ab—water, a river.
I—the inner man.
Me—the outer man.
Lech—to lick; to lap; to take in with the tongue; hence, a stroke, as with the hand, or whip; to place; to strike; to prick; to pierce with the *sword of the tongue.* This is the sword which pierced Christ.
Ab-i-me-lech—He laps up the river of blood which separates him from me—and this river shall stand between us; or, he laps me up within the bloody river.

"And he called that *place* Beersheba* (the well of the oath) because there they swear both of them"—an eternal bond of union. "My Covenant shall be *in your flesh* for an everlasting Covenant."

"Thus they," Abraham and Abimelech, "made a Covenant at Beersheba. Then arose Abimelech and Phichol,† the chief captain of his host, and they returned to the land of the Philistines; but Abraham called *there* on the name of the Lord, the everlasting God."

The allegorical Covenants between God and man seem to mark periods of advancement: they reveal the fact of the higher nature having made a step forward; and from which position, the lower nature is prone to Fall; but gradually the inner man gained a point which he held and said: "Rejoice not against me, O mine enemy; when I fall I shall arise; when I sit in darkness (within thy body) the Lord (Divine Mind) *shall be a light* unto me"—Micah 7:8.

The Psalmist adds: "Though he fall, he shall not be utterly cast down for the Lord upholdeth him."

King Solomon declares: "The just *shall fall seven times.*" He is not to come off conqueror until the seven thousandth year. Each of Abraham's lambs represents a thousand years in which the lamb of God is buried, and sealed with seven seals, from our sight and knowledge within the head of every human being—but the breaking of the seventh seal will reveal him to the understanding. The lamb, the dove and the seed are all symbols of Christ—the Divine—the pure and innocent Mind of God.

"All the wells which Abraham's servants had digged, the Philistines had filled them with earth (the flesh) and Isaac digged again the wells of water * * * and he called their names after the names by which his father had called them."

"And Abimelech said unto Isaac: Go from us, for thou art mightier than we; and Isaac departed thence and pitched his tent in the valley of Gerar,‡ and dwelt (or hid himself) there."

"And Isaac's servants digged in the valley of Gerar, and found there a well of springing water; and the herdmen of Gerar did strive with Isaac's

*Beersheba:—

Beer—the Brew-is.

She—the same as her—woman's army or the multitudes of humanity, both male and female—s(he).

Baa—the cry of sheep.

Beer-she-ba—the cry of sheep (the seven lambs of Abraham) in the brewis of the Hebrews. The well in which the outer and the inner heads are united—the well of the Covenants. Isaac and Ishmael being the two Covenants (or heads) in the well of the oath; and Divine Mind is their Father. The well includes the body, but has more especial reference to the head.

†Phicol:—

Phi—a cup, or vessel.

Chol—bile; the seat of irritated passions; anger; revenge, etc.

Phi-chol—the outer head and brain.

‡The land of dispute and contention.

herdmen, saying: The water is ours; and he called the name of the well Esek,* because they strove with him," the Spirit, for its possession.

"And they digged another well, and they strove for that also and he called it Sitnah;† and he removed from thence, and digged another well, and for that they strove not; and he called it Rehoboth;‡ for he said, the Lord (Man) hath made room for us and we shall now be fruitful in the land."

"And Isaac's servants came and told him concerning the well which they had digged, and said: We have found water; and he called it Shebah —the oath; therefore, the name of the city is Beer-sheba unto this day."

Jesus said: "Whosoever cometh unto me, and heareth my sayings and doeth them * * * is like a man which built a *house* and *digged deep* and laid the foundation on a rock."

King David says: "Blessed is the man whose strength is in thee, who passing through the valley of Baca maketh it a well."

John 4:12 declares: "*Jacob gave us water*; and, HE *shall be in* HIM *a well of living water springing up unto everlasting life.*"

This fountain is to come forth of the house (or mountain) of the Lord; and the well of water came from Mount Lebanon. These two mountains comprise the dual head of man.

Solomon admonishes: "Drink waters out of thine own well. Let thy fountains be dispersed abroad * * * let them be thine own;" and he adds: "*Understanding is a well-spring of life.*"

"O friends; drink, yea, drink abundantly, O beloved."

"With joy shall ye draw water out of the wells of salvation."

When Hagar and Ishmael wandered in the wilderness of Beersheba they nearly perished from hunger and thirst. When nigh unto death the Lord heard their cry for succor and their lives were saved by the well of water. Being cut off from material interests they found themselves possessed of nothing but themselves; and by seeking, or crying for knowledge they found light and spiritual sustenance within. It is the well of water that preserves all lives—and it is the spiritual fountain of every man which brings salvation and a new life.

Job. 38:25 inquires: "Who hath *divided a water-course* * * * to cause it to rain on the earth where no man is (born of the Spirit): or on the wilderness where there is no man (resurrected) to satisfy the desolate and waste ground?"—of Hagar and Ishmael.

Numbers 21:16 says of this mysterious well: "Gather (natural and spiritual people) together and I will give them water: then Israel sang this song: Spring up O well! Sing ye to it! The princes digged the well the nobles (inner men) of the people digged it by direction of the lawgiver"—Divine Mind.

*Contention.

†Hatred.

‡In the rock there is room for both God and man.

Beersheba belonged to Abraham, Isaac, Jacob, David, etc. "The mouth of the well was covered over * * * and the people were hungry, weary and thirsty in the wilderness." "David was in a hold, and the garrison of the Philistines was then in Bethlehem; (where David was imprisoned) and he longed and said: Oh that one would give me a drink from the water of the well of Bethlehem which is by the gate."

The strong desire gave the necessary quickening power; and the three mighty men (body, soul and spirit) broke through the host of the Philistines and drew water from the well."

"There is a river, the streams whereof shall make glad the City of God, the holy place of the tabernacle of the Most High;" and "In that day (of rest) the fountain is to be opened."

"A garden enclosed in my sister, my spouse; a spring shut up, a fountain sealed, a fountain of gardens; a Well of Living Waters and streams from Lebanon."

"There will I make the horn of David to bud: there have I ordained a lamp for my anointed."

All who enter in through the gate into the city and bathe in the spiritual waters of Immanuel shall lose all their guilty (blood) stains, and dwell in the Kingdom of Heaven. "The word Christ is near thee, even in thy mouth:" it comes through the mouth from the mind. The brain produces the word.

THE BURIAL OF THE SEED.

"God gave to me a seed
Out of his garden, for my plot of earth;
Something He told me of its priceless worth,
That I might tend and feed;
Yet, when it grew I counted it a weed.

I left it for the sky
To nourish, or the night-frost to destroy;
Its sprouting for a moment gave me joy,
But soon I passed it by—
The plant that God hath given, I let it die."

The Seven Lambs given to the outer man who could not appreciate or understand their significance, and with indifference left Abraham and returned to the Philistines, had to be hidden from his sight and knowledge until the awakening of desire should reveal them to his understanding and recognition; because it was within his understanding that the Lamb of God, the Divine Mind, was and is still crucified. Until the arrival of this remote period they must lie quiesent; and Abraham carefully buried the seed within the Holy of Holies—man's inner head—and cared for it faithfully to the end. The allegory is as follows: "Abraham said unto the children of Heth (or of the Heath): I am a stranger and a sojourner with you, give me a burying place with you that I may bury my dead (seed) out of my sight."

"And the children of Heth answered Abraham, saying: Thou art a mighty prince among us: in the choice of our sepulchres bury thy dead." None of us shall (or can) withhold from thee his sepulchre," or head.

"And Abraham bowed himself to the will of the people of the land, even to the children of Heth; and *communed* with them, saying: If it be your mind that I should bury my dead out of my sight; hear me, and entreat Ephron (a man of dust) * * * that he may give me the cave of Machpelah, which he hath."

According to Genesis 23:19. "The Cave of Machpelah is Hebron (Society) in the land of Canaan;" and, further, (2d verse) "Hebron is Canaan." Joshua 20:7 adds; "Kirjath Arba is Hebron in the mountains of Judah; therefore, it refers to the heads of the race, and, as society, it includes all humanity."*

1 Sam. 13:6 "When the Philistines gathered themselves against Israel, they hid in caves, and rocks, and in high places and in pits. (22:) "And David escaped to the cave of Adullam"—their prey, testimony, ornament. Then Saul—the natural side of David—who led the Philistines, rose up out of the cave and went on his way; but David—who loved the man—cried after him saying: "My Lord the King; (the Carnal Mind is a lesser king) and when Saul looked back, David stooped * * * bowed himself (to make friends with the Mammon of unrighteousness) and said to Saul, Wherefore, hearest thou men's words, saying: Behold, David seeketh thy hurt? This day thine eyes have seen how that the Lord delivered thee into mine hand in the cave, and some bade me kill thee, but mine eye spared thee; and, I

*Machpelah:—

Mach—is from *mache*, match, combustible matter.

Match—a person or thing similar to another in quality: one able to cope with another on fair terms; an equal, *a mate, a companion, a brother.*

2. A bringing together of two parties suited to each other; a trial of skill or force; an emulous struggle.

3. A matrimonial union, a marriage; hence a candidate for matrimony, or one to be gained in marriage, etc.

4. To purify; as vessels, by burning a match in them.

5. *To be equal in size*, figure, shape; to tally, suit, correspond with.

The outer and inner man are candidates for matrimony—they are of equal size, etc.; and, Mach-pe-lah signifies *a double cave*; or the dual head, made so by the dual city or head of man, in which Divine Mind, as a living germ of light sits enthroned. This Sun caused the face of Moses to shine; transfigured Jesus; and its rays are symbolically represented round pictures of his head to-day. This head of the Divine inner man is Jerusalem the Golden—the Holy of Holies: it is Eden, Paradise, Heaven and the Holy Mountain of God.

Esau's skull is the strong-hold of Satan the adversary, the evil one with whom we have to contend: it is therefore Hell, Perdition and the wilderness of Sin: it is the desert in which Hagar, Ishmael and the Prodigal wandered and well nigh perished; and in which the children of Israel wander to-day, led astray by the gold and silver idols of the heathen side of themselves. Rev. 14:9 says: "If any man worship the beast and his image; *i. e.*; the Carnal Mind and the flesh—and receive *his mark in his forehead*, the same shall drink of the wrath of God."

said, I will not put forth mine hand against my Lord, for he is the Lord's anointed." *

When Elijah went into the Mount of God, Horeb (a desert solitude full of destruction—the wilderness) he "came into a cave and lodged there, and the Lord spake unto him in a still small voice." He went up in a chariot of fire. 1 Kings 19:12 says; "After the fire came a still small voice."

Ezekel 33:27 says: "They—natural men—that be in the forts and caves shall die of the pestilence." They all die of disease. The bride sings: "O my dove, that art in the clefts of the rock, in the secret places." Lazarus (the assistance of God) was buried in a cave, and a stone (the fleshly head) lay upon it." "They wandered in deserts, mountains, dens and caves of the earth."

Ephron's valuation of his possessions was based on money; and, Abraham, being aware of his bondage, said: "For as much money as it is worth, he shall give it me for a possession of a burying place (for my seed) amongst you."

Ephron dwelt among the children of Heth—he represented the race—and he answered Abraham: * * * "Nay, my *Lord*, hear me: the field (my body) give I thee, and the cave that is therein, I give it thee, in the presence of the sons of my people give I it thee: bury thy dead."

"Abraham bowed himself before the people of the land, and he spoke unto Ephron in the audience of the people saying: But, if thou wilt give it, I pray thee hear me, I will (abide by thy customs, and) give thee money for the field; take it of me, and I will bury my dead there"—to germinate and blossom—but do not reject my seed, let me be one with thee.

When the Prodigal returned home, his glad father received him, killed the fatted calf—the animal nature which had held him away from the spiritual riches of his father's house—and rejoiced over him; but, his brother said unto his father: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment * * * but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf."

Divine Mind answered: "Son, thou art ever with me, and all that I have is thine: it was meet that *we* should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost and is found." This is to be when man finds the way back to his Father's house. At present the race is lost on the dark mountains of error, having lost their way: they look outside instead of inside themselves for help and salvation; while their Father's house is full of all good things, and he waits for the

*Adullam:—

Dull—slow of understanding; stupid; doltish; slow in action, perception, comprehension; heavy, gross, cloggy. Jesus said: "This people's heart has waxed gross, and their ears are dull of hearing."—Matt. 13:15.

The cave A-dull-am, therefore, refers to the outer head; or, in this instance, it is personated by Saul.

A-dull-am—I am dull and stupid, because of being spiritually asleep.

Prodigal to come home that he may rejoice over him with singing, and bestow on him his birthright, which he has rejected six thousand years.

The Prodigal is the unfaithful steward who, when Divine Mind demanded a reckoning, called his Lord's debtors—inner men, who had been robbed of their inheritance, and paid them in part—thus making friends with them.

"And the Lord commended the unjust steward because he had done wisely, and said: The children of this world (outer men) are *in their generation* wiser than the children of light" (inner men;) and, he continues, I say unto you: "Make to yourselves friends of the Mammon of unrighteousness (Carnal Mind) that when *ye fail* (or when the outer man casts off your yoke) *they may receive you unto everlasting habitations;* for if ye have not been faithful in the unrighteousness of Carnal Mind, who will commit unto you the true riches—of Divine Mind; and if ye have not (like Joseph*) been faithful in that which is another man's, who shall give you that which is your own?"

"No servant (or man) can serve two masters;" and ye should know this—"for either he will hate the one and love the other; or, else he will hold to the one and despise the other." Ye must bide your time, and receive him when he changes his allegiance from one to other; for he was enticed by the serpent. It is impossible for him to serve both Thee and Mammon at the same time; therefore, hide thyself until he calleth for thee.

"And the Pharisees, *who were covetous*, * * * derided him: and, he said unto them, Ye are they which justify yourselves before men; but * * * that which is highly esteemed among men is an abomination in the sight of God."

The above parables illustrate the dependence of God upon man; and man's dependence upon God. Abraham "made friends with the Mammon of unrighteousness when he sought Carnal Mind as a place in which to bury his seed from the cold blasts of neglect, spiritual coldness and ignorance, while his children were given over to the service of competition, strife and the chase of the dollar. He preserved his seed by burying it within Ephron's inner head, which is an *everlasting habitation.*

Ephron replied: "The land is worth four hundred shekels of silver; what is that betwixt thee and me? bury therefore thy dead"—from my sight and knowledge.

"Abraham hearkened unto Ephron and weighed the silver which he had named in the audience of the sons of Heth * * * *current money with the merchant;* and the field of Ephron which was in Machpelah which was before Mamre in the land of Canaan; and the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place by the sons of Heth"—and there the seed still lies buried from the consciousnes of the race. The burial of the seed was entirely a monied

*Joseph was the power behind Pharaoh's throne and he was faithful to the trust.

transaction; and money alone stood between Abraham and Ephron. It was the love of money which separated man from his God.

Ezekiel 39:13 says: "*All the people shall bury them.*"

When the outer man cast off the inner man's yoke, and Carnal Mind assumed control of the head, Divine Mind had to be disposed of in some way; and universal law in the trial was equal to the occasion. As Christ was rejected by man, and Jesus had not where to lay his head, Christ was buried as hidden treasure in the Cave of Machpelah—identical with his burial by Joseph in a new tomb in which no one had been laid. Every man has a new tomb given him by Joseph in which to lay Christ; and in which no one else has been buried; that tomb is his own head. The oak tree, when it casts its fruit, hides its life in the acorn to spring forth when proper conditions for germinating are given it. Is it not precisely so with the apple of the Tree of Life? Its hidden germ awaits the call of the Son, the visit of the man, the nourishing food of the spirit, the loving desire of the heart, the seeking and the longing to find it: these are the conditions which will awaken the sleeper in the cave that he may come forth from the tomb, a resurrected spirit.

Sarah—the spiritual woman, through whom the Creator establishes his seed, was the first to be buried in the Cave of Machpelah, because the lowest instincts had gained the ascendency over higher aspirations with the establishment of the root of all evil between man and man. The love of money stimulated the grosser instincts of man's nature and suppressed his spiritual qualities. Thus selfishness, covetousness, envy, hate, licentiousness and deceit came in as attendants upon the money system; and, the finer nature of woman becoming subject to Carnal Mind and the physical strength of her companion, was crushed. Sarah personates the inner woman in whose head Christ, the Divine Mind, sleeps; and Mary represents the same woman in whom He is awakened and brought to the birth. As Sarah means the princess of the multitude, so Mary is derived from *Mare*—Latin for sea. Polly is its nick-name; and *Poly* in Greek is many. Hence Mary, like Sarah, signifies the princess of the multitude drowned in the Red Sea of blood. Sarah died at Hebron in Canaan. Isaac died at the same place and was buried by his two sons Jacob and Esau in the Cave of Machpelah. Abraham, Rebekah and Leah were also buried there.

The God of Israel said: "Take the evidence of the purchase, both that which is sealed (the seed of Abraham) and the evidence that is open (Carnal Mind) and put them in an earthen vessel, that they may continue many days"—six thousand years.

The transaction between Abraham and Ephron was the former's trial, because it called upon him to deliver up his only begotten son Isaac, the child who had evolved sufficiently out of animalism to fructify and develop the germ of Divine Mind and preserve it for an everlasting inheritance, to death and burial under the corrupt system of traffic which men had invented in the land of Canaan.

The Canaanites were too much absorbed in the cares, worries and ambitions of life, to cherish and sustain the tender, pleasant plant which needed the watchful care and nurture of the Father and Mother God to preserve its life amid cold, uncongenial, material surroundings; but, alas! the babe was forgotten, neglected, hungry, thirsty and sick unto death in prison and no one visited him, no loving voice said abide with me; and, so Abraham secured, by divine universal law, the Cave of Machpelah from the merchants, and took his beloved son, in whom he was well pleased, up to the mountain top to offer him up on the altar of the usurper, who claimed his inheritance, and sacrificed Christ or the lamb in the thicket, that it might revel in the land of Canaan.

Heb. 11:17: "By faith Abraham, when he was tried, offered up Isaac his only begotten son of whom it was said: In Isaac shall thy seed be called; accounting that God was able to raise him up even from the dead, from whence also he received him as a figure.*

When Abraham went up into the mountain (or head of man) to offer up Isaac, the Lamb, Isaac's Divine Mind, was caught in the thicket of the outer head and was sacrificed in his stead; while Isaac, as a Hebrew child, became subject to Carnal Mind to do its behests. Had Isaac not thus come under the usurper's control, he would have been slain, like Abel; but the Lamb, becoming a sacrifice for his sake, was allegorically buried in the Cave of Machpelah; while Isaac "made friends with the Mammon of unrighteousness and abode with him in the house or head of Ishmael;" but, since the Fall, he has never ceased wrestling with him for the recovery of Eden.

Until the shepherd regains possession of the land of Canaan, he seeks and cherishes the Lambs of the flock;† which are scattered on the dark mountains given over to competition; while the idols of the heathen are continually brought before the inner man; although the command is: "Thou shalt have no other gods before me; nor make *with me* gods of gold and silver."

When the lion of the tribe of Judah, the root of David prevailed to open the Book of Life, and loosed the seven seals, "In the midst of the throne stood a Lamb, *as it had been slain;*" which was the seventh set aside by Abraham early in the Esau dispensation. "For thy sake we are killed all the day long; we are counted for the slaughter."

As previously suggested each of the seven represents Christ in the people of one thousand years. Slain during the reign of six thousand years of Esau, and given over to the merchants and traders, the Lamb is to be resurrected in the seven thousandth year which is the Dispensation of

*A figurative character standing for; a person *conceived of as analogous* to another person of whom it becomes a type, or representative; to represent by a figure; as to form, mold, or make an image of. "Who is the figure of him that was to come." Rom. V:14.

†Jer. 31:24 says: "There shall dwell in Judah itself, and in all the cities thereof together husbandman, they that go forth with flocks."

Jacob. In that Sabbath* of rest from competition, rent, taxes, and the slavery of scrambling and fighting with each other for existence, the lion shall lie down with the lamb, and a little child (the tender plant of spiritual life) shall lead them.

At present, "He is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so he openeth not his mouth: he is cut off from the land of the living; for the transgressions of my people is he stricken, and he made his grave with the wicked: he went down into the grave, and thick (red) waters cover him." "Worthy is the lamb that was slain to receive power, riches, honor, wisdom, strength and blessing."

"Joseph nourished his father, and his brethren, and all his father's household, with bread," says Gen. 47:12. Joseph continued the line of Abraham's seed, when increased to a controlling power behind the throne of Pharaoh. His brothers would have slain him; but Judah said: "What profit is it to us to slay our brother, and conceal his blood: come let us sell him to the Ishmaelites, but let not our hand be upon him for he is our *brother and our flesh.*"

---

*sabbath:—

S—the serpent. In addition to what has previously been said, "S" represents the hissing made by driving the breath between the end of the tongue and the roof of the mouth, just above the upper teeth. In abbrevations, "S" stands for *societas*, society, (all the people) or *socius*, fellow—or a single individual. As a numeral, "S" denotes *seven.*

Ab—the river.

Bath—from *bath-a-an*—to bathe in the (Red) Sea; old Phrygian, *bedu*, water; Qu. W. *bozi*, to immerse.

1. A place for bathing.
2. Immersion in a bath.
3. A place in which heat is applied to a body immersed in some substance—as ashes—the flesh, etc.

S-ab-bath—the day in which the army of men plunges into the fountain filled with blood or water, and are immersed therein.

Sabbath—to cease from labor; to rest from anxiety and care.

2. The day (or 7,000 year) which God appointed to be observed as a day of rest from secular labor and the service of Mammon, to be kept holy and sacred to his service and worship.

The Sabbatical year, in the Jewish economy, was every seventh year, seven of which ushered in the Jubilee.

There is a slight differance between the Sabbath and Sunday—the former indicates the day when man goes down into the body to be immersed with his Lord—the latter, beside commemorating the resurrection of Christ from the dead, is the day of the sun which rises into power after this immersion takes place: the Sabbath is the day of rest, and Sunday is the result of cessation from labor.

Sun—the splendid orb or luminary which, being the centre of our system of worlds, gives light and heat to all the planets, and corresponds with the brain of man in which the Spiritual Sun gives light to the world of heads.

2. In popular usage, a sunny place; to stand in the sun, etc.
3. The luminary or orb which constitutes the centre of any system of worlds.
4. To begin to open or expand; to begin to show intellectual light.
5. The dawn of a new day; the first opening of the spiritual powers; the dawning of new ideas in the understanding.

Sunday—the day of the sun, which eclipes the light of the moon and ushers in the day after the long week of six days composed of one thousand years each.

Sun-dog—a luminous spot seen a few degrees from the sun—symbolizes the outer mind.

Joseph personates the inner man who preserves the corn or seed of Abraham in the granaries or heads of men; he, also represents the Supreme Intelligence. Genesis 40:8 he asserts the fact of his divinity as follows: "And they said unto him, we have dreamed a dream, and there is no interpreter of it; and Joseph said unto them, do not interpretations belong to God? Tell ME them, I pray you."

9 "And the chief butler told his dream to Joseph who interpreted it." Therefore, Joseph is the Christ of God, the Divine Mind, or seed of Abraham which was sold into slavery to Carnal Mind.

Being sold to the Ishmaelites, or Midianites who were merchants coming from Gilead to go down into Egypt," Joseph went with them; becoming tributary to Pharaoh and his God Mammon, from compulsion. His brethren dipped his spiritual coat in the blood of the flesh and a wild beast, the lion Pharaoh, devoured him in accordance with Jacob's declaration: "A wild beast hath devoured him."

Since he was sold to the merchants to go down into Egypt, the lives and interests of the people have been in Pharaoh's hands; and, having entered into a Covenant with him, he has coerced them as slaves under penalty of starvation, to serve him and his idols of gold and silver, deeds, bonds, property, etc.

Lev. 25:48 says: "Yet a brother sold may be redeemed again;" and Matt. 5:24 adds: "First (of all things) be reconciled to thy brother."

With Joseph's bondage to the flesh, the light of the twelve tribes went out and all manner of evil followed them; but Pharaoh and the Egyptians were blessed for his sake; because, although Pharaoh sat on the throne of man and ruled him, Joseph was really the unacknowledged ruler, subject to Carnal Mind: He was the power behind the throne.

And Pharaoh said unto Joseph: "I AM Pharaoh and without thee shall no man lift up his hand or foot;" for the reason, that the spiritual man is the strength of every hand and foot. "The body without the Spirit is dead."

"And Joseph went throughout the land of Egypt, and gathered up all the (spiritual) food of the seven years in which Israel was in the land of Egypt, and laid it up in the cities; and the food (material brain) of the field (or body) which was round about every city, laid he up in the same (head); and Joseph gathered corn as the sands of the sea, very much, until he left numbering, for it was without number:" fulfilling the divine promise, "I will make thy *seed* as the sands of the sea, which cannot be numbered for multitude."

"The word (or spiritual brain) formeth the spirit of man within him;" and it is the Father of all living. According to Daniel (12:9) the words (two minds) "are closed up and sealed till the time of the end," of the six thousandth year.

King David declares: "O Lord thy word is settled in heaven"—the inner head. Hab. 3:9: "Thy bow is naked, even thy word; and He showeth his word unto Jacob."

"I live by the Father," said Jesus; and, "He was found in fashion as a man. As the Father quickeneth them, so the Son, in turn, quickeneth whom he will; for the Father judgeth no man but hath committed all judgment unto the Son." In other words the Father, Divine Mind, acts through the Son, or inner man, just as Carnal Mind acts through the outer man.

"He hath shown thee, O man, what is good; and what doth the Lord God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" *i. e.*, Do not consider thyself the entire man, but acknowledge thine higher, inner life and depend upon it for strength and wisdom." According to the Divine command: "Thou shalt love thy neighbor (thy twin brother) as thyself."

"Ye shall walk after the Lord your God (He shall be first) * * * and serve him, and cleave unto him who says: "I AM the Lord thy God, and me only shalt thou serve," for, "In everything ye are enriched in him, even as the testimony is confirmed in you."

Prov. 17:17 says: "A brother is born for adversity;" and Rom. 14:10 inquires: "Why dost thou set at naught thy brother?"

Lev. 25th chap. adds: "Thou shalt not rule over him with rigor* *but shall fear thy God.*"

"And if thy brother that *dwelleth with thee* be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond servant. Take thou no usury of him; but fear thy God that thy brother may live with thee."

"And if thy brother be waxen poor, and fallen in decay with thee· then thou shalt relieve him: yea, though he be a stranger, or a sojourner that he may live with thee."

Gen. 41:57 says: "*All countries* came into Egypt to Joseph to buy corn."

"And I will gather my flock out of all countries * * * and will bring them again to their folds."

"Although I have cast them among the heathen, and although I have scattered them among the countries, *yet will I be to them a little sanctuary* (or head) in the countries where they shall come."

"I will gather you from the people." Because Mount Seir says:

*The outer man's physical strength and material intellect being absorbed in external pursuits and the feeding of the outer senses, he wanders among these interests selfishly longing for self gratification and the possessions of Mammon's Kingdom; and, thus he ignores and crushes the divine child of interior excellence, from whom emanates nobility and refinement of character; affection, purity of thought and deed; generosity and the beauty of holiness. Under man's present system of living all these beautiful characteristics are suppressed, subsidized to Mammon, *and "ruled over with rigor."* God is not allowed to express himself because every man is goaded on by Pharaoh's taskmasters to strive for the spoils.

When this strife ceases, the Millennium of Jacob will have dawned, because Christ will then be awakened and liberated from the tomb, and the race will forsake the bottomless pit to re-enter Eden.

"These two nations and these two countries shall be mine, and we will possess it, whereas the Lord was there, I will make them desolations. And thou shalt know that I AM the Lord."

Matt. 12:25, "Every kingdom divided against itself is brought to desolation;" and, accordingly, "All their towers are desolate."—Zeph. 3:6

"He shall stretch forth his hand also upon the countries."

"He shall have power over the treasures * * * and over all the precious things of Eygpt. I lifted up my hand unto the seed of the house of Jacob"—Ezek. 20:5.

THE HANDFUL OF CORN.

"I know the beauty now
That would have grown up brightly from my seed;
And if my tears my perished flower could feed,
It soon would grow, I trow.
I cannot make it live; my God, wilt Thou?"

The Psalmist declares: "There shall be a handful* of corn in the earth upon the top of the mountain; the fruit thereof shall shake like (or with) Lebanon * * * His name shall endure forever: he shall be as a son (Sun) to continue his Father's name."

This is the corn which Joseph gathered up and stored in the cities until the I AM was without number: it is also the corn with which Jacob was to be fed.

Ruth gleaned corn in the field until evening (or until the close of the Esau dispensation). She was clothed in a veil (of flesh) and carried six measures of corn (for the sustenance of the people of six thousand years). At the end of that time Boaz and Ruth—man and woman—recognizing the truth in each other, arose and "redeemed the land" (from the merchants.)

Isaiah (41:15) says of Jacob: "Thou shalt thresh the mountains, and shalt make the hills, as chaff." 21:10. "O my threshing, and the corn of my floor!"

Micah. (4:13) admonishes the daughter of Zion to thresh many people; and their *substance* (or brain) is to be consecrated unto the Lord.

"Gideon threshed wheat by the wine-press"—the stone over the door of the sepulchre. Damascus threshed Gilead with threshing instruments of iron.

David was told to "Go up and established an altar in the threshing floor of Ornan"—the head of the man who rejoices in the Lord.

Corn:—

Cor—a Hebrew measure—the skull.

Corn—the various cereals which grow *in ears*, produce fruit on stalks or stems (spines or spinal columns) and are used as food.

2: To form into small grains; to granulate. The brain has a

*The brain can be held in the hand.

granulated appearance, and probably for this reason grain was chosen as a symbol of the brain.

Er—denotes an agent; as farmer, hater. At the end of names or places, er signifies a man of the place: Londoner is the same as a man of London.

Corner—the man's measure of corn.

Corner is of Latin origin. It suggests *corn-u*, a horn (your corn); a thing which terminates in a secret place into which one may retire as to a house of refuge. Isaiah, 28th chap. "Behold I lay in Zion a tried stone, a precious *corn-er* stone, a sure foundation;" and, "Hail shall sweep away the refuge of lies: the waters shall overflow the hiding place, and your covenant with death, (the outer head) shall be disannulled." Num. 24:14 "The corners of Moab are to be smitten."

1 Pet. 2:6 says of this elect, precious, corner stone: "He that believeth on him shall not be confounded.

Eph. 2:20, "Christ is that chief corner stone;" and, "He is also the head of the corner"—the head-stone. The precious stone laid in Zion was Mount Zion, "The City of our Solemnities."

Solomon says: "The (natural) man that withholdeth corn, the people shall curse him; but blessing shall be *upon the head* of him that provideth it." The margin line substitutes SON for *corn.*

Joseph commanded to fill the people's sacks with corn and to restore every man's money into the mouth of his sack.

The sack alluded to in the Scriptures signifies the skin: combined with ashes it includes the flesh. 1 King 21:27 says: "Ahab put sackcloth on his flesh and lay in sackcloth:" Joram did the same. Israel fasted in sackcloth. 1 Chron. 21:16, "David and the elders of Israel were clothed in it." David says: "When they were sick, my clothing was sackcloth * * * and my prayer returned into mine own bosom. I behaved myself as if he (the outer man) had been a friend and brother to me; but he did tear me and ceased not. Rescue my soul from their destruction, my darling from the lions, etc."

Money caused the brothers of Joseph to barter their seed or Divine intelligence away; and doing so, it was hidden in the mouths of their sacks without their knowledge; Joseph preserved it there when they would have bartered it away in *lieu* of money.

"When the children of Israel discovered the money in the mouths of their sacks, Joseph said: Peace be to you, fear not: Your God and the God of your Father hath given you treasure in your sacks"—I preserved your seed; and although ye sold me to the Egyptians, I refused, like Moses, to be called the son of Pharaoh's daughter. Potiphar's wife, who represents the flesh, tried to seduce Joseph to abide with her; but he fled, leaving his garment of flesh behind him.

Joseph, who is one with Christ, was sold for money; he was deserted, and his brothers went down into Egyptian darkness in their own Carnal

Mind. Joseph, being part and parcel of their individuality, went with them although they lost all knowledge of him in the spiritual separation; he was subsidized by his brothers into buying, selling and trafficing in the land of Pharaoh. Even the corn of the Kingdom, (or head) was, and is to-day subject to the purse.

Amos (1:9) says: "They delivered up the whole (man) to *Edom* and remembered not the *brotherly Covenant*:" but Joseph was still their life and sustenance: all would have perished but for him.

The prophet says: "We have mortgaged our lands (bodies) and houses (heads—to the merchants) that we might buy bread; we have borrowed money for tribute; * * * we bring into bondage our sons and daughters to be servants, neither is it in our power to redeem them, for other men have control of our land."

As previously stated, the whole human family are the Hebrew children enslaved by Pharaoh and his god, Money. Other men indeed have their land; while they as slaves make brick (heads) and mortar (bodies) for the perpetuation of Pharaoh and his host. They are not doing the Father's work of building up the Temple or body of the Lord; for he is also sold by them into the service of the stock market, factory, shop, farm, property, business, speculation and greed of money getting.

When the spiritual famine was sore in the land Pharaoh usurped all power; but Joseph provided his brothers with the corn he had stored up, without money and without price.

Heb. 11:12, "Therefore, sprang there even of one and him as good as dead (in us) so many as the stars for multitude, and as the sand by the sea shore innumerable."

St. Paul says: "O foolish Galatians, who hath bewitched you, that ye should not obey the *truth*, *before* whose eyes Jesus Christ has evidently been set forth, *crucified among you*? I AM crucified with Christ: nevertheless I live, yet not I, but Christ liveth *in me*."

Had the Spirit forsaken man when it was slain in Cain, ignored in Esau, sacrificed in Isaac, stoned in Stephen, laughed at and despised by Hagar, sold like Joseph, crucified in Jesus and rejected by the race, there could have been no escape from utter annihilation; had not he, to whom we sold our birthright, and who is our life, preserved it although ignored, despised and suppressed. His sight, hearing, speech, etc. have been silenced and dead to our outer senses. We have rejected the I AM, "Put him behind our back," set our faces afar off; and in looking for a future heaven, we dwell in the promised land af Canaan as in a strange country. The natural mind never enters the head from which it emanates as a shadow of the real mind: it dwells outside. It fell from Eden six thousand years ago because of being enticed by material things to dwell outside its home.

When man conceives the idea of re-entering Heaven, that outer mind will be absorbed and lost in its source.

The patriarchs were unable to possess the promised land for the reason given in Heb. (11:8). The text says: "Abraham, when he was called to *go into a place* which he should receive as an inheritance, obeyed, but went out (instead of in) not knowing whither he went (because of a perverted understanding—or mind); but by faith (which is eternal law) *he sojourned in the land of promise* as though he were in a strange country;" making the mistake of "Looking for an exterior city which hath other foundations;" and the race is still dwelling in the body as strangers in a strange land because they are in an attitude of looking for that same city of the New Jerusalem to come down from God out of the skies, when each individual's Heaven is situated within his own head as an undiscovered country in the arch or pavilion, spoken of as "God's beacon upon the top of a mountain and as an ensign on a hill."—"There only can intelligence, love, knowledge, wisdom, power and all the attributes of the highest good be found or unfolded to the understanding."

In confirmation of this, Deut. (33;21) declares, "He provided the first part for himself; because there in a portion of the lawgiver was he seated and *he came with the heads of the people.*"

"Thine head upon thee is like Mount Carmel and the King is held in the galleries."

"Thou (Jacob) art more glorious than the mountains of prey."

"The glorious beauty was on the head," and (upon the head,) "We are to see the King in his beauty."

"He shall plant the tabernacle of his palace between the seas (of spiritual and material waters) in the glorious holy mountain." "He shall dwell on high; his place of defence shall be the munitions of *rocks*, and bread shall be given him."

"And the number of the children of Israel shall be as the sand of the (Red) Sea * * * and it shall come to pass, that *in the place* where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together."

After the passover of six thousand years, Joshua (5:11) declares: "The children of Israel did eat of the *old corn* of the land; and the manna ceased falling from Heaven for they did eat of the fruit of the land of Canaan that year.

"And at that day shall a man look to his Maker, and shall have respect to the holy one of Israel."

Because of having forsaken God, Isaiah says: "The harvest also shall be a heap;" because "The seed is rotten under their clods,* the garners are

*Clod (From G. *loth*, a ball; W. *cluder*, a heap. Webster adds: The Saxon *clud*, a rock or hill, may be from the same root.) That which is earthly, base and vile; a dull, stupid man's mind. The clods referred to apply to the material brains of outer men. Barn (From S. *berern*, from *bere*, barley-corn, and *ern*, a close place or repository) is a covered building for storing corn or other grain: it is both a corn-house and a stable for horses and cattle, and corresponds with the outer man's head.

laid desolate, the barns are broken down, for the corn is withered." "How do the beasts groan! the herds of cattle are perplexed * * * yea the sheep are made desolate."

"The cities of Aroer shall be forsaken: the *fortress* also shall cease from Ephraim, and the Kingdom of God from Damascus. The remnant of Syria shall be as the glory of Israel; the glory of Jacob shall be made thin; the glory of the flesh shall wax lean; yet, *gleaning* grapes shall be left in it * * * two or three berries in the top * * * four or five in the * * * fruitful branches."

The Psalmist inquires: "Who shall ascend into the hill of the Lord; or who shall stand in the holy place?" The answer is, He that hath clean hands and a pure heart.

"This is the generation that seeks thy face, O Jacob. Lift up your heads O ye gates and be ye lifted up ye everlasting doors and the King of Glory shall enter in, etc."

"Who is this King of Glory?"

"The Lord of Hosts is his name."

"He that dwelleth in the secret place of the Most High * * * shall not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in the darkness."

"Only with thine eyes shalt thou behold the reward of the wicked, because thou hast made the Lord (the inner man) which is my (Divine Mind's) refuge, even the Most High, thy habitation."

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

"Thou shalt tread upon the lion and the adder: the young lion and the dragon shalt thou trample under foot."

"Because he hath set his love upon me * * * I will deliver him: I will set him up on high."

"For unto to us a child is born, unto us a son is given; and the government shall be upon *his shoulder;* and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, and the Prince of Peace."

"Of the increase of his government and peace there shall be no end, upon the throne of David to establish it with justice from henceforth even forever: the zeal of the Lord of Hosts will perform this; for the Lord sent a word (or brain) into Jacob and it lighted *upon* Israel;" as in the case of the dove lighting on Jesus.

Light has its source, its illuminating medium; that which gives light, as the sun, moon, a candle, a light-house and the like. The Divine Mind lighted or burned on Jesus and Israel to enlighten the world. The medium of light being the brain, the illuminating power is mind—which lighted on Jesus, the inner man because it is the spiritual brain which, when awakened, illuminates the darkness of the outer head. "I AM the light of the world."

CHAPTER IV.

EPHRAIM AND MANASSEH.

"We stood together—from thy childish breast
I heard a sighing for the day now dead,
Within mine arms I felt thy body rest
And saw the glow of blessing round thy head;
As if the sun had also loved thee best,
And o'er thy face his latest beauty shed."

Gen. 48:8. "And Israel beheld Joseph's sons, Ephraim (He that brings forth fruit from the seed) and Manasseh, (He that is forgotten) and said: Who are these? for his (spiritual) sight was dim"—being blinded by the flesh.

The brain of man still remains blinded by the flesh and unable to distinguish these two sons of Mind. Most persons recognize one of them after a confused, undefined fashion; but they know nothing whatever of the twin brother. According to Scripture the cities of Ephraim were among the cities of Manasseh. The former is called a place, a mountain, a city and a prince: out of him was to come a root; and he dwelt in Judah. Like Joseph he was sold: he committed whoredom with idols and was defiled by the Gentiles; after which he became animalized, and was termed a heifer and a silly dove.

When the Lord, (the outer man) awoke early in the morning like a mighty man drunken with wine, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim; and at that time the Gibeonites smote (or crucified) the men of Ephraim.

Gen. 48:9. "And Joseph answered his father: "They are my sons born in this place"—after I was sold to the Egyptians, therefore they are both under bondage to Pharaoh."

"And Israel stretched out his right hand and laid it upon Ephraim's

head, who was the younger, and his left hand upon Manasseh's head; guiding his hand wittingly for Manasseh was the first born."

Thus indicating the fact that in Ephraim's head was buried the seed of Abraham—"the handful of corn in the mountain top." Exodus (10:22) declares: "He stretched out his hand toward Heaven." Isa. (48:13) "Mine hand also hath laid the foundation of the earth and my hand hath spanned the Heavens: when I call unto them (outer and inner men—whose heads compass Heaven) they stand up together." Job (28:9) says: "He putteth his hand upon the Rock." Ezek. (20:5) "I chose Israel and lifted up mine hand unto the seed of the house of Jacob." Isaiah inquires: "Who hath measured the waters in the hollow of his hand, and meted out HEAVEN with the span, and comprehendeth the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"

"It is he that sitteth upon the circle of the earth—the head * * * that stretcheth out the heavens as a place to dwell in." The Psalmist says: "His seed I make to endure." "His seed shall be mighty upon earth." Shibboleth, spoken of Judges 12:6, in connection with Ephraim, signifies an ear of corn; a stream, or flood. It was a word which was made to distinguish the Ephriam-ites (inner heads) from the Gilead-ites—outer heads.

According to Webster a span is the space from the end of the thumb to the end of the little finger; to measure by the hand with the fingers extended, or with the fingers enfolding the object; to reach from one side to the other; to stretch over as an arch. When Israel placed his hand on Ephraim's head he encompassed Heaven; therefore it is measured in God's, or man's hand. Man is indeed an epitome of the universe, whose head is a miniature world—the nucleus of the vast realms of space; for mind forms its own centre, or central sun from which it in due time grasps and comprehends all things. Atlas bearing the world on his shoulders symbolizes humanity.

Under the Levitical law (Lev. XIX) the Israelites were commanded to have just balances (heads), just weights or stones (brains), and no unrighteousness in judgment in the measure (or head). Deut. 25:15 "But a perfect measure shalt thou have." There were to be two portions of seed and two cities to be measured—"The measure of Christ" (Eph. 4:7); "and "the measure of covetousness;(Jer. 51:13) and these were "according to the measure (or head) of a man."

"The *curtains* of the Tabernacle were of fine linen, goats hair, blue purple, and scarlet colors: they were made with cherubim and cut after one measure"—Ex. 28.

Gen. 48:17 "When Joseph (being also blinded by the flesh) saw that his father laid his right hand upon the head of Ephraim * * * he held up his father's hand, to remove it to Manasseh's head, saying: Not so, my father, for this is the first-born; put thy right hand upon his head."

And his father refused, and said: "I know it my son, I know it: he also shall become a great people, and shall also be a great nation; but

truly his younger brother shall be greater than he; because (Num. 6:7) the consecration of God is *upon his head.*" "Let thy hand be upon the * * * son of man whom thou makest strong for thyself," says the Psalmist.

"And he blessed them and said: In thee shall Israel bless, saying, God made thee (man) as Ephraim and Manasseh, and set Ephraim before Manasseh.

That these two brothers in one man, are typical of the race is proven Isaiah 9:10 where God says: "Through the wrath of the Lord of Hosts is the land (of man) darkened, and the people shall be as the *fuel* of the fire: no man shall spare his brother."

"He shall snatch on the right hand, and not be satisfied; he shall eat every man the flesh of his own arm; Manasseh Ephraim, and Ephraim Manasseh; and they together shall be against Judah; but his hand is stretched out (to them) still."

King David says: "Gilead* (natural brain) is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my law-giver; Moab is my washpot; over Edom will I cast my shoe; * * * over Philistia will I triumph;" but, in order to do all this, Divine Mind must be entertained in the City of Man as a guest and elder brother, and he inquires: Who will lead me into the strong city? Who will lead into Edom? Amos 7:2 "By whom shall Jacob arise?"

Deut. 33:27 answers: "The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee, and shall say, Destroy them."

38 "Israel then shall dwell in safety alone (in the at-one-ment) and the fountain of Jacob shall be upon a land of corn and wine; and *his Heavens* shall drop dew."

The Psalmist adds: "With thee is the fountain of life;" and, Joel 3:18 "The fountain is to come forth of the house of the Lord."

Moab refers solely to the blood of the material man, in which fountain of blood mind is to be purified. II Kings 5:10 says: "Naaman, the leper, was to wash seven times in the Jordan, and when he did so his flesh became as

*He who helps or assists. Numbers (32:1) says: "It was a place for cattle;" consequently, the stable in which Christ was born. The 40th verse says: "Machir (He who sells for pieces of silver) the son of Manasseh dwelt in Gilead." Jeremiah 822 inquires: "Is there no balm in Gilead?"

Hosea (6:8) responds: "Gilead is the city of them that work iniquity and is polluted with blood; also, O Judah, he hath set a harvest for thee: he hath sown tares among the wheat: he who hath done this is an enemy." Hosea (12:11) continues: "Is there iniquity in Gilead? Surely they are vanity: their altars (or foreheads) are as heaps in the furrows of the field." "The Lord said unto the house of Judah: Thou art Gilead unto me and the head of Lebanon; yet (because of man's rejection of me) I will make thee a wilderness and cities which are not inhabited."

Prov. 27:21-22 "A *man* is as a fining pot for silver; yet, though thou shouldest bray a fool in a mortar among wheat yet will not his foolishness depart from him." Jesus adds: "Woe unto you Scribes and Pharisees, hypocrites; because ye build the tombs of the prophets"—instead of their dwelling places (inner heads).

the flesh of a little child;" referring to a second birth when a young, spiritual child is brought forth in fulfillment of the prophecy of Christ: "Ye must be born again."

Naaman was a type of the race which to bathe in blood seven times, and in the seven thousandth year be cleansed from all filthiness of the flesh.

As previously remarked, the esoteric, or spiritual signification of the strange words of Scripture are revealed by analysis: thus the following description of the Jordan, with the interpretation of the terms used corroborates our definition of that river as referring to the flowing blood of man himself.

Jordan:—

Jord signifies "the earth; the globe, world," head, or dome of man. Milton thus addresses Mind: "O thou in *heaven* and *earth* the only peace." Esra 1:2 declares: "The Lord hath given me the (two) kingdoms of the earth"—or head.

2. Earth also means a hole in the ground or dust where creatures hide themselves; as, the earth of a fox.

3. To hide in the earth: to cover with mold or soil.

An. One or any.

Jord-an—applies to one earth or to any earth or head. The literal meaning of the word is: "The River of Judgment"—the River of Dan: it therefore includes the entire man.

Jord-en:—

En—the same as in; Jor-den, the cave in the river, has special reference to the head.

Geographically considered, the Jordan of Palestine, which was chosen to symbolize the spiritual waters of Jacob and the bloody waters of Esau, is formed from the waters of two fountains; one of which lying to the East, is called Jor; the other lying to the South is named Dan. The former lies toward the rising (spiritual) sun; the latter in the direction of the hot, dry, thirsty, desert wilderness.

The confluence of the two streams is found near the ancient city of Cesarea Phillipi. It then takes its course between East and South, and after running seven miles falls into a lake which is six miles long and four broad.

A time of the ancients was six hundred years: $600 \times 7 = 4{,}200$ which indicates the time of Christ—the lake being six miles long and four wide. He came in the "Fourth watch" of the six thousand years. Lev. 19:24 says: "In the fourth year the fruit shall be holy." Daniel describes four beasts; and, "The fourth is like to the Son of God."

Issuing from this lake the Jordan, flowing through a great plain, passes under a *stone* bridge, consisting of *three arches* well constructed called Jacob's Bridge.

The stone bridge corresponds with the hard head of the Trinity in which Jacob hid himself during the stormy passage of the Red Sea: it

enabled him to cross the crimson flood and survive all the vicissitudes of the six thousand years of the separation; but in the four thousandth year he manifested himself in the person of Jesus Christ.

Leaving Jacob's Bridge the river then continues its course as far as Lake Tiberias* near the ancient cities of Chorazin† and Capernium‡ where it mixes with the waters of Tiberias. When it issues from this lake which is eighteen miles in length,§ it takes the name of Jordan Major, dividing Peres‖ from Samaria;¶ the plains of the Moabites from Judea,** and receiving the waters of Dibon,†† the Jager,‡‡ the Jacob,§§ and the Corith;‖‖ after being augmented by these streams, in a course of sixty-five miles from the lake of Tiberias, or Sea of Galilee,¶¶ it discharges itself into the Dead Sea.

Thus the course of the Jordan symbolizes our course from the Fall to the Restoration, at which time Spirit will have supplanted the life of the flesh, and the Red Sea of blood will have become a Dead Sea.

II Esdras 16:59 "He spreadeth out the Heavens like a vault; upon the (red) waters hath he founded it."

Isaiah continues: "For thus saith the Lord that created the Heavens, God himself that formed the earth (outer head) and made it, he hath established it: he did it not in vain, he formed it to be inhabited: I am the Lord and there is none else. Look unto me and be ye saved * * * for I AM God."

Turning to Genesis, (I Chapter), we find: "God said, let there be a firmament in the midst of the (red) waters; and God made the firmament

---

*Good vision—open eyes.

†The secret, or here is the mystery.

‡The field of repentance, the city of comfort.

§Symbolical of eighteen hundred years since Christ—bringing us to the present time—the end of the three days of six hundred years each in which Christ is entombed

‖The same as Pharez who was a son of Judah and the twin brother of Zarah. He seems to have kept the right of primogeniture in the genealogical lists, over his brother, as his name always comes first. Ruth 4:12 says: "Let thy house be like the house of Pharez, whom Tamar (the outer woman) bare unto Judah."

¶Samaria (feminine) corresponds with Judah (masculine). It signifies his lees, his prison, his throne, his diamond, (his dwelling place, his brain.)

**Moab—the flesh; Judea—the spiritual garments of Jacob

††Abundance of knowledge.

‡‡He that helps.

§§The supplanter.

‖‖The same as Corinth.—the beauty of the ornament (or head) which is satisfied. The city of Corinth was a place of great mental activity as well as of commercial and manufacturing enterprise. Its wealth was so celebrated as to be proverbial; so were the vice and profligacy of its inhabitants; but there were two Corinth's—one was of Greek origin, the other belonged to the Romans—the former corresponding with the outer, the latter with the inner man's head.

¶¶The wheel of revolution; the heap—corresponding with the brain.

and divided the waters which were under the firmament from the waters which were over the firmament; and *God called the firmament Heaven.*

There is no division of waters in the atmosphere; neither is there a firmament over our heads. The blue sky is only a delusion of imperfect natural sight; for infinite space, filled with rolling planets and suns, exists beyond the precious Heaven of knowledge and wisdom under the dome of God where, II Kings 5:17, Divine Mind declares, "I bow myself in the house of Rimmon;"* therefore, the firmament, or Rimmon, is the arch, or cup, enclosing man's brain in which the "I" dwells. In accordance therewith the Psalmist says: "Praise God in his sanctuary, the *firmament* of his power: let everything that hath *breath* praise him."

Firmament:—

Fir, a tree allied to the same species as the Cedar, is from the Danish *vuur*; Saxon *fyr*, etc., which signify fire, light, lustre, splendor; hence, a star. Shaksphere says: "Stars hide your fires." Milton speaks of "The Heavenly fires," and also of "The fires of Hell."† This dual fire of the Fir Tree is spoken of in Gen. 1:14 "And God said, Let there be lights in the fir-m-a-men-t." Ephraim says: "I am like a green *fir* tree." —Hosea 14:8.

Fire (fir-e), the seat of irritated passions, is the head of the Trinity: the radical sense of fire being to rush, rage, or be violently agitated; and in this sense it coincides with the Latin *furo*. There is the fire of genius and the nobler attributes of God; and the lurid glare of Satan's evil passions there being both pure and impure fire in the *fire-places*. When the latter flame is alight

"The god of love retires
Dim are his torches, and extinct his fires."

Man is in Heaven or in Perdition in accordance with which flame is alight in his head. In the words of Pope:

"Sweet with the love of kindred arts we came,
And met congenial, mingling flame with flame."

Firm (Latin *firm-us;* French *ferm-e;* Italian *ferm-o*) signifies hard,

*Rimmon:—An elevated house—the Most High.

A town in the Southern portion of Judah (Josh. 15·32) allotted to Simeon. Judges 20:45-47 It is described as the wilderness and is called Rimmon, the Rock.

Rim—the termination, boundary, armor—usually applied to a cup, basin, or circular things; also, a cleft in a rock.

Gath signifies a press. Gath Rimmon the exalted press—the stone over the door of the sepulchre.

†Hell:—

H. The dual "I" divided by the line of separation.

E. The house or head divided against itself.

L. The man whose foundation is in the dust.

Double "L" implies that the twin brothers are both given over to Mammon's service—the one willingly—the other through coercion. As the elder brother never leaves or forsakes his heritage he is forced to become tributary unto Esau, Pharaoh, or Cæsar. Under the leadership of carnal mind, man's head represents the region of the damned, the dominion of Satan.

solid, congealed, fixed; hence, applied to bodies it means closely compressed; compact; staple; unshaken; permanent.

2. A partnership in a house; the name under which partners transact business; as the firm of Jacob and Esau, whose minds act in their joint head, which is a firm, solid eternal rock; while their union is a firm confederacy.

"And Jove has *firmed* it with an awful nod."

Men. The twin brothers.

T. This letter is *one of three* pure mutes and is so called because it has no sound of its own; but merely gives an abruptness to a sound which accompanies it: as already shown, it corresponds with the flesh—the cross of Christ.

Ment (P. P. of *menge*) to mix and mingle. The two brothers mingle in the flesh.

Firm-a-ment (Latin *firm-a-men-tum*, from *firm-a-re*—the head or rock is hard, compact, solid and permanently established; and *firm-a-men*—the I Am of the dual man is eternal.) I, Mind, establish men on a staunch foundation even within the head on the cross, which is the firmament of heaven.

The firmament is represented as a solid floor (Exodus 24:10); and, (Ezek. 1:22-26) it is the floor on which the throne of the Most High is set.

"Since God collected and resumed in man
The *firmaments*, the strata and the lights
Fish, flesh and beast, and insect, all their trains
Of various life caught back upon his arm
Reorganized and constituted man
The microcosm, the adding up of works."

"The likeness of the firmament *upon the heads of the living creature* * * * was stretched forth over their heads above (the brain) * * * and there was the likeness of a throne, as the appearance of a sapphire* stone; and upon the likeness (or face) of the stone was the likeness of *a man*."

Jer. 4:23 declares: "I beheld the earth and lo, it was without form and void; and the Heavens and *they* had no light." Christ was not yet formed in the man of dust; therefore, Divine Mind being quiescent, all the light man had was material, and perished with the sight of the outer head. There was no light in Heaven—the inner head; and to awaken that light was man's hope of immortality.

The Carnal Man is the Tower of Babel, whose top shall reach to Heaven." "Their cities are great and walled up to Heaven;" and Job (15:15) declares: "The Heavens are unclean in his sight;" but showing that he refers to man, he continues, (20:5, 6) "The triumphing of the wicked is short; the joy of the hypocrite but for a moment: though his excellency (intellect) mount up to the Heavens, yet will he perish."

*Sapphire is next in hardness to the diamond. The sapphire stone in heaven, the Rock of Ages, is the inner man's brain: it is the rejected corner stone; but is to become the head of the corner; it is the Sun in Heaven. The poet, Gray speaks of, "the sapphire blaze," and no doubt its blaze caused it to be chosen to represent Mind—the light of the world.

The Psalmist says: "Righteousness shall *look* from heaven. I will lift up mine eyes unto the *hills* whence cometh my help from the Lord. Unto thee lift I up mine eyes, O, thou that dwellest in the Heavens. Praise ye the Lord *from* Heaven. Praise God in his sanctuary; praise him *in* the *firmament*. Praise him ye Heavens and ye *waters that cover* the Heavens."

The Spiritual Head is the Heaven of heavens for man when through it, he attains to understanding and to a remembrance of the Kingdom of God within him. "Therefore get understanding."

Abraham placed his right hand on Isaac's head and blessed him: Isaac did the same in blessing Jacob; and Jacob continued the blessing to Ephraim; because in their heads, which are the mountains and caves, Abraham buried his seed; and, according to Job (39:4,) "Their young ones grow up with the corn" (in their heads). Hosea 10:11 says, "Ephraim loveth to tread out the corn."

Hosea 11:11 says of the men of Ephraim: "I will place them in their houses;" and Prov. 23:34 adds: "Yea, thou shalt be as he that lieth down in the midst of the (Red) sea, or as he that lieth upon the top of a mast"—or pillar.

Solomon alludes to the way of a serpent on a rock (or head) which, "At last, biteth like a serpent and stingeth like an adder."

Now, there was to be enmity between the seed of this serpent and the seed of the woman; and the seed of the woman was to bruise the serpent's head. Christ says: "Behold, I give you power to tread on serpents, scorpions, and over all the power of the enemy"—which is against the higher nature of man. Rom. 16:20 adds: "The God of peace shall bruise Satan."

Psa. 73 "As a dream when one awaketh; so, O Lord *when thou awakest*, thou shalt despise their image. Thou shalt guide me with thy counsel."

The inner man responds: "They have stricken me * * * when shall I awake."

Eph. 5:14 answers: "Awake thou that sleepest and Christ shall give thee light."

Jesus says: "As touching the dead (seed of Abraham) * * * have ye not read in the Book of Moses, how in the bush God spake unto him saying: I AM the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead (outer man) but of the living: (inner man) ye therefore do greatly err, etc."

"And one of the scribes came, having heard them reasoning together, and perceiving that Jesus answered them well, asked him, Which is the first commandment of all?"

"And Jesus answered him: The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first and great commandment."

And the second is like, namely this: "Thou shalt love thy neighbor (thy twin brother) as thyself, etc."

"And the scribe said unto him: Well, Master, thou hast said the truth; for there is but one God, and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings or sacrifices."

"When Jesus saw that he answered *discreetly*, he said unto him, Thou art not far from the Kingdom of God."

"Then said Jesus unto them: When ye have lifted up the Son of Man then shall ye know that I AM he, and that I do nothing of myself, and that he that sent me is with me;" or, "I and the Father are one."

Jesus continues: "The *Kingdom of God* is as if a man should cast a seed into the ground, and should sleep, and rise night and day, and the seed should spring up and grow he knoweth not how; for the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

The Psalmist declares: "The handful of corn in the top of the mountains shall flourish." "He satisfied them with the bread of heaven." "Of the corn of Heaven he gave them to eat;" and, "Judah brought the tithe of corn and the new wine (of the kingdom) and the oil of anointing into the treasuries"—or heads of men.

"The fountain of Jacob is to be *upon* a land of corn and wine; also *his Heavens* shall drop dew. Thy enemies shall be found liars unto thee; and thou shalt tread upon their *high places*."

"And so all Israel is to be saved: as it is written, There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob."

Job 22:12 inquires; "Is not God in the height of Heaven?" and the answer is: "Heaven is my throne."

Daniel declares: "I saw a tree in the midst of the earth * * * the tree grew and was strong; the height thereof reached to Heaven; and *the sight* thereof to the ends of the earth; and a watcher, the *Holy One* (not the unholy one) came down from Heaven:* and cried aloud, "Hew down the tree * * * nevertheless leave the stump of his roots in the earth, even with a band of iron and brass. Let his heart be changed from man's, and let a beast's be given unto him;" (Nebuchadnezzar was turned into the field to eat grass as an ox, and seven times were to pass over him; or, perhaps, 7 x 600—4,200 years, when the animal was to yield to the Christ for a brief period. Judges 12:6 says: "42,000 Ephraimites were slain at the passages of the Jordan. There is one cycle of 600 years, another of

*(Psa. 18:10) "He rode upon a cherub and did fly; yea, he did fly on the wings of the wind." The watcher—or mind—who looks from the eyes of man can girdle the earth in an instant. There are two watchers in the Heavens. Their names are Carnal and Divine Mind, one is holy, and the other unholy.

6000 years, and the 42,000 alludes to 7 times 6,000. During the time of Nebuchadnezzar's downfall—the inner men of the race were slain.

Deut. 25:4 says: "Thou shalt not muzzle the ox (or animal man) that treadeth out the corn." He must be left untrammeled to work out his salvation; and the weakness, sorrow and trouble which follow dependence on the flesh will eventually purify and cleanse him from false appetites and desires, and bring him to the fold of love—the Heaven which is buried from his sight in the Cave of Machpelah.

Col. 4:1 says: "Ye have a Master in Heaven:" but the "Holy One came down from Heaven" because of being neglected and forgotten: He was sick and in prison in the cave, but not visited; thirsty and received no drink of sympathy; hungry for love and not fed; and the handful of corn in the top of the mountains became parched and withered; and "He shall inherit parched places." "Be ashamed O ye husbandmen; howl, O ye vine dressers for the wheat and for the barley corn, because the harvest of the field is perished; the corn is wasted." "The corn is withered."

Isaiah 26:20 urges the children of Israel: "Come my people, enter thou into thy chambers and shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation (of six thousand years) be overpast."

II Kings 21:2 says: "Manasseh did that which was evil * * * after the abominations of the heathen: he built up the high places and reared up altars to Baal * * * and built these altars in the house of the Lord. (5v.) "He built them in the two courts of the house." Baal, (Heb. Lord) as already shown, is the divinity of the Phoenicians and the Canaanites; he is the mind which leads men to destruction—the Lord of the heathen nations given over to the pride of physical life and the iniquity of competition; and he aids the merchants and traffickers in their devotions to Mammon; consequently, it is he who builds up the high *places* and rears up altars, or foreheads, to Baal—himself. It is he who, stimulating covetousness, acquisitiveness, selfishness, dishonesty, cruelty, revenge, licentiousness, combativeness, destructiveness, crime, deceit, murder and iniquity of all sorts, flattens the head in the region of the generous, benevolent, just, spiritual organs; and rounds out the faculties of a lower order: hence, we have a race of men with high, full, back heads; who are keen, shrewd, scheming, grasping, selfish, licentious, soulless business men, all given over to self-gratification and the love of money; but lacking spiritual discernment; in fact they are blind leaders of the blind flesh.

On the contrary, when Divine Mind builds the high places, all the altars erected to Baal will be thrown down; and the finer, spiritual qualities of the inner man will be established instead; because he will then raise the ensign or forehead of the man of peace on the mountains of error and preach the glad tidings of the Kingdom of God.

Isa. 52:7 says: "How beautiful upon the mountains are the feet of

him that bringeth good tidings; that publisheth salvation; that saith unto Zion, *Thy God reigneth.*"

8. "Thy watchmen shall lift up the voice * * * together, * * * for they shall see eye to eye. (4:2) "Then shall the branch of the Lord be beautiful and glorious." "I AM the true vine, ye are the branches: and my Father is the husbandman."

Jesus says: "They have hated both me and my Father."

"Yet, I planted thee a noble vine, wholly a right seed, how then art thou turned into the degenerate plant of a strange vine unto me?"

The answer is Because we have broken the Covenant: we have forsaken the Lord to worship idols; we have chosen Barabbas, instead of Christ. Hosea 5:9 "Ephraim shall be desolate;" and, "The high places of Isaac shall be desolate."—Amos 7:9.

According to Isaiah 56 chap: "His watchmen are all blind: they are all ignorant, they are all dumb dogs; they cannot bark; sleeping, lying down, loving to slumber." "Judah stooped down, he couched as a lion, and as an old lion"—of the ancient days of Eden—"who shall rouse him up?" (11 v.) "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look their own way, *everyone for his gain;*" and this applies to every individual whose guide is Carnal Mind.

Num. 20:20 says: "Edom came with a strong hand and refused to give Israel passage through his border;" but Solomon declares: "A wise man scaleth the city of the mighty, and casteth down the strength and confidence thereof."

When Moses led forth the people of Israel to possess the land of their inheritance, they said: "The people be strong that dwell in the land; the cities are walled (by the powers of Mammon, the world, the flesh and Satan) * * we be not able to go up (to possess the head) against the (Carnal) people, for they are stronger than we."

This is the fulfillment of the prophecy—a scene in the drama begun Gen. 25:23 "The Lord said to the woman, Two nations are in thy womb; and two manner of people shall be separated from thy bowels, the one people shall be stronger than the other people, and the elder shall serve the younger"—until "Christ shall have broken down the middle wall of partition between them and made both one."

"How can a man be clean that is born of a woman? * * * I AM a worm and no man—a reproach of men and despised of the people; but thou (Divine Mind) art he that took me out of the womb * * * I was cast (or molded) upon thee from the womb; but, I AM cast down, smitten, and trodden under foot of men."

Isaiah 41:14 replies: "Fear not thou worm Jacob, and ye men of Israel, I will help thee saith * * * the Holy One." "For thou Israel art my servant Jacob, whom I have chosen, the seed of Abraham my friend."

One meaning of worm is: a being debased and dispised: figuratively, an internal tormentor or monitor; something that gnaws or afflicts one's conscience, as remorse. Shakespeare says:

"The *worm* of concience still begnaw thy soul."

"The children of Israel went into the midst of the Red Sea upon the dry ground, and the waters were *a wall* unto them on their right hand and on their left. They stood as a garment for them; for, Prov. 30:4 "He hath bound the waters in a garment."

Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over *a wall.* The archers have sorely grieved him and shot at him and hated him, but his bow abode in strength.

Matt. 12:29 Jesus inquires: "How can a man enter into a strong man's house * * * except he first bind the strong man?" and Ezekiel (30:22) God answers: "I will break the strong arm of Pharaoh; and accordingly (II Sam. 3:1) "There was long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul weaker and weaker."

As a consequence, Jer. 31:18 (Divine Mind) says: "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me and I was chastised as a bullock unaccustomed to the yoke (of competition and strife): turn thou me and I shall be turned; for thou art my God. Surely after that I turned I repented."

And the Father responds: "Is Ephraim my dear son? Is he a pleasant child? * * * I do earnestly remember him still, therefore my bowels are troubled for him, and I will surely have mercy upon him."

Ho. 14:8 "And Ephraim shall say: What have I to do any more with idols? I have heard him and observed him: I am like a green fir tree; and from me is thy fruit found. Who is wise and he shall understand these things?"

Isa. 45:1 "Thus saith the Lord to his anointed, to Cyrus,* whose right hand I have holden and strengthened to subdue nations before him: and I will loose the loins of kings to open before him the two leaved† gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight."

III Hermas (9:109) says: "Sir, tell me what this rock and this *gate* denote? Hearken, said he, this rock (of ages or inner head) and this gate are the Son of God. I replied: Sir, how can this be, seeing the rock is old, but the gate (man) is new?"

110 "Hear, said he, O foolish man, and understand! The Son of God is indeed more ancient than any creature, insomuch that he was in council with his Father at the creation‡ of all things; but, the gate is new, because

*A miserable man who is an heir.

†The head being the two-leaved Book of Life in which the recording angel of memory writes the events of one's life.

‡Christ, in Jesus said: "Before the world (or outer head) was I Am."

it appeared in the last days, in the fullness of time, that they who shall attain unto salvation may by *it* enter into the Kingdom of God;" but, (119 v.) "The gate is (also) the Son of God who is the only way of coming unto Christ; for, no man shall go to God but by his Son."

"This gate shall be shut: it shall not be opened, and no (natural) man shall enter in by it, because the God of Israel hath entered by it; (and is buried in the cave thereof) therefore it shall be shut: it is for the Prince, he shall sit in it * * * he shall enter; for out of prison (out of the pit, or cave—the mouth of the sack; out of the thick, dark waters; out of the sepulchre) he cometh to reign." As carnal mind dwells outside among material interests it is simply a hanger on to the Tree of Life, being merely a protruding branch.

Ezek. (46:1) continues: "The gate of the Inner Court * * * shall be shut the six working days or (six thousand years); but, on the seventh it shall be opened and the Prince shall enter."

"I, the Lord, have called thee in righteousuess and will keep thee, and give thee for a Covenant of the people; for a light of the Gentiles to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

1 Clement (20:28 A. N. T.) states: "This is the gate of the Lord, the righteous shall enter into it;" and "They shall see Christ in that day having a *scarlet garment* about his body, and shall say: Is not this he whom we crucified, having despised him, pierced him, mocked him?" Baruch 6:2.

Isa. 63 Chap. "Who is this that cometh from Edom, with dyed *garments* from Bozrah: This that is decked in his (Edom's) apparel, traveling in the greatness of his strength."

And God answers: "I, that speak in righteousness mighty to save."

"Wherefore art thou *red* in thine apparel, and thy garments like him that treadeth in the wine fat?"

"I have trodden the wine press alone, and of the people there was none with me * * * their blood shall be sprinkled upon my garments, and I will stain all my raiment."

"In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bore them, and carried them all the days of old."

"But they rebelled; * * * therefore he fought against them."

Aquarius symbolizes the inner man who has borne the pitcher of water, the blood of the natural man, all through the dark ages from which we are now emerging; but coming up out of the Red Sea he will pour it out, or empty it: he is no longer to be dependent on red Esau. Jacob is awaking from his slumber in the Cave of Machpelah; and the Carnal Man will be lost and swallowed up within his true, inner selfhood and thus inherit the Kingdom of God so long promised to the race.

Aquarius:—

Aqua signifies water, or to steep in water.

Ri—royal.

Us—myself and my twin brother.

A-qua-ri-us—the royal man within the fleshly man.

1 Peter 4:12: "Christ hath suffered for us in the flesh: arm yourselves likewise with the same mind * * * that he should no longer live the rest of his time in the flesh to the lusts of men, but to the will of God." Christ Jesus is to be born, or resurrected, out of flesh and blood; and, he who eats of the bread of life and drinks from the cup with Divine Mind shall never see death.

Lev. 9:8 says: "Aaron first went unto the altar (or forehead) and slew the calf of the sin offering (Carnal Mind) which was for himself" just as Moses slew the Egyptian taskmaster; which ceremony was the joint act of Moses and Aaron. The calf represents the animal man, the Carnal Mind: and the result of slaying him was, that Moses and Aaron worked together in harmony with each other.

The burning of sacrifices on the altar, as well as the killing of animals for the purpose, refers to the "overturning and overturning" of flesh and mind in the burning fires of oxygen, until he whose right it is shall come to reign. As already shown, the Carnal Mind in its wickedness represents the voracious bird, the ravenous wolf, filthy swine; strong, stupid ox, cruel leopard, fierce tiger, combative goat, crafty fox, and the entire animal world which took refuge in the ark; the continual offering up of which characteristics brought from a lower plane brings to man at last the peace, rest and salvation of the Lord's house, when he evolves from animalism in Esau into the spiritual life of Jacob.

Lev. 6:25 says: "The place where the burnt offering is killed is most holy: (28 v.) But, the *earthen vessel* wherein it is sodden shall be broken." Aaron and his sons always laid their hands on *the head* of the sin offering to slay him.

30 "And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place shall be eaten"—or preserved: it shall be burnt with fire (of oxygen and consumed). "Ye shall be purified by fire." All the Mosaic ceremonies of the tabernacle and temple symbolize the decrees of universal law.

Isa. 9:18 "For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickest of the forest, * * * and the people shall be as the fuel of the fire, and no man shall spare his brother."

But (24:15) "Man is commanded to glorify the Lord in the fires * * * in the isles of the sea."

"Sanctify yourselves therefore, and be ye holy, for I AM the Lord your God and ye shall keep my statutes and do them—I AM the Lord which sanctify you."

"Ye shall keep all my statutes, and all my judgments and do them, that the land whither I bring you to dwell in, spew you not out. Ye shall not walk in the manners of the nations which I have cast out before you for they committed all evil things, therefore I abhorred them. Esau have I hated, and laid his mountains and his heritage waste."

"But ye shall inherit their land, and I will give it to you to possess it, a land that floweth with milk and honey; and ye shall be holy unto me for I have severed you from other people, that ye should be mine."

Isa. 29:20-22 "The terrible one is to be brought to naught, and the scorner consumed. Jacob shall not now be ashamed, neither shall his face wax pale;" because (Psa. 109:6) of a "wicked man being over him;" and to Satan who stands at his right hand he says: (10 v.) "His children seek their bread in desolate places;" for (Zeph. 3:6) "Their towers are desolate."

"Behold I AM against thee, O inhabitant of the valley and rock of the plain, * * * which says: Who shall enter into our habitation? * * * I will punish you according to the fruit of your doings."

"And touching the house of the King of Judah say: Hear ye the word * * * O house of David: * * * Execute judgment * * * and deliver him that is spoiled out of the hand of the oppressor."

Isa. 24:22 "But they shall be gathered together as prisoners are gathered in a pit, and shall be shut up in prison and after many days shall be visited."

16 "But I said: My leanness, my leanness, woe unto me! The treacherous dealers (or merchants) have dealt treacherously * * * Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth!"

25:7 "But he will destroy in this mountain the face of the covering cast over all people, and the vail spread over the nations."

9 "And it shall be said in that day, Lo, this is our God, we have waited for him, and he shall save us: this is the Lord * * * we will be glad and rejoice in his salvation."

11 "And he shall open forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim, etc." (12 v.) "And the high *fort* of thy walls shall he bring down, lay low, and bring to the ground, even to the dust."

King David rejoices in having "Escaped as a bird out of the snare of the fowler;" and Solomon urges: "Deliver thyself as a roe from the hand of the hunter. How long wilt thou sleep? Yet a little more sleep, a little more slumber, a little folding of the hands to sleep; so shall thy (spiritual) poverty come upon thee as one that traveleth."

II Kings 21:9 says: "Manasseh seduced Israel to do evil."

11 "Having become king over Judah * * * he made Judah to sin with his idols."

The inner man, Ephraim, becoming a prey to Manasseh was not slain like Abel; but, like Noah, he became drunken with the blood of the flesh; and his condition when subservient to the flesh is described Isaiah (28:1 to

6) "Woe to the crown of pride, to the drunkards of Ephraim,* whose glorious beauty is a fading flower on the *head* of them that are overcome with wine."

"Behold the Lord hath a mighty and strong one which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth, the crown of pride: the drunkards of Ephraim shall be trodden under feet, and the glorious beauty, which is on the *head* of the fat valley, shall be a fading flower."

"They have erred through wine, and through strong drink; the priest and prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink: they err in vision, they stumble in judgment, for all tables are full of filthiness, so that there is no place clean"—all minds being filled with the filthiness of Baal.

"Moreover, Manasseh shed innocent blood, till he (himself) had filled Jerusalem, besides his sin wherewith he made Judah to sin in doing that which was evil," and Divine Mind says: "Because they have forsaken me, and burned incense unto other gods * * * my wrath shall be kindled against this place and shall not be quenched."

"Judah shall be gathered to his fathers: thou shalt be gathered to thy grave in peace, and thine eyes shall not behold all the evil which I will bring against *this place.*" Thus the Divine Mind of Ephraim was blinded, crushed, crucified, and made subject to Manasseh—thus repeating the story of Isaac and the sacrificing of the lamb.

Gideon,† the leader of the Lord's hosts, Jud. 6:15, says: "My family is poor in Manasseh, and I am the least in my father's house;" although the admonition given to the outer man was: "And if thy brother be waxen poor, and fallen in decay *with thee;* then thou shalt relieve him, though he be a stranger, *that he may live with thee.*"

The spiritual man in Manasseh is poor because he is disinherited; but, Deut. 15:11 says: "The poor shall never cease out of the land;" and these are the poor Jesus referred to when he said: "The poor ye always have with you."

There is not the slightest necessity for material poverty in a world which overflows every year with produce for the physical sustenance of its inhabitants: it is our own unjust management of our affairs which brings the dispair of poverty to a single member of the great human family; therefore, all Scriptural allusions to the poor refer to the disinherited spiritual members of the race and not to them who are robbed of material necessities and comforts.

1 Sam. 2:7 says: "The Lord maketh the poor (inner) and the rich (outer) man *i. e.*, he makes the dual man."

*The drunkards of Ephraim being outer men within whom the inner man is stupefied by the flood of strong drink (blood) upon which the drunkard depends for physical life, while ignoring Spiritual Ephraim. Salvation shall come to the latter when the flood abates—when man rises above the infatuations of the flesh.

†He that cuts off iniquity.

8 "He raiseth up the poor out of the dust to set them among princes, and to make them inherit the throne of glory; for the *pillars* of the earth are the Lord's, and he hath set the world (or head) upon them."

Job. 24:4 "The poor hide themselves"—in the caves and among the rocks; for, (14) "The murderer killeth the poor and needy."

Prov. 19:4 "The poor man is separated from his neighbor," because (7 v.) "The brethren of the poor do hate him; and, "The blood of Christ is shed for the remission* of the sins of many."

But the Psalmist declares: "The Lord heareth the poor, and despiseth not his prisoners," who are entombed within our head.

"He setteth the poor on high;" and according to (Prov. 28:11) "It is the poor man that hath understanding." (10:15) "The destruction (crucifixion, suppression and burial) of the poor is their poverty."

"For God * * * will build the cities of Judah, that they (the poor) may dwell there and have it in *possession*."

"As *poor*, yet making many rich (in spiritual life); as having nothing, (individually) yet *possessing* all things" (in the *Commonwealth of Israel*).

(1 Pet. 5:2) "FEED the flock of God which is among you * * * not for filthy lucre, but of a ready mind; neither be lords over God's heritage" (the head).

Zeck. 11:4 "Feed the flock of the slaughter whose possessors slay them and hold themselves not guilty."

Jeremiah 13:20 inquires: "Where is the flock that was given thee (by Abraham) thy beautiful flock?"

God replies: "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be."

"Abraham brought the firstlings of the flock; but it remains with each individual man to care for them."

Individual:—

In—within; as inbred, surrounded or swaddled by.

2. Existence or activity as a constituent part of; as, "Great is the Holy One in the *midst* of thee; and again: "I dwell in the *midst* of a people of unclean lips."

Di—is derived from a Greek word signifying twice.

V—the same as "U."

Du—two

Al, in Arabic, is an inseparable prefix answering to the Italian *it:* (dual—it is double) its use is to render nouns definite, like the English the; as Alkoran (The Koran or the Book of eminence; also an alcove, arch, vault, tent etc. Thus we find that The Koran points to the head;) in addressing a man, "Art thou it"—the head?

2. In English Al is derived from the Anglo Saxon, and means noble

*The act of surrendering, or giving up a right or claim for the sake of others; as in the case of the Lamb being sacrificed in order to preserve Isaac: it is also pardon for transgression. Jesus said: "Father forgive them for they know not what they do."

or illustrious; but more generally a contraction of *ald* or *alt*, old: Double "L" makes it all—including everyone, or, every individual is dual.

Dualism—The dividing into two; founded on a double principle: as, a view of man as constituted of two original and independent elements, or persons: a system of the universe which accepts two Gods, or two original principles, as one good and the other evil; or the doctrine that all mankind are divided by the arbitrary decree of God and his eternal foreknowledge, into two classes, the elect (Jacob) and the reprobate (Esau).

Individualize—to cause the dual man to exist as an individual whole.

Individual—an indivisible dual being, incapable of separation or division in a certain relation, without losing his identity, or ego.

2. I exist as a dual man in the Rock of Ages: I AM the living, acting principle in the midst thereof—the Lamb of God.

Solomon says: "Be thou diligent to know the state of the flocks."

Prov. 23:4 "Labor not to be rich:" yet be "Not slothful in the *business* of * * * *serving* the Lord."

Man is not commanded to be diligent in the service of Mammon; this text, like many others, having been wofully misinterpreted: thus causing the race to Fall into a pit of their own digging.

Instead of faithfulness in competing with each other, man is commanded to be "Diligent in serving the Lord."

"He is not to be conformed to the business of this world; but, he is to give diligence to make his calling and election sure: wherefore, beloved, seeing that ye look for such things, be diligent."

"Only take heed to thyself, and keep thy soul diligently."

Business is that which occupies time and attention as one's principle concern; and, Jesus said: "Wist ye not that I must be about my Father's business?"

He did not turn the attention of his people into the service of Mammon; but, the perverted, evil mind misinterpreted this saying of the Christ, perhaps wilfully; and church, individual and state have all gone out of the true way to worship and serve the adversary of Christ.

Solomon declares: "Seest thou a man diligent in his business (of serving the Lord) he shall stand before kings (inner men); he shall not stand before mean, obscure (outer) men."

We are all to be about our Father's business. "Ye shall diligently keep the commandments of the Lord thy God, and his testimonies, and his statutes which he hath commanded thee."

"Whatsoever is commanded by the God of Heaven let it be diligently done for the house of the God of Heaven."

"Keep thy heart with all diligence for out of it are the issues of life."

Acts 18-24 alludes to a certain Jew named Apollos, who came to Ephesus where he was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord."

"Therefore, came I forth to meet thee, diligently to seek thy face;" for, "He that diligently seeketh good procureth favor; but he that seeketh mischief, it shall come to him:" the mischief referred to being wealth, as stated in the verse following:

"He that trusteth in riches shall Fall;"

and this applies alike to prince and pauper: the one depends on dollars, the other on dimes, but the principle is the same. The world cannot be saved from these money chains until the elder brother is recognized and depended upon in place of Mammon and filthy lucre.

Isaiah says: "The wolf and the lamb shall dwell and feed together * * * they shall not hurt nor destroy in all my holy mountain."

"The lamb is the light thereof; but sent forth among wolves." Jesus said: "Feed my Lambs."

Ex. 2 Chap. "Moses sat down by a well; and he stood up and watered the flock."

"He led the flock to the back of the desert; and came to the mountain of God, even Horeb, and the Angel of the Lord appeared to him there." It was in the back of the ship that Jesus awoke on the stormy sea of Galilee, to rebuke the tempest, the noise, tumult and shouting, the cry of drivers; the perplexities and strife of traffic and competition.

Jesus walked in and on that tempestuous sea; and when Simon Peter —the outer man—attempted to walk alone there, he would have perished had not Jesus stretched forth his hand to save him: He only could support him, for he was his life.

"Joseph was to feed the flock with his brethren;" but, "The lion took a lamb out of the flock, and carried it down into Egypt and set it in a city of merchants:" and thus "My flock became a prey" of merchants and traffickers. "*The flock of my pasture being men.*"

"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought back that which was given away, neither have ye sought that which was lost; but with force and cruelty have ye ruled *them.*"

"My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the *face* of the earth, and none did seek after them."

"But I will bring them *out from the people.*" "And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them."

"And I will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods."—or thickets.

The Book of Amos declares the judgments which shall come upon the natural man because of his merchandise and iniquitious traffic as follows:

"For three transgressions of Gaza,* and for four, I will not turn away the punishment thereof; because they carried them away with an entire captivity, to deliver them up to Edom or Esau"—who is one with Pharaoh.

"But I will send a fire on the wall of Gaza, which shall destroy the palaces thereof; and I will cut off the inhabitant from Ashdod,† and him that holdeth the sceptre from Askelon,‡ and I will turn mine hand against Ekron,§ and the remnant of the Philistines shall perish."

"I will not turn away the punishment of Tyrus, because *they* delivered up the whole captivity to Edom, and remembered not the brotherly Covenant; but I will send a fire on the wall of Tyrus which shall devour the palaces thereof."

"I will not turn away the punishment of Edom; because he did pursue his brother with a sword, corrupted his compassions, cast off all pity, and his anger did tear perpetually, and he kept his wrath forever * * I will send a fire on Teman which shall devour the palaces of Bozrah."

"I will not turn away the punishment of the children of Ammon, (the Ammonites) because they have * * * divided the mountains of Gilead that they might enlarge their border."

"Because Moab burned the bones of the King of Edom into lime, I will send a fire on the palaces of Kirioth (the city) and Moab shall die with tumult, with shouting * * * and I will cut off the judge from the midst thereof with him."

"I will not turn away the punishment of Judah; because they have despised the law of the Lord and have not kept his commandments, and the lies after which their fathers have walked caused them to err; but I will send a fire upon Judah, and it shall devour the palaces of Jerusalem."

"I will not turn away the punishment of Israel because they sold the righteous for silver, and the poor for a pair of (fleshly) shoes and pant after the dust (or flesh) on the head of the poor"—despised, rejected inner man, being infatuated with the flesh.

"The word of the Lord in the land of Hadrach (tenderness) and Damascus shall be the rest thereof, when the eyes of man * * * shall be toward the Lord."

"And Ham-ath (the hot wall of anger) shall border there, by Tyrus and Zidon,‖ though it be very wise."

*Samson, it will be remembered, pulled down the pillars of Gaza; his strength was in his hair, or within his head. No razor ever came upon his head because only the outer head can be shorn. Delilah, the flesh, robbed him of his inheritance by learning the secret of his strength, which was Divine Mind; and, usurping his place, substituted Carnal Mind as ruler of the head and thus entailed upon him all the weakness of mortality.

†The head of the thief and robber.

‡The weight, balance and fire of infamy—the natural brain.

§Barrenness.

‖Tyrus—"the sharp rock," is the outer head; Zidon, he who fishes, hunts, etc. being the Carnal Mind of man.

"And Tyrus did build himself a *strong hold*, and heaped up silver as the dust, and fine gold as the mire of the street, and he will smite her power in the (Red) Sea and she shall be devoured with fire. Askelon shall see it, and fear; Gaza shall also see it, and be very sorrowful; and Ekron for her expectation shall be ashamed, and the king shall perish from Gaza, and Ashdod shall not be inhabited * * * I will cut off the pride of the Philistines; and take away his blood out of his mouth, and his abominations from between his teeth;* for my people have changed their glory for that which doth not profit. Hath a nation changed their gods, worshiping the creature which are yet no gods? Be astonished, O ye Heavens at this and be terribly afraid; be ye very desolate. My people have committed two evils: they have forsaken me, the fountain of living waters, and have hewn them out cisterns, broken cisterns that can hold no water."

Isa. 37:27. "Therefore their inhabitants are of small power; they are dismayed and confounded; * * * they are as *corn* blighted before it is grown up." (62:8) "I will no more give thy corn to be meat for thine enemies." Hos. 2:8, "For she did not know that I gave her corn, and wine and oil; * * * therefore will I * * * take away my corn."

"I will in that day * * * (of Jacob) hear *the Heavens*, and they shall hear the earth."

"And the earth (man) shall *hear* the corn, and the wine, and the oil; and they shall hear Jezreel"—*the seed of God, the brightness of the Lord.*"

"And I will sow her unto me in the earth; and I will have mercy on her that hath not obtained mercy; and I will say to them which were not my people, *Thou art my people;* and they shall say, *Thou art my God.*"

Until they return, Hosea says: "Rejoice not, O Israel * * * for thou hast gone whoring from thy God, thou hast loved a reward *in* every corn floor;" and "They shall not dwell in the Lord's land: Ephraim shall return to Egypt and they shall eat unclean things in Assyria. Egypt shall gather them up: Memphis† shall *bury them.*"

"For the prophet is a fool, the man of the spirit is mad for the multitude of thine iniquity, and the great hatred" of Cain for Abel, Esau for Jacob, and the Jews for Christ.

"As for Ephraim *their* glory shall fly away from the birth, and from the womb, and from the conception, etc."

Hosea 9:15, "All their wickedness is in Gilgal; for there I hated them for the wickedness of their doings: I will drive them (the money-changers) out of mine house, I will love them no more: all their princes are revolters."

*"Dan (the Serpent) leaped from Bashan"—the house of the tooth; therefore the serpent Carnal Mind, with all its wicked devices, is the abomination which is to be taken away.

†The mouth—the appetites of the flesh.

Gilgal—the heap; the wheel of revolution.

Gil, a pail, can or bucket; a gall-nut; a shoot or prominence. In Botany, the *gil*-shaped plate forming the under surface of the mushroom; which latter word is applied to an upstart, a short-lived, ephemeral being.

2. The gill of a fish. The mind of man swims in the Red Sea; and he is frequently alluded to as a fish in the Scriptures: Joshua, the son of Nun, means the son of a fish.

3. A fissure or cleft between two banks or mounds through which water runs. The dove is hidden in the clefts of the rock.

4. A measure, or earthern vessel containing the fourth part of a pint.

5. A clinging vine called *ground-ivy.* The outer man unconciously wraps himself about the inner man for support, life, intelligence and wisdom.

Gal or "Gall, in animals is a fluid secreted by the gall-bladder. Anything extremely bitter; rancor; *bitterness of mind.*"

Gal, in Danish means furious, angry, tempestuous. Adding "E"—the symbol of the Trinity—we get gale. It is the earthern vessel of the Triune man on the stormy, bloody sea of material life.

Gall:—

Among other definitions given by Webster, gal(l) is a hard, round excrescence on a kind of *oak-tree.* As applied to mankind it signifies bitterness, spite, malignity; also to fret, tease, buffet, harass; as, "To gall another with one's folly."

Gilgal includes the entire outer man; but it applies more especially to to the head as a *gall-nut;* and the gall of this nut was given to Christ on the Cross. Cant. 6:2, the bridegroom sings: "I went down into the gar-den of *nuts* to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates* budded: or ever I was aware, my soul set me on the chariots of my willing people." Pope alludes to.

"Her joy in *gil*-ded chariots when alive."

Deut. 29:18 speaks of "A root that beareth gall† and wormwood." 32:32 "For *their* vine is the vine of Sodom, and their fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter." Job 20:14 "His meat (or brain) is the gall of asps;" and (25) "The glittering sword (that pierced Christ) cometh out of his gall."

29 "This is the portion of a wicked man;" and, Matt. 27:33-34 adds: "When they were come to a place called Golgotha, that is to say *the place* of a skull, * * * they gave him vinegar (vine-gar) to drink mingled with gall."

The outer man is also alluded to as an oak. Amos 2:9 says: "The Amorite was as strong as an oak." Addressing Mount Lebanon,

*Pomegranate:—

Pome [Fr. *pommer,*] To grow to a head; [Latin *pomum,*] An apple; and *granatus,* having many grains or seeds.

Pome-gran-ate—The apple or head which ate the grain, the handful of corn.

†Gall in Hebrew is Rosh—the head of Rome.

Zechariah mournfully cries: "The cedar is fallen because the *gal*-lants* are spoiled: howl, O ye *oaks* of Bashan, for the defenced forest of the vintage is come down. There is the voice of the howling of shepherds for their glory is spoiled: a voice of the roaring of young lions for the pride (the head) of Jordan is spoiled."

Isa. 1:29-30, "They shall be ashamed of the oaks * * * for ye shall be as an oak whose leaf fadeth, and as a gar-den that hath no water."

Gen. 35:4 says: "Jacob hid all the gods (or minds) under an oak;" and, "The angel of the Lord (the inner man) sat under an oak." 1 Kings 13:14 "The man of God was found under an oak." "Absalom was hanged (or suspended) in an oak" and he was alive in the midst of it.' Ezekiel 6:13-14, God declares: "Ye shall know that I AM the Lord, when their slain (inner) men shall be among their idols round about their altars upon every high hill *in* all the tops of the mountains * * * and under every thick *oak*, the place where they did offer sweet savor (or adoration) to their idols. I will stretch forth mine hand upon them and make the land desolate * * * in all their habitations."

In fulfillment of the above prophecy, Hosea, 9th Chap. says: "Ephraim is smitten, (repeating the story of smiting the first-born among the Egyptians) their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of the womb. Ephraim shall bring forth his children to the murderer. My God will cast them away, *because they did not hearken unto him*, and they shall be wanderers among the nations."

Jer. 50:17, "Israel is a scattered sheep, the lions have driven him away: first the King of Assyria hath devoured him; and last this Nebuchadrezzar, King of Babylon hath broken his bones."

Ezek. 25:8, "Moab and Seir do say, Behold the house of Judah is like unto all the heathen." 13, "Therefore I will also stretch forth mine hand upon Edom, and will cut off (inner) man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword; and I will lay my vengeance upon Edom by the hand of my people Israel." Jer. 50:53, "The children of Israel and the children of Judah were oppressed together; all that took them captives held them fast; they refused to let them go."

Jer. 50:19, "And I will bring Israel (or Jacob) again to his habitation and he shall feed on Carmel and Bashan; and his soul shall be satisfied upon Mount Ephraim and Mount Gilead"—the dual head.

Tyrus the King of Tyre was associated with Nebuchadrezzar as King of Babylon. Tyre signfies—the strong, sharp rock, the outer head: Tyrus represents Carnal Mind: Nebuchadrezzar personates the outer man sold and coerced into the service of Mammon; and all his powers prostituted and completely subsidized to the worship of the Golden Calf.

*A gallant is a lover, a suitor, the bridegroom: he is a noble, brave, courageous man. Courageous is generic denoting an inward spirit which rises above fear.

Ezek. 27th Chap. says: "Now thou son of man take up a lamentation for Tyrus; and say unto Tyrus, O thou that are situate at the entry of the Sea, which art a merchant of the people for many isles, Thus saith the Lord God: O Tyrus thou hast said, I AM perfect of beauty."

"Thy borders are built in the midst of the seas, thy builders (inner men) have perfected thy beauty."

"They have made all thy ship boards* of fir trees of Senir: "They have taken cedars from Lebanon to make masts† for thee."

"Of the oaks of Bashan have they made thine oars; they have made thy hatches of ivory well trodden; the daughters of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim."

"Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; purple, blue and scarlet from the isles of Elishah was that which covered thee."

"The inhabitants of Zidon and Arvad were thy mariners: thy wise (inner) men, O Tyrus, that were with thee, were thy pilots. Thy merchants were the great (inner men) of the earth."

"The *ancients* of Gebal‡ and the wise men thereof were *in thee* thy calkers and strengtheners: all the ships of the sea with their mariners were *in thee* to occupy thy merchandise."

"They of Persia§ * * * were in thine army thy men of war: they hanged the *shield* (Carnal Mind) and helmet (outer head) in thee and set forth thy comeliness."

"The Gammadim‖ were in thy towers, etc. Tarshish¶ was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin and lead, they traded *in thy fairs.*"**

"Javan,†† Tubal‡‡ and Meshech,§§ they were thy merchants: they traded the persons of men and vessels of brass (outer heads) in thy markets."

*Man's head is a ship sailing on the Red Sea of blood.

†Spinal columns.

‡The bound, or limit—the flesh.

§He that cuts, divides or nails; a gryphon (part horse, part eagle) or horseman.

‖The dwarfs, or soldiers (Carnal Minds) placed in the towers, or rocks of Tyrus.

¶The house of contemplation. The ships of Tarshish are the heads of men.

**One definition of fair is: A gathering of buyers and sellers, assembled with their merchandise at a stated or regular season for the exhibition of wares and the conduct of business. The world to-day holds a universal and perpetual fair; and all these sayings apply to the present time.

††Javan:—
He that deceives and makes sorrowful.
J A—double "I."
Van—from the Latin word *Vaunus*, a van, or fan for winnowing grain—a winnowing machine; to fan; or cleanse by fanning.
J A van—the double head serves as a vessel for winnowing, cleansing and bringing forth the handful of corn from the filthiness of the flesh.

‡‡The head, or world carried or led captive by Mammon.

§§The inner man who after being cast into a fiery furnace, (the body) came forth unharmed.

"They of the house of Togarmah* traded in thy fairs with horses and horsemen and mules."

"The men of Dedan† were thy merchants * * * Syria was thy merchant by reason of the multitude of thy works: they occupied in thy fairs with emeralds, purple and broidered work, fine linen, coral and agate."

"*Judah*, and the *land of Israel* were thy merchants: they traded in thy market wheat of Minnith,‡ and pannag.§ honey, oil and balm. All these were in the land of promise"—the head of man.

"Damascus was thy merchant in the multitude of thy wares, for the multitude of all riches in the wine of Helbon,‖ and white wool."

"Dan, also and Javan going to and fro occupied in thy fairs; bright iron, cassia and calamus, were in thy market."

"Dedan was thy merchant in precious clothes for chariots."

"Arabia,¶ and all the princes of Kedar,** they were the merchants of thy land; they occupied with thee in lambs, rams and goats; in these were they thy merchants."

"Sheba†† and Ramah‡‡ they were thy merchants * * * in spices, precious stones and gold."

"Haran,§§ and Canneh, and Eden,‖‖ the merchants of Sheba, Ashur

---

*That which is all bone—the frame-work of man.

†Their breasts united in friendship as traders and money changers.

‡Counted and prepared—the corn.

§ (From Latin *Pari-is*, bread) pertaining to, or used in making bread.

‖Milk, or fatness.

¶A wild desert.

**Black, sorrowful tents—outer heads.

††Captivity, conversion, old age. Sheba represents the close of the Esau Dispensation.

‡‡Greatness, thunder, some sort of evil.

§§The mountainous country—or head.

‖‖All this traffic, as already stated, was the cause of the fall from Eden. Ezekiel says to Tyrus: "THOU HAST BEEN IN EDEN THE GARDEN OF GOD; every precious stone was thy covering * * * the workmanship of thy tabrets* and of thy pipes† was prepared in the day that thou wast created."

"Thou art the anointed cherub that covereth and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in all thy ways from the day that thou wast created, till iniquity was found in thee."

The iniquity referred to was traffic and merchandise as the following verse declares: "*By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned:* therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire"—referring to the two brains of man which give light to the world.

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness * * * Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire (of oxygen) from the midst of thee, and it shall devour thee * * * Thou shalt be a terror, and never shalt thou be any more."

"With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten silver and gold into thy treasuries."

"By thy great wisdom, and by thy traffic hast thou increased thy riches, and thine heart

and Chilmad,* were thy merchants."

"These were thy merchants in *all sorts of things*, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords and made of cedar, among thy merchandise." All these refer to the body.

"The *ships of Tarshish did sing* of thee in thy market * * * and thou wast made very glorious in the midst of the seas."

"Thy rowers have brought thee into great waters."

"Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war that *are in thee*, and in all thy company which is in the midst of thee shall Fall into the midst of the seas (of blood) in the day of thy ruin."

"The suburbs shall shake at the sound of the cry of thy pilots; and all that handle the oar, thy mariners (inner men), and all thy pilots (minds) of the sea, shall come down from their ships, etc."

"And in their wailing they shall take up a lamentation for thee, and lament over thee, saying: What city is like Tyrus, like the destroyed in the midst of the sea?"

"When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise."

Tyrus personates the race engaged in traffic. He fell from Eden; and, assuming control of man's destinies, became wickedly great as a merchant and led the race down into the spiritual darkness of Egypt.

The above allegorical description embodies a list of the people who fell, as well as the great sin which caused the Fall from Eden: and further, all the people mentioned in connection with Tyrus are component parts of each individual man's personality.

Ezek. continues: "In the time when thou shalt be broken * * * in the depths of the waters, thy merchandise and all thy company in the midst of thee shall Fall."

Tyrus, the inhabitant of Tyre, is, as previously stated, the Carnal Mind, who is King of Babylon; and, Babylon is the woman of Revelations who is drunk with the blood of the saints; or inner, spiritual men. She is the great City or collective head of Humanity given over to traffic and merchandise, sin, crime, wickedness, prostitution, drunkenness, robbery, speculation, monopoly, corruption, oppression, cruelty, wage-slavery, selfishness, jobbery, extortion, deception, swindling, religious fraud,

is lifted up because of thy riches,"

*A little tabor—a small drum (of the ear). Tabula—a table: *Tabula rasa*—a smoothed tablet; hence, figuratively, the mind in its earliest estate of purity before it had received impressions from without. Tabor signifies purity, choice. Mt. Tabor—a choice, pure mountain.

†The wind-pipe, arteries, etc., of the body.

*Teachers: men of cold intellectual learning without the warmth of spiritual light: therefore chilled, mad men.

luxury, spoliation and *all evil*—which springs from the love and pursuit of money.

Babylon is the mother of harlots; or of all who forsake the true God, to worship Mammon. Into which adoration the whole world has fallen for six thousand years.

The nations of the Bible, allegorically personate the people of the world to-day. For instance: The Philistines (or Canaanites) were of Gath —the press, the rock, or stone over the mouth of the sepulchre; therefore, they represent the outer head of man given over to traffic. Saul (who was demanded and lent; a ditch, hell—Carnal Mind or Barabbas) was their King.

The Hittites were a fearful, trembling people—representing the great masses who are crushed and overworked.

Ammonites—the licentious, bitter, rebellious class.

Chaldeans—demons, robbers, plunderers, murderers.

Dan-ites—Carnal Minds.

Ethiopians—blackness, heat—the flesh.

Ephesians—the people of desire, ambition, great longing for wealth, position, fame, etc.; also they who desire righteousness after becoming convicted of the evil of their former course.

Horonites—anger, fury. People who are controlled by evil passions.

Heshbon—the land of invention and industry.

Hivites—the wicked, unbelieving and selfish.

Kenites—who purchase and possess—property holders.

Levites—held and associated with; as priests' clergymen, deacons, etc. —in the outer church of man.

Macedonians—who prostrate themselves and adore false gods.

Meribah—the troubled waters of dispute and quarrel.

Pelethites—judges and destroyers; belonging to courts.

Perizzites—they who dwell in villages; wage workers.

Romans—strong bodily; powerful mentally. The spiritual side of the race subsidized to the service of Mammon. They are called a free people because they cannot be destroyed.

Shenites—the people of the tooth, who possess large alimentiveness.

Egyptians—who sit in gross spiritual darkness.

Thessalonians—they who are victorious over Thessalonica—themselves.

Tishbites—who make captives in factories, mills, mines, etc., and rule the slaves swallowed by monopolies, business marts, speculation, etc.

All the above peoples are included as the land of Canaan, as all place dependence on money. No one would need to earn his bread by the sweat of his brow; or, in other words, by constantly dreaming, planning, scheming, and considering in his mind about getting money, were the Mammon of Carnal Mind dethroned. When a man tills the soil, his hands do the bulk of the work; but, to earn money his mind is brought into

active operation to compete in the universal scramble for the spoils; therefore, he "Earns his bread by the sweat of his brow." When Babylon, the business world, falls and the land of Canaan is redeemed, he will not thus earn his livelihood; and all labor will be pleasurable instead of irksome.

The Israelites are the soldiers of God in the Babylonish strife—they prevail with God (Divine Mind): they are the inner men of the race—the chosen people of God—that is, he chooses their heads for his dwelling places and plants in them the seed of Abraham; which is the Supreme Intelligence which must rise to triumph in righteousness over all the above nations.

Babylon, or Carnal Mind, is the great whore of Revelations, who has brought forth all the wicked heathen nations of the land of Canaan. She sits on many waters, and on a scarlet beast (the flesh) gilded with gold (money) and precious stones and pearls,* having a golden cup (the head of humanity) in her hand full of abominations and filthiness of her fornication: and upon her *forehead* was a name written, Mystery, Babylon The Great, The Mother of Harlots, and Abominations of the Earth. The Beast upon which she sat had seven heads and ten horns—and the seven heads were seven mountains. According to Jeremiah 51:7 this "Golden cup of Babylon hath made all the earth drunken: the nations have drunken of her wine; therefore they are mad."

Gen. 40:13 "Pharaoh's cup (or head) was delivered into his own hand." He did not drink of the cup of the Lord, which held Divine Mind; but of the outer head which contained Carnal Mind. 1 Cor. 10:21 says: "Ye cannot drink of the cup of the Lord and of the cup of devils." Man's head is a golden cup because it is very precious: it is the most valuable production of the Infinite laws of the universe because it holds the Pearl of Great Price, omnicient, omnipresent and omnipotent MIND. This wonderful head of humanity has been held six thousand years by Carnal Mind which has filled it with all the evil of Satan's dominion under Mammon's rule.

Jer. 51:7 says: "Babylon hath been a golden cup in the Lord's hand."

Zech. 12:2, "Behold I will make Jerusalem a cup of trembling; of (drunken) slumber, or poison unto all the people round about."

1 Chron. 28:17, "The cups of the tabernacle were to be of pure gold; and these golden cups, as one great collective cup, represent the head of the race Babylon to-day holds in her power. She has filled it with treachery, deceit, avarice, robbery, murder, licentiousness, cruelty, fraud, hypocrisy and all the "abominations of the Earth." The precious head of humanity --the golden urn of Truth (the seed of God) is polluted by traffic and Barabbas.

Prov. 23:31, "Look not thou upon the wine (blood) when it is red, when it giveth his (Edom's) color in the cup: at last it biteth like a serpent and stingeth like an adder."

The seven mountains referred to are the heads of the race Fallen into

*The stones are heads; the pearls minds.

the power of Mammon until the seven thousandth year, which brings the Sabbath of rest from the noise and confusion, unrest and despair of Babylon.

As traffic was the cause of the Fall, it must have commenced in the Zodiacal sign through which the Sun was precessing, prior to the reign of the Bull which ushered in the past six thousand years; and that Sign was Gemini, under which flourished the Golden Age of Eden or Saturn when the twins were united, and sat in the urn or head in the At-one-ment of interest, seeing eye to eye, and consciously standing together face to face; but, the serpent at this time crept into their Eden and caused the separation.

In the ancient Science of Astrology *Mercury had his day house in Gemini;* and according to Mythology, "Mercury is reported to have been the inventor of contracts, weights and measures; to have first taught the art of *buying, selling* and *trafficking;* and to have received the name of Mercury from his understanding of merchandise. Hence he is accounted the god of *merchants* and of gain. In the art of thieving he excelled all sharpers; and he is called the prince of theives. Juno was his nurse; and in her temple at Rome—gold was first coined into money. A purse was usually hung to a statue of Mercury, to signify that he was the god of *gain* and *profit*, and presided over merchandizing." He represents the race when competition was established; and he led mankind into the conditions of Canaan, from whence they are to be redeemed and re-established in Eden. The ten horns refer to both the spiritual and natural senses which have been subject to Mammon.

Rev. 17:16, "And the ten horns which thou sawest upon the beast shall hate the whore and destroy her"—when man's understanding opens to realize the oppression and slavery to which Babylon has subjected him.

"For God (the Carnal side of the dual man) hath put it into their hearts to fulfill his will, and to agree, and give their kingdom unto the beast." In consequence, "Babylon * * * is become the habitation of devils, and the hold of every foul spirit, and a cage* of every unclean and hateful bird; for all nations have drunk the wine of her wrath * * * and the merchants have waxed rich through her power."

According to Jeremiah (27:12) the earlier part of Zedekiah's reign was marked by an agitation throughout the whole of Syria against the Babylonish yoke. Zedekiah was one of Israel's kings; but, unable to cope with the mighty powers which assailed him.

In the fourth year of his reign, we find ambassadors at his court from Tyre, Sidon, Edom and Moab (whose desires overpowered him) to consult as to what steps were to be taken.

Zedekiah and his family, like Joseph, were driven by the Chaldeans from the city during the night of (six thousand years). Their (spiritual)

*The cage refers to the head which affords an abiding place for either the dove or the vulture

eyes were put out, and Zedekiah was loaded with brazen fetters and taken down into Babylon where he died.

Rev. 17:12 "And the ten horns which thou sawest are ten kings which have received no kingdom (of God) as yet; but receive power as kings one hour (or dispensation) with the beast"—or animal man.

"These have one mind (both being subject to Carnal Mind) and shall give their power and strength unto the beast; and they shall make war with the Lamb," (break the commandments of God and demoralize the race).

"The Ten God-given Commandments have been perverted and falsified by Babylon; who, for these holy oracles substituted the following to harmonize with her system of competition founded on money: and, unto which Babylonish system we are to-day in captivity:

THE COMMANDMENTS OF BABYLON.

Thou shalt have other gods before me, i. e., the graven image of flesh and the Golden Calf—Money.

Thou shalt make unto thee graven images of flesh and bow down to them and serve them.

Thou shalt covet all things and bend thy God-given energies unto the enriching of thyself and family.

Thou shalt be satisfied in thine own prosperity; and if, to secure it, thou hast ability in business matters to defraud thy less cunning and capable neighbor, be thankful, and ascribe thy success to Heaven.

Thou shalt consider all the iniquitous laws made under the competitive regime as perfectly legitimate: they are necessary for the support of Mammon's monied interests.

Thou shalt grade all created things according to a monied valuation; and as men, women and children are like thyself dependent on money, and therefore do not come under that monied valuation, they are of no account, and may be left to starve and die with impunity; or, thou cans't overwork, abuse and cause them to suffer in order to advance thine own interests.

Thou shalt take the name of the Lord thy God (the I AM) *in vain*, because thou dost not evolve into a higher, nobler existence through him; but, instead, demoralize and suppress all thy finer instincts, and cultivate thy lower nature which should have been left in Egypt with the animalism from whence thou dids't spring.

Thou shalt not keep in holy remembrance the seven thousandth year —the Sabbath of rest which is promised; but shalt forget every holy aspiration in scrambling for the heathen gods of gold, silver, money and property.

Thou shalt not prepare thyself during the night of six thousand years for the Sabbath of rest; and, thou shalt have no wedding garment of right-mindedness prepared for Christ's Kingdom of Love and Truth.

Thou shalt not honor thy father and thy mother—God.

Thou shalt kill by hanging, electrocution, the guillotine, impoverishing, burning, torturing, starving, imprisoning and overworking men, women and childen to their death; murder millions in war, etc., and enrich thyself at the expense of thy wretched brothers and sisters.

Thou shalt also murder animals, birds and fishes, to devour them.

Thou cans't ignore the rights of animals in the ignoble belief that, instead of their being in a state of evolution—an army on the march to reach an upright position under the hand of God—they were only made to cater to thy comfort and convenience, as instruments for money getting and to satisfy thy perverted Carnal appetites; whilst thou art at liberty to maltreat, enslave, lash and torture them, as thou wilt, to satisfy the love of tyranny of thy ignorant, irritable, spiritually darkened mind, until the "whole creation of God's creatures groan together in pain to be delivered" from thy yoke.

Thou shalt commit adultery in worshiping idols of gold and silver, etc.

Thou shalt steal by speculation, misrepresentation, usury, deceit, monopoly, cunningly devised fables, adulteration of food; and falsify in every way in order to advance thine own interests and defraud thy neighbor, thy twin brother, of his house, his wife, his maid servant, his ox, his ass, and everything that belongs to him.

To sum up the commandments of Babylon: Let selfishness, or self interest outweigh all other considerations, and so shall ye be my disciples.

Sealed, signed, and delivered by the iniquitous Trinity, which three are one:—BABYLON, MAMMON, BARABBAS.

But the days of our Babylonish captivity are drawing to a close, and the time is at hand for us to hear, understand and obey the command of God, *viz:* "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." "Loose thyself from the bands of thy neck O, captive daughter of Zion." "For ye have sold yourselves for naught; and ye shall be redeemed without money."

"The waters * * * where the whore sitteth, are peoples, and multitudes, and nations, and tongues;" or all the nations of the earth.

"Come out of her my people, that ye be not partakers of her sins; for her sins have reached *unto Heaven;*" and the inner man is sold to traffic and trade.

"Reward her even as she rewarded you, and double unto her double according to her works; in *the cup* which she hath filled, fill to her double"—by understandingly uniting the dual head, which union will cause her destruction. In other words: Fill her cup with thy cup even as she filled thy cup with her abominations.

"She hath lived deliciously," but is to be destroyed; and the kings (minds) of the earth that have committed fornication with her shall bewail her * * * saying: Alas! alas! that great city of Babylon, that mighty city! for * * * her judgment is come; and the merchants shall weep and mourn over her, for no man buyeth her merchandise any more: the

merchandise of gold and silver, precious stones, pearls, fine linen, silk, wool, ivory, brass, wood, iron and marble, spices, odors, frankincense, wine, oil, flour, wheat, beasts, sheep, horses, chariots, and bodies and souls of men."

"And the fruits of Babylon which thy soul lusted and went a whoring after are departed from thee."

"Rejoice over her (downfall) thou Heaven and ye holy apostles and prophets; for God hath avenged you on her"—head.

And a mighty angel (inner man) took up a stone like a great millstone,* and cast it into the sea, saying: Thus with violence shall that great city Babylon be thrown down, and shall not be found any more at all."

"And the voice (of the Canaanite) * * * shall be heard no more in thee; and no craftsman, or workman, of whatsoever craft he be, shall be found any more in thee and the sound of the millstone shall be heard no more in thee * * * for thy merchants were the great men of the earth and by thy (monied) sorceries were they deceived."

"And in her was found the innocent blood of prophets and of saints, etc."—Abel, John, Stephen, Jesus and the hosts of spiritual men and martyrs who have died for truth's sake.

The word Babylon signifies confusion of tongues, and tumultuous disorder. Babel (the Carnal Mind) is its capital; and the tower of Babel, whose top or head should reach to Heaven, is sold to work in the shambles of competitive strife, struggle, despair and confusion worse confounded.

The inner man David says: "My confusion is continually before me."

Ho. 12:1 declares: "Ephraim feedeth on wind; he daily increaseth lies and desolation; and they do make a Covenant with the Assyrians, etc."

Jer. 12 Chap. "For even thy brethren, and the house of thy father, (the head) even they have dealt treacherously with thee; and, I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies"—Carnal Mind, Babylon, competition, Mammon the extortioner, and all their attending evils.

"Mine heritage (man's head) is unto me as a lion of the forest; it yelleth out against me, therefore have I hated it. Mine heritage is unto me like a bird having talons."

"Thus saith the Lord against all mine evil neighbors that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them."

"And * * * after that I have plucked them out I will return and have compassion on them * * * if they will diligently learn the ways of my people, to swear by my name; * * * but if they will not obey, I will utterly pluck up and destroy that nation."

*The outer head is one of the stones which grind the handful of corn, therefore, it is called a millstone.

Now the great transgression of Israel was their idolatry (or covetousness) for which they were given into captivity to Babylon that great city of merchandise and traffic which covers the earth to-day.

Paul says: "*Covetousness is idolatry.*" "If a man does not keep himself from covetousness, he shall be polluted with idolatry." Jeremiah laments: "They are mad upon their idols." "Thou shalt be cut down, O mad men; the sword shall pursue thee."

"Their land is full of idol worship. They went astray from me after their idols."

"If ye bite and devour one another, take heed that ye be not consumed one of another."

These terrible conditions, or works are all manifest in our midst at the present time. "By their fruits ye shall know them."

"They have forsaken the Covenant; for they went and served other gods and worshiped them."

Thus money and the love of it proved a snare, and the root of all evil to the race; because the zeal of its pursuit caused the people not only to forsake but to forget their God; and they have chased this phantom in the wilderness of sin—Sin-ai—for six thousand years. It has both absorbed the Carnal Mind of Esau and degraded the spiritual mind of Jacob; and by it the whole man and the race are demoralized to the depths of hell and perdition.

"Behold," says Jeremiah, "the princes of Israel *in thee* have dealt in oppression: in thee have they vexed the fatherless and the widow: they have despised my holy things. *In thee* they have taken gifts, usury and increase; and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me. * * * I will consume thy filthiness out of thee; and thou shalt take thine inheritance in the sight of all the heathen; and thou *shalt know that I AM* the Lord. Oh that *my head* were waters, and *mine eyes* a fountain of tears, that I might weep day and night for the slain (lambs, or spiritual children) of the daughter of my people. Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people and go from them! for they be adulterers and an assembly of treacherous men: they lend their bows for lies; they are not valiant for *The Truth* upon the earth: they proceed from evil to evil and they know not me."

"'Foxes have holes'—I think my heart had broken
To hear the words so said,
'While Christ had not'—were sadder ever spoken?—
'A place to lay his head'"

Nevertheless, Divine Mind declares, "Israel is my son, even my first-born;" and "The fountain (of life) shall be laid in the first-born." "Sanctify unto me all the first-born;" and "The first-born of thy sons (of flesh) shalt thou give unto me." This includes the entire man. The outer man in accordance with the "Covenant between Me and Thee," should never for one instant forget his God—Divine Mind; for, only through this

remembrance can he unfold his latent force, the buried seed of Abraham, and grow interiorly strong, beautiful, good and perfect "even as his Father in Heaven—his own Divine Mind—is perfect." Psa. 87:1 "His foundation is in the holy mountains."

Paul says; "God hath, from the beginning, chosen you to salvation, through *sanctification of the spirit and* belief in the Truth." "*The Spirit is Truth.*"

Because of breaking the Covenant "between Me and Thee" all sorts of calamities overtake the race, and the greatest of all is "The first-born among the Egyptians" is smitten with the plague that fells the flesh.

"For a voice of wailing is heard out of Zion, How are we spoiled! * * * our dwellings have cast us out: Death is come into our windows (or eyes), and is entered into our palaces (heads) to cut off the young (spiritual) children; * * * and the carcasses of men shall fall as dung upon the open field."

"Let not the (intellectually) wise man glory in his wisdom, neither let the mighty (physical) man glory in his might; let not the rich man glory in his riches: but, let him that glorieth glory in this; that he understandeth and knoweth Me."

"My name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying: "The Lord God liveth;" for "They have all gone out of the way, none doeth good." A multitude of nations fight Zion, says Isa. 29:8; and the Psalmist adds: "Man would swallow me up; he fighting daily oppresseth me." "Mine enemies would daily swallow me up; for they be many that fight against me."

"He hath swallowed down riches and he shall vomit them up again." "I will bring forth out of his mouth that which he hath swallowed up, and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall."

"*The Lord* hath swallowed up all the habitations of Jacob: he hath thrown down the strong holds of the daughter of Judah."

Gen. 32:18 Esau is called a Lord: Abraham, David, Joseph, Saul etc., are also termed such.

1 Cor. 8:5 says: "There be gods many and lords many. There is the god of the heathen Esau and the mighty God of Jacob: there is also the Lord of the Philistines; and the gods and lords of all the heathen nations." Deut. 10:17 says of the God of Israel: "Your God is God of gods and Lord of lords, a great God, a mighty and a terrible, which regardeth not persons, nor taketh a reward." This God is within every hunan being rich or poor, bond or free, vile or degraded, low or exalted, wise or foolish: he is no respecter of persons; but the gods of the heathen do nothing unless they receive a reward for it. All the above gods save the Almighty apply to the various conditions of Carnal Mind. Prov. 1:12 The wicked man says: "Let us swallow them (inner men) up alive;" and Hosea 8:8 declares: "Israel is swallowed up among the Gentiles;" but he is to prevail

over all other conditions of mind, because he is the Most High, and he is God over all other gods and Lord over all other lords; but all other nations will try to resist him."

Of the lord Saul, II Samuel 21:1 speaks of a "famine which is for Saul and his bloody house"—the outer head.

Jud. 19:22 says: "The sons of Belial* beset the house round about."

St. Paul gives the following reason for all the evils which beset the race: "The wicked (Esau) doth compass about the righteous (Jacob) therefore wrong judgment proceedeth."

Joel 1:6-7 "For a nation is come up upon my land, strong and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vine waste, and barked my fig tree: he hath made it clean bare and cast it away * * * the corn is wasted."

Gamaliel said to the people, who were persecuting the apostles: "Refrain from these men, and let them alone lest haply ye be found to *fight against God.*"

The Psalmist says: "They made a calf in Horeb and worshiped the molten image: thus they changed their glory into the similitude of an ox."

Oxen are also known as cattle from Latin *capitalis*, (relating to the chief head among animals) goods, property, animals, *persons.* The wealth of Abraham, Isaac and Jacob consisted in great herds of cattle, or outer animal men whose heads are chief over the heads of all the lower animals.

There is a distinction between the beasts of the earth and the cattle of the field; the latter being God's pasture for his sheep—the lambs of Abraham. Gen. 1:25 says: "God made the beasts of the earth after his kind, and cattle after their kind. Nebuchadrezzar ate grass with the ox—the cattle of the field; referring to the outer man with whom Nebuchadrezzar, who is the Be-he-moth, dwells, in accordance with the following:—

Job 40:15 "Behold Behemoth which I made with thee; he eateth grass as an ox." Jeremiah commands: "Thou shalt not be afraid of the beasts of the field," for thou shalt be in league with them and they shall be at peace with thee. (31:27) "I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast." James 3:7 "For every kind of beasts, and of birds, and of serpents, is tamed, and hath been tamed of the nature of mankind."

Hosea declares: "In that (seventh) day will I make a Covenant for them with the beasts of the field and I will betroth them unto me forever." (Isa. 43:20) "The beasts shall honor me." King David declares: "Many bulls have compassed me about, strong bulls of Bashan have beset me round;" and, (Ecclesiasticus 6:2) man is admonished, "Extol not thyself in the counsels of thine own heart, that thy soul be not torn in pieces as a bull straying alone." Amos 4:1 alludes to "Ye kine of Bashan which oppress the poor, which crush the needy" inner men of the race.

*Belial (He is all a lie.) is an evil spirit; a wicked, unprincipled person—the outer man.

"I will smite all the first-born in the land of Egypt from the first-born of Pharaoh that sits on his throne unto the first-born of the captive (Joseph) that is in the dungeon, or house of the pit (man's head); and all the first-born of cattle; and the blood shall be to you (Jacob) for a token upon the houses where you are; and, when I see the blood, the plague shall not *be upon* you to destroy you." The seed was to lie quiescent in the sepulchre until re-awakened: it could not be destroyed.

"And at midnight (or at a time of intense spiritual darkness) all the first-born of the land of Egypt were smitten:" the sun ceased to shine on Gibeon; Judah went forth out of his place; Jacob was shut up, and Abraham's seed was buried.

"During the night (of six thousand years) there was not a house (or body) where there was not one dead."

This universal slaughter of the innocents, which is repeated in the allegory of He-*rod* and the children of the Hebrews, was caused by the money changers who sold the doves—the minds of the inner men of the race: they sold Joseph and his brethren to the heathen.* Money caused them to disobey the command of universal law; it was the snare which led to their Fall from Eden; because it led to the breaking of the Covenant which said: "Thou shalt make no Covenant with them, nor with their gods: they (Canaanites or traffickers) shall not dwell in thy land, lest they make thee sin against me: if thou serve their gods, it will surely be a snare unto thee;" and, it is a snare to this day; for, we still worship them and bow the knee to Pharaoh and Baal while the first-born lies slain in our houses.

"I will smite the king in them only;" while the Carnal Mind and the body flourish in materiality.

"Therefore, the Lord smote this people with (spiritual) darkness."

Micah 5:1 "They shall smite the judge† of Israel with a rod."

"God spake in this wise: That his seed should sojourn in a strange land and be brought into bondage; and the nations to whom they shall be in bondage will I judge; and after that, my people shall come forth and serve me in this place;" but, first, "The fruit of the land * * * shall a nation thou knowest not eat up and thou shalt be as a man crushed, so that thou shalt be mad for the sight of thine eyes. The strong man that is with

*The mission of Jesus was to break this heathen money power. He sent forth the fiat of its downfall two thousand years ago; and the fall of Babylon is to be accomplished at the breaking of the day. Jacob's night of wrestling is well nigh over and this is the reason of the question of the abolition of money being agitated at the present time. The Kingdom of God is at hand! Behold the Bridegroom cometh! Go ye out to meet him. Have oil in your lamps! Let your *minds* be trimmed and burning! Resurrect the buried seed! Go forth to meet the bridegroom: he calleth for thee.

†There are two judges in Israel, Divine and Carnal Minds; the former was smitten. 1 Cor. 2:16 inquires: "Who hath known the Mind of the Lord?" (Gen. 49) "Jacob prophesied the descent of the Messiah, judge or Law-giver from Judah and died: he was buried in Canaan in the sepulchre of his fathers."

thee shall get up above thee very high, and thou shalt come down very low; he shall be the head, etc., but, "The Heavens shall reveal his iniquity." "Thine habitation is in the midst of deceit: their tongue is an arrow shot out, it speaketh deceit;" but, "That man of sin shall be revealed, the Son of perdition who exalteth himself above all that is called God * * * Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Divine Mind says: "I have delivered him (the inner man) into the hands of the mighty one of the heathen * * * In the day that he went down to the grave (in the body) I covered the deep for him and restrained the deep thereof: thou shalt lie in the midst of the uncircumcised."

"They are cast down but not destroyed." "This people I have formed for myself; they shall show forth my praise; but thou hast not called upon me O Jacob; thou art weary of me O Israel * * * I, even I AM He that blotteth out thy transgressions for *mine own sake;* but, "Those I have *swaddled* and brought up hath mine enemy consumed." "They have forgotten me, trusted in falsehoods, and cast me behind their back." In consequence of this: "He shall smite Egypt in seven streams: he shall smite and heal it, and they shall return even to the Lord, and he shall be entreated of them and shall heal them."

"In that (seventh) day shall Israel be the third with Egypt, and with Assyria even a blessing in the midst of the land; and, the king of Israel (redeemed from traffic) shall say: Now I, Nebuchadnezzar, praise and extol and honor the king of Heaven whose works are truth, and his ways judgment; and those that walk in pride he is able to abase."

John, the Revelator, says: "There was given me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God, (man) and the altars (foreheads) and them (inner men) that worship therein."

"But the court which is without the temple cast out, and measure it not, for it is given unto the Gentiles: and the holy city shall they tread under foot, etc."

"And I will give power unto my two witnesses—the inner man and woman—and they shall prophesy * * * clothed in sackcloth (the flesh). These are the two olive trees, and the two candlesticks standing before the God of the whole earth."

"These have power to shut Heaven, that it rain not in the days of their prophecy; and have power over waters to turn them into blood, and to smite the earth with all plagues."*

"The beast (Carnal Mind) that ascendeth out of the bottomless pit shall make war upon them, and shall overcome, and kill them."

"And their dead bodies (the first-born of the Egyptians) shall lie in

*The allegory of the plagues of Pharaoh gives an account of the changing of the waters of spiritual life into the blood of corruption. Mind brings either blessings or cursings upon itself in accordance with its fidelity or infidelity to divine law.

the streets of the great city which *spiritually* is called Sodom and Egypt; where also our Lord is crucified."

And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet * * * and they heard a great voice from Heaven saying unto them, Come up hither; and they (personated by Jesus, Elijah etc.,) ascended up to Heaven in a cloud, and their enemies beheld them.

"Ye are my witnesses whom I have chosen that ye may know and believe me, and understand that I AM he, and before me there was no God formed, neither shall there be after me.

"I have declared, and have saved and have showed (or manifested myself to you) when there was no strange God (Mammon)among you; therefore ye are my witnesses * * * I AM God."

I AM * * * your Holy One, the creator of Israel and your king. I AM the Holy one in the midst of thee;" and "The place whereon thou standest is holy ground," or dust. It is holy and it shall be holy unto you.

Thus saith the Lord which maketh a way in the (Red) Sea and a path in the mighty waters" (of humanity). "Fear not, neither be afraid: Have I not told thee from that time (before the Fall) and have declared it, Ye are even my witnesses? Is there a God beside me? Yea, there is no God: I know not any. I (Mind) AM the first, and I (Mind) AM the last, and besides me there is no God.

Hosea 14 "Thou hast fallen by thine iniquity," but, if the people will not say any more to the work of their hands, "*Ye are our gods*," the I AM promises to heal their backsliding, and love them freely; and says: "I will be as the dew unto Israel: he shall grow as a lily, and cast forth his roots in Lebanon: his branches shall spread, and his beauty shall be as the olive tree and his smell as Lebanon. They that dwell under his shadow shall return; they shall *revive* as the corn, and grow as the *vine*."

Baruch (31:21) says: "God truly dwells in our house, that is, in us. *He himself dwelleth in us* and openeth to us * * * the gate of our Temple."*

14:5 "Thou shalt love him that made thee: thou shalt glorify him that redeemed thee from death."

The Divine Pimander, in the Book of Hermes, says: "The light is the Divine Thought. I AM the *nous* or Intelligence, and I AM thy God: I AM far older than the human principle (Carnal Mind) which escapes from the shadow. I AM the germ of thought, the resplendent word, the Son of God."

"Think! that which thus sees and hears *in thee*, is the verbum of

*Temple:—
The fall of the head: the part where the head slopes from the top * * * where the skull is covered by the temporal muscles, * * * The place in which the Divine presence especially resides."

the Master, *it is the thought which is God the Father;* * * * for they are not at all separated and their union is life."

Divine Mind declares: "I AM the root of David—the bright and morning star." "He built his sanctuaries like high palaces, and looked from the heights of his sanctuary." King David says: Judah (the brain) is my sanctuary: Judah was chosen ruler and David was chosen king over the house of Israel.

Judah is my law-giver;" and Isaiah adds: "The Lord is my law-giver;" therefore, Judah is the Lord. The Lord shall be to thee an everlasting light: he shall dwell forever; for in Judah is God known."

Judah and Jacob are one—even as Esau and the flesh are one.

According to 1 Chron. 4:21-22 The sons of Judah were of the families that wrought fine linen, and were ancient.

Num. 1:4 "Everyone, (or every I) is the head of the house of his Father"—Mind.

Jer. 3:18 "Judah is to walk with the house of Israel;" and Isa. 3:6 "A man (Esau) shall take hold of his brother (Jacob) of the house of his Father."

But the life of Christ cannot be made manifest when even the existence of the divine guest is unknown and unacknowledged; when the flesh stands first and foremost in man's thought and recognition; for belief and faith are necessary to interior growth and unfolding.

"When the master of your house is risen up, and has shut to the door, and ye begin to stand without and to knock at the door, saying: Lord, Lord open unto us: and he shall say, I know not whence ye are then shall ye begin to say: *We have eaten and drunk in thy presence* and *thou hast taught in our streets* (the body); but, he shall say I never knew you: depart from me ye workers of *iniquity*—" Lu. 13:25. "By the *iniquity* of thy *traffic* thou hast defiled thy sanctuaries." Ezek. 28:18.

Hosea 14:1.2 "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity, and say unto him, Take away all iniquity &c."

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth."

The time will come when every man will desire to flee to the mountain of his own inner consciousness for refuge; but, unless he has made acquaintance with the Master and grown into oneness with him, he will be unable to enter the mountain of His holiness, and rest under the strength and courage of the Lion of the tribe of Judah.

Isaiah 24:10 prophesies of a time when "Every house is shut up that no man may come in;" and, Jeremiah laments: "I am shut up that I cannot go into the House of God."

"O the hope of Israel, the Savior thereof in time of trouble; why shouldest thou (Jacob) be as a stranger in the land, and as a *wayfaring* man that turneth aside to tarry for a night? (of Esau). Why shouldest thou be as a man astonished, as a mighty man that cannot save? Yet,

thou, O Lord, art in the midst of us and we are called by thy name; leave us not."

Divine mind answers, "O Israel thou hast destroyed thyself, but in me is thy help. I will be thy king: Where is any other that can save thee in all thy cities?"

"And the Lord shall make thee plenteous for good in the fruit of thy body * * * the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure to give rain to thy land * * * and to bless all the work of thine hand; and the Lord shall make thee *the head* * * * thou shalt be above, thou shalt not be beneath."

1 Chron. 5:2 says: "Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's" who represents Christ or Divine Mind; and Mind inherits the brain as a birthright.

"And for the precious things of the earth, and the fullness, and the good will of him that dwelt in the bush, let the blessing come upon *the head* of Joseph—upon the top of the head of him that was separated from his brethren."

Ezekiel says of Pharaoh: "I will lay thy flesh upon the mountains and fill the valleys with thy height."

"I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers (or veins) shall be full of thee."

As previously shown, man is frequently referred to as a fish in the Scriptures. Ezek. 32:2 Pharaoh is called the lion of the nations, and the whale of the seas. 29:3 "He is called the great dragon that lieth in the midst of his rivers." Jer. 10:22 "The cities of Judah are called the dens of dragons:" (9:11) Jerusalem is alluded to as a den of dragons.

The rivers in the land of Pharaoh turned to blood, and all the inner men who abode in the Red Sea of blood died. Hab. 1:14 "Thou makest men as the fishes of the sea."

Ezek. 29:4 says: "I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of the rivers."

Isa. 19:8 "The fishers shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish."

Dagon—the national God of the Philistines—has the face and hands of a man, and the tail of a fish—the Fish God—the Carnal Man who swims in blood. The symbols in his hands indicate that he is both male and female.

The allegory of St. Luke 5 chap. says: "When the people pressed upon Jesus to hear the word (or mind) of God, he stood by the lake of Gennesaret."

"And saw two ships (outer and inner heads) standing by the lake; but the *fishermen* (or minds) were gone out of them, and were washing their

nets." As a consequence of this cleansing Jesus entered into one of the ships, which was Simon's, where he sat and taught the people.

Gennesaret:—

Gen—man; gen-der relates to the sex of the man.

Ne—not; never; or only an imitation of another style of man; as "Let us make man in our own image;" and, to quote from Byron, "Who ne in virtue's way did take delight."

Sar—relates to the head; as sar-casm comes from a reproachful, bitter head. A Sar-coph-a-gus is a stone coffin, or tomb used among the ancients as a receptacle for the dead. Sar-coph-a-gy, signifies the practice of eating flesh. The Sarcophagus corresponds with the tomb or outer head which enclosed the Christ and there he is still emtombed and compelled to dwell with the fleshly man who is as ruler over him; he is not nourished on spiritual food but languishes for want of sustenance, sympathy and a companion-ship, head, or mind, which does not visit him in his lonely dungeon. "S," the serpent; ar, a mountain; Sar, the serpent of the rock or mountain.

Et-an—an eater; hence et refers to the appetites of the man: Ett-in—voracious, gluttonous.

Gennesaret—the voracious, gluttonous man or mind, is the serpent which rules in the sarcophagus to the exclusion of Christ who is crucified out of his place in man's consciousness.

A lake is a collection of water contained in a hallow, or cavity of the earth. As a color, lake is a deep red: and Lake Gennesaret refers to the blood of the body while Gennesaret is the head or ship which floats on the lake. The mind of the outer head is styled a fish; while the inner mind is a fisherman who seeks to capture man in his net or head, deprive him of his satanic powers and substitute the Lord Christ—the inner man and his mind—to rule instead of the man who has robbed Christ of his inheritance; but, Job 18:9 says, "The robber shall prevail against him. 5:5 "The robber swalloweth up their substance," and according to Heb. 10:34, the substance referred to is in heaven; therefore the substance referred to as being in heaven is the brain and mind of the Elder Brother; and the robber who stole the place of Christ was Barabbas.

John 18:40 says, "Now Barabbas was a robber;" and he, together with Cain, Esau, Ishmael, Manasseh, Saul, Judas, &c., is a type of the outer race of men known as Philistines," who, II Sam 23:1 says "robbed the threshing-floors"—the places where the corn is stored.

Isa. 42:24—inquires: "Who gave Israel to the robber?" "Is this house which is called by my name become a den of robbers?"

Ezek. 7:22 answers: "They shall pollute my secret place; for the robbers shall enter and defile it;" and, Dan. 11:14, "The robbers of thy people shall exalt themselves to establish the vision (or outer man) but they shall fall."

Nahum 3:1 says of Nineveh: "Woe to the bloody city: it is full of lies and robbery;" although the command to the outer head was, Lev.

19:13, "Thou shalt not defraud thy neighbor, neither rob him;" but, Mal. 3:8 says, "Yet ye robbed me." Psa. 119:61 "The bands of the wicked have robbed me." Ezek. 32:7 "And when I shall put thee out, (or extinguish thee), I will cover the heaven, and make the stars thereof dark; I will cover the sun (Divine Mind) with a cloud, and the moon (Carnal Mind) shall not give her light."

"And all the lights of heaven will I make dark over thee, and set darkness upon thy land."

And the inner man responds:

"I have trodden the wine press alone, and of the people there was none with me. I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments and I will stain all my raiment: and I looked, and there was none to help, and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me."

The Spirit has not forsaken us; but, we have rebelled against him. He says: "My people would not hearken to my voice, and Israel would have none of me, so (6000 years ago) I gave them up to their own counsels;" and, Christ the seed of Abraham, Isaac and Jacob was murdered in Cain, ignored in Esau, buried in the Sons of Heth, prostituted to idols in Ephraim, enslaved by Pharaoh, fought against by the Gentiles, bought by the Canaanites, betrayed and crucified by the Jews, and buried by all in the place of a skull between two thieves.

Christ was crucified between the outer and the inner man who, because of bringing the iniquity of traffic into the sanctuary, extinguished Christ, stole his inheritance, man's head, and carried it down into a land of traffic to serve Mammon.

Luke 23:39 "And one of the malefactors* which were hanged with

*Malefactors:—

M—The brand of the murderer.

A—The imperfect man.

L—God and his footstool.

E—The Trinity.

Male—God abides buried within his creature who is an imperfect man branded as the murderer of Christ, his God; and, because of the separation from his higher nature, remains divided into three persons in one God Head.

The last three letters spell ale, from the Anglo-Saxon *alan*, to nourish, as well as the Latin *ale-re* (the drink of the rock); also from the Icelandic, Swedish and Danish *ol* which also signifies drink.

Mal is a prefix in composition meaning ill or evil from the Latin *mal-us* (M-all-us—we all bear the mark of Cain) bad, ill, wicked; as, That man is a mal-formation—sometimes written maleformation—an ill formed, perverted person.

In some words mal has the form male, as in malediction, malevolent, etc. The form male is chiefly used in cases where the "e" is pronounced as a separate syllable, as in mal-e-factor.

Thus we discover that male (Mal-E) refers to the bad, evil trinity, or divided man whose nourishment is blood which is the life of the flesh, and the drink upon which the natural brain is nourished in a material world or head.

Female:— (*Continued on page* 333)

Christ railed on him, saying, If thou be Christ, save thyself and us."

But the other answering, rebuked him saying, "Dost thou not fear God, seeing thou art in the same condemnation; and we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss?"

"And he said unto Jesus: Lord, remember me when thou comest into thy kingdom;" and Jesus answered him: "Verily I say unto thee, To-day shalt thou be with me in Paradise."

The thief on the left (the outer man) perished with the flesh; but the other, who had been coerced into forsaking Christ, being the inner man, would still possess the head in which Christ was crucified and buried. He recognized and acknowledged his Lord and Master; and was not to be separated from him, although with him he was crucified.

Isa. 1:23 says: "Thy princes are companions of thieves." Jer. 48:27 inquires, "Was not Israel among thieves?"

Zech v Chap. "Every one of this people that stealeth holdeth himself guiltless, as it doth, and shall be cut off, etc."

"I will bring it (the inner head) forth saith the Lord of Hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof."

Ezek. 39:4 "Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field."

6 "I will send a fire on Magog, and among them that dwell carelessly in the isles; and they shall know that I AM the Lord."

7 "So will I make my holy name known in the midst of my people Israel, and I will not let them pollute my holy name any more."

Isaiah says: "The treacherous dealer dealeth treacherously, and the

---

Fe is an old Saxon word meaning riches, wealth, cattle or money; cattle being used in the early part of Esau's reign as a medium of exchange: it also comes from the Old High German *fihu*, beasts, herds, flocks.

Female then refers to the man of the two sexes which bears natural, animal children; and woman's progeny constituted the valuable flocks of sheep, and herds of cattle which comprised the wealth of Abraham, Isaac and Jacob.

Factor—One who transacts business for another; an agent; a *steward* of an estate; also one of the elements which, when multiplied together, form a product.

The two male-factors with Christ represent the twin brothers. They were his stewards but, being led astray by Mammon into denying Christ, had proved unfaithful to the trust of nourishing the Divine Mind of God; and were, therefore, with him crucified and buried in materiality.

According to 1 Cor. 4:1 *We* are the ministers of Christ, and *stewards* of the mysteries of God.

1 Pet. 4:10 says: "Every man hath received the gift as steward of the man-i-fold grace of God;" or God's grace or personality enfolds and embraces man as a Divine free gift (11v) "Man is the oracle of God." Oracle (from *orare*, to speak, utter, from *os*, *oris*, the mouth) The answer of a God, or some person reputed to be a God *among the heathen;* also the *place* where it was given; as, the Delphic oracle. Among the Jews it was the sanctuary or most holy place in the temple in which was deposited the ark of the covenant.

spoiler spoileth. Go up O Elam;* besiege Media.† Prepare the table, watch in the watch tower, eat, drink; (of the cup of the Lord) arise ye princes and anoint the shield (head or skull) * * * Go set a watchman, let him see what he seeth."

As the result of setting the watchman in the tower "A chariot was seen with a couple of horsemen, and a chariot of asses and a chariot of camels; and he harkened diligently with much heed."

"And he cried as a lion: (of the tribe of Judah) My Lord, I stand continually upon the watch tower in the daytime—(of spiritual enlightenment)—and I AM set (or hid) in my ward whole nights: and behold here cometh a chariot of men with a couple of horsemen; and he said: Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground."

"O my threshing, and the son (or corn) of my floor, that which I have heard of the * * * God of Israel, have I declared unto you."

"He calleth to me out of Seir, Watchman what of the night? Watchman, what of the night?

"And the watchman said: The morning (of Jacob) cometh, etc."

The couple of horsemen alluded to above may correspond with the dual mind; the two chariots with the dual body and the camels with the dual head. He who listened in the tower was dual mind acting in at-one-ment.

The twins are again personated (Acts 1:10,) by the two men in white apparel who stood gazing up into heaven together; and, for this reason their united minds had clothed them in pure raiment.

*Elam—a pure young man, or virgin. El, God; am, exists; God exists in the purity of youthful innocence. Elam is the inner head. Et-ham (their covering, strength and sign) is the outer head. Samson dwelt in the top of the rock Etham.

The spirit of the Lord first began to move Samson in the camp of Dan, between Zorah‡ and Eshtaol.§ Samson was a Nazarite—a person who for a period of time was bound to keep his hair unshorn, and to abstain from wine or strong drink (the blood of the flesh) and from contact with the dead—outer man. (See page 310.) The word Nazarene bears a different signification but, really, the same application. Jesus was called such.

It was a term of contempt applied to Christ and his disciples. The history of the Nazarites, Nazarenes, Essenes, Rosicrucians, Gnostics, *Hermetic* Brothers of Egypt, etc., is obscure for the reason that they represent the hidden, spiritual side of the race. Josephus says of the Nazarenes: "They enter into the houses (or bodies) of those whom they never saw previously, as if they were their intimate friends." They cannot enter until invited to sup with men: but stand at every man's door and knock for admittance.

Jesus is said to have had a "parting"—not in his hair, but "in the middle of his head after the manner of the Nazarenes." This parting refers to the brain which is cleft in twain—in two halves—as well as being double, or both natural and spiritual. The parting referred to indicates the place of uniting the two halves; and the I AM dwells in the "clefts of the rock."

‡Leprosy, scab—the flesh.

§Stout, strong rock—or head. Eshtaol was a town in the country of Judah. Zorah and Eshtaol were two of the towns allotted to the tribe of Dan out of Judah. In this dual town Samson dwelt, and was buried.

†The *measure*, the habit, the covering, the head.

2 Sam'l 1:24 says, "Saul clothed the daughters of Israel in scarlet;" ("Saul and his bloody house"); and of woman it is said, Prov. 31:21 "All her household are clothed in scarlet." According to Chronicles 3:14 "The vail of the temple was made of blue, purple and crimson; but the race is said to be clothed in scarlet—because, this is the predominating color of the flesh. The prick of a pin will reveal what a thin coat of skin binds the red water together, and barely conceals it. Arterial blood is bright red, that of the blue veins is purplish.

Isaiah 3:22 declares; "They had changeable suits;" while Jeremiah 10:9 adds: "They are all the work of cunning men"—the work of clothing the infant spirit in swaddling bands of flesh is done in the womb.

Rev. 3:4 "The redeemed race are to come up out of great tribulation and be made white in blood * * *. Though their sins be as scarlet they are to be made white. They shall walk with me in white." The Psalmist adds: "I shall be whiter than snow." Sam. 4:7 "The Nazarites were whiter than milk." Eccle. 9:8 "Let thy garments be always white."

Genesis, 30:37, says, "Jacob made white appear in the rods, and *pilled* white strakes* (iron bands—or skulls) in the flocks of Laban: (40 v.) and Jacob separated his lambs from Laban's cattle and set them by themselves."

37:3 "Jacob rent his clothes," Barnabas and Paul also rent theirs; and Christ's swaddling garments were divided amongst his persecutors. The vail of flesh cast over all nations is rent in twain when God overcomes and saves man's mind from its delusions, infatuations, and dependence on its outer self; because the flesh is the shadow or cloud which obscures the sun of righteousness from his consciousness.

When Jesus Christ again awakes and comes forth from the sepulchre —the cave which belongs to each individual child of Heth—the man of dust,

"Thus shall we know him—this shall be his token:
Manners like other men, in unstrange gear,
His speech not musical, but harsh and broken
Shall sound at first, each line a driven spear;
For he shall sing as in the centuries olden,
Before mankind its earliest fire forgot;
Yet whoso listens long hears music golden.
How shall ye know him? Ye shall know him not
Till ended hate and scorn,
To the grave he's borne."

*This word is spelled streaks in some Bibles, strakes in others: the revised edition uses the latter; and, as pilled means to deprive of hair, to make bald; or, to scalp the head leaving the bare skull which streaks with white the substance which composes the head, strakes would seem to be more correct translation. Webster also refers to streaks in connection with strakes—the first signifies to stripe or streak; the other to enclose in strong bands.

THE STAFF OF THE RIGHTEOUS AND THE ROD OF THE OPPRESSOR.

"The soul's dark cottage, battered and decayed,
Lets in new light through chinks that time has made
Stronger by weakness; wiser men become
As they draw near to their eternal home!
Leaving the old, *both worlds* at once they view,
That stand upon the threshold of the new."

Ezek. 21 Chap. "Son of man, prophesy and say, Thus saith the Lord: A sword, a sword is sharpened, and also furbished."

"It is furbished to give it into the hand of the slayer."

"Cry and mourn Son of man, for it shall be upon my people, it shall be upon *all the princes* of Israel."

"It is sharpened to make a sore slaughter * * * It *condemneth the rod of my son*, it despiseth every tree." This sword and rod refer to the tongue and spine of the outer man which are laid on Christ Jesus.

Of the tongue James 3:6 says that it, "Among our members, defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

The *trees* that were cursed and condemned with this allegorical sword were the same trees over which Ezek. 31:16-17 thus laments:—"When I cast him down into hell * * and all the trees of Eden * * also went down into hell with him, unto them that be slain with the sword."

Judges 9:10 "And the trees said to the fig-tree (the brain) Come thou and reign over us."*

"Then said the trees unto the bramble, Come and reign over us." There were Trees of Righteousness which bore good fruit; and corrupt trees which bore evil fruit: there was the Tree of Evil and the Good Tree; and the two together were known as the Tree of Good and Evil; or the Tree of Cain and Abel, Jacob and Esau, Christ and Barabbas. The bramble represents the latter, which the people chose to be their master, instead of Christ.

When man ate only of the apple of the first, he knew no sin and was happy in E-den: when he partook of the apple presented by Satan all manner of evil overtook him and he was cast out of Eden into perdition and the desert wilderness.

When the people lay in the wilderness (of Carnal Mind) sick, diseased and in dispairing pain from the sting of the one serpent, Moses (or man) set up a pole (or spinal column) on the top of which was placed another serpent which could give health, and cure the stinging wounds of the other: it gave also power to rise above the ills of the flesh.

*The fig-tree is held pre-eminently sacred by the Buddhists, and is revered by the Hindus, the birth of Vishnu having occurred beneath its branches. It is the Barvasit, the tree of knowledge and wisdom, the holy Bo-tree of the Lamas of Thibit. It was under this tree that Gautama slept, and dreamed that his bed was the vast earth, and the Him-a-lay-a mountains his pillow.

St. John 3:14 "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up (in us) that whosoever believeth in him should not perish but have everlasting life."

The undulating back bone, with the brain attached as a head, resembles a serpent:* it is the adder (Dan) which man is to overcome by looking to the same serpent for salvation; because secreted within the natural serpent —is the staff and brain of the inner man which alone can save the race from the sting of the other.†

When the people lifted their eyes to the rock from whence they were hewn the spirit of health cast out all the fear, pain, disease, despair and death which belong to Carnal Mind; but looking to the serpent was necessary, for within the Ark of God was to be found the Balm in Gilead for all their wounds—while at the same time, "That old serpent, the devil, that deceived mankind was cast out of heaven." Rev. 20:2.

The power of his spell was broken when man's attention was withdrawn from him and bestowed on Christ—the seed of Abraham.

Bar. 11:1 A. N. T. inquires: "And when shall these things be fulfilled?"

2 The Lord answers: "When the tree (inner man) that has fallen shall rise, and when *blood* shall drop down from the tree.‡ Here you have again mention made, both of the cross, and of him that was to be crucified upon it."

3 "And yet farther he saith by Moses; (when Israel was fighting with, and beaten by a strange people, to the end that God might put them in mind how that for their sins they were delivered unto death) Yea, the holy spirit put into the heart of Moses (the man) to represent both the sign of the cross, and of him that was to suffer, that so they might know that if they do not believe in him, they should be overcome forever." Every man

*When one passes from the head to the other extremity of the human body one comes upon a somewhat unexpected but very pronounced characteristic—the relic of the tail, and not only of the tail, but of muscles wagging it. Everyone who first sees a skeleton is amazed at this discovery. At the end of the vertebral column, curling faintly outward in suggestive fashion, are three, four, and occasionally five vertebræ forming the coccyx, a true rudimentary tail. In the adult this is always concealed beneath the skin, but in the embryo, both in man and ape, at an early stage it is much longer than the limbs. What is decisive as to its true nature, however, is that even in the embryo of man the muscles for wagging it are still found. In the grown-up human being these muscles are represented by bands of fibrous tissue, but cases are known where the actual muscles persist through life. That a distinct external tail should not be found in man may seem disappointing to the evolutionist. But the want of a tail argues more for the theory of evolution than its presence would have done. It would have been contrary to the theory of descent had he possessed a longer tail. For all the anthropoids most allied to man have long since also parted with theirs.—*Prof. Henry Drummond.*

†In Mythology, Saturn is represented as standing between two serpents; while Pluto holds a two tined fork with one serpent looking at him from between the prongs: this serpent being a symbol of his own spine and brain. The two tined fork corresponds with the divided I AM, or head.

‡Or, when the flood of blood shall subside.

represents the good tree, Jesus Christ, which is to suffer, as well as the evil tree upon which he is crucified.

"Moses therefore piled armour* upon armour in the middle of a rising ground; and standing high above all of them stretched forth his arms, and so Israel again conquered;" for, he who rides the white horse goes forth conquering and to conquer in the end.

"And again Moses makes a type of Jesus, to show that he was to die, and that he, *whom they thought to be dead*, was to give life, etc."

Barnabas 11:11 "Then Moses said: When anyone among you shall be bitten, let him come unto the serpent that is set upon the pole; and let him assuredly trust in him, and though he be dead (a dead Christ) yet he is able to give life, and presently he shall be saved." "In him is life and that life is the light (or Divine Mind) of men."

"For God caused all sorts of serpents to bite them, and they died; (forasmuch as by a serpent transgression began in Eve) that so he might convince them that for their transgressions they shall be delivered unto the pain of death."

The serpents which stung them are known as envy, rage, jealousy, hatred, lust, covetousness, pain, disease and death: these all being the progeny of the old serpent which tempted man from the path of rectitude: but the good serpent is always present, and held up on a pole, or spinal column, in the wilderness of Carnal Mind, ever ready to minister consolation and a new life, with healing for all these wounding stings.

One meaning of serpent is, to wind, crook about and wander. Figuratively—a subtile, malicious person; but, within the wicked person is to be found a Balm for our salvation. The two serpents are allegorical representatives of the Staff of the Righteous, and the rod of the oppressor. The good shepherd of Israel bears the former: Herod (He-rod or His-rod) presents a sample of the latter, whose rod sought to slay the young child Christ—the prince upon whom the rod and sword were to be laid.

Num. 13:23 says: "When the children of Israel came unto the brook or valley of Eschol, the land of the bunch of grapes, (or brain) they cut down from thence a branch with one cluster of grapes, and they bear it between two on a staff"—the spinal column.

*Armour:—

Arm—(Latin *arm-us*, arm, shoulder) Anything resembling an arm; as the branch of a tree.

2. Power, might, strength; as, "To whom is the *arm* of the Lord revealed?"

3. To cover, or furnish with a plate, or whatsoever will add strength, force, efficiency; as to arm with the means ot defence.

"O"—the complete letter, corresponding with the head.

Ur—light, fire; a valley: the place from which Terah and Abraham started to go into the land of Canaan. It is called Ur of the Chaldees; and is the same as Hur. The latter is mentioned in connection with Moses and Aaron: he was of the tribe of Judah. The son of Hur—Ben-Hur—was commissariat officer for Solomon in Mount Ephraim.

Our—belonging to us—the dual man.

Arm-our—our skull, or head is our fort; our weapon of defense: our house of refuge; our Ark of Safety. The armour upon armour corresponds with the head within a head.

Eschol:—

E—the Trinity.

S—the Serpent.

Chol—bile; the seat of irritated passions; anger; revenge, etc.

Eschol—the brain of man presided over by the serpent; or two serpents.

"When thy people Israel be smitten down before the enemy because they have sinned against thee, and turn again to thee and confess thy name * * * and make supplication unto thee, then hear thou them in heaven and forgive the sin of thy people Israel, and bring them again into the land which thou gavest unto their fathers. When heaven is shut up, and there is no rain because they have sinned against thee, if they pray toward this place, hearken thou to the supplication of thy * * * people Israel when they shall pray towards this place, (or in this place); then hear thou them in heaven thy dwelling place."

"Ye shall be saved when ye eat the good of the land," or head; and, "Christ, the head, is the high priest of good things."

Alluding to the crucified army of inner men Ezekiel (37 Chap.) says: "When I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above, but there was no breath in them."

"Then said he unto me, Prophesy unto the wind Son of man, and say, Come from the four winds, O breath, and breathe upon *these slain* that they may live."

"So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet an exceeding great army."

"Then said he unto me, Son of man, these are the *whole house* of Israel, (or Jacob): behold, they say, Our bones are dried, and our hope is lost: we are cut off from our parts."

"Therefore prophesy and say unto them, Behold O my people, I will open your graves, and bring you into the land of Israel."

"Moreover, thou son of man, take thee one stick (staff or spine), and write upon it, For Judah and for the children of Israel, his companions: then take another stick and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel, his companions; and join them one to another into one stick."

"According to the 19th verse: The Lord God is to take the stick of Joseph which belongs to Ephraim and the tribes of Jacob, and put it with the stick of Judah and they are to be one stick!"

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all. They shall no more be two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with idols, nor with their detestable things, etc."

"And they shall dwell in the land I have given unto Jacob my servant, wherein your fathers have dwelt (when in Eden), and they shall dwell therein * * * and my servant David shall be their prince forever."

"The serpent became a rod in the hand of Moses." That is, under the evolution of mind the worm, the snake, the crude vertebrate, became an erect spinal column to support the human brain.

Moses and Aaron were twins in one body; and Moses took the rod of God, or Aaron,* in his hand and the result was that Aaron met him in the wilderness of Carnal Mind and kissed him in the Mount of God, and they communed together. Then they both went in unto Pharaoh or Mammon, and demanded to be freed from his fleshly bondage; and the struggle between God and Satan began. As God and man—Aaron and Moses—were united in the struggle and led by the Divine Mind which was shared between them, Pharaoh was overcome and compelled to execute their desires. This is a prophecy yet to be fulfilled at the end of Esau's reign.

Moses said to Aaron, "Take thy rod;" and he lifted up the rod and smote the red waters and they parted, so that Israel walked on dry ground through the Red Sea.

Aaron and Moses smote, or entered the rock and the spiritual waters gushed out. "They smote the rock twice;" or, with two rods which were united as one.

Num. 17 Chap. "The children of Israel were each to take a rod according to the house (head) of their fathers; and every man's name was to be written on his rod; while Aaron's name was to be upon the rod of Levi—the High Priest, (or brain) who was then acting under the dictates of Carnal Mind.

The rods were all to be laid up in the tabernacle of the congregation before the testimony (or brain) "where I will meet you."

"And it shall come to pass, that the man's rod, whom I shall choose, shall blossom."

"It was Aaron's rod that budded; and the prophecy is: Israel shall blossom and bud, and fill the *face* of the world (of man) with fruit."

"And the desert (of Carnal Mind) shall rejoice and blossom as the rose"—because of the blossoming of Aaron's rod in it. Until this flower unfolds, "The rod of the wicked shall not rest." "Its glorious beauty is a fading flower;" and, "The vine drieth, the fig tree languisheth; the

*Aa—dual "I."

Ron—from *rond*, round; roundel, (El. God); a small round tower; the tower of God; (In Astronomy called The Tower of Gad); rondle, a sphere or globe, a little round mass, a little ball, the head.

Aa-ron—the dual "I" in the round tower, or head. If the word ended with "d," it would signify a double rod.

pomegranate tree,* the palm tree also, and the apple tree, even all the trees of the field, are withered; because joy is withered away from the sons of men."

Zech. 11:7 God says: "I will feed the flock of slaughter, even you, O poor of the flock." So in order to feed these lambs of Abraham, Mind says: "I took unto me two staves;† the one I called Beauty, and the other I called Bands, or Binders; and with them I fed the flock"—the Seven lambs of Abraham.

"The three shepherds (the three projections from the "I") I cut off and my soul loathed them, and their soul loathed me."

"Then I said, I will not feed you: that that dieth let it die, and that that is to be cut off by slaughter let it be cut off; and let the rest eat everyone the flesh of his fellow."

"And I took my staff, even Beauty, and cut it asunder (from Bands), that I might break my Covenant which I made with all people."

"And I said unto them, If ye think good, give me my price, and if not forbear. So they weighed for my price thirty pieces of silver."

"Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah (the brain) and Israel (the inner man.)"

"And the Lord said unto me: Take unto thee the instruments (staff and Carnal Mind) of a foolish shepherd; for, lo, I will raise up a shepherd in the land which will not visit them that be hidden and cut off; neither shall seek the young one (the spiritual child) nor heal that that is broken; nor feed that that standeth still." "Woe to the idol shepherd that leaveth the flock"—to wander among transitory things.

Now, Beauty represents the inner man's spinal column with the spiritual brain attached, which is the staff of the righteous—the crook of the good shepherd; and Bands—the natural man's spine—is the rod of the oppressor.

"And the Lord spake unto Aaron, saying: Behold, I also have given thee charge of my heave offerings of all the hallowed things of the children of Israel, unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance (or law) forever."

*The vine is a symbol of the Staff of Life: as, "I AM the vine, ye are the branches. The fig-tree includes the staff or trunk and its fruit, the brain. Cant. 2:13 says: "The fig-tree put forth green fruit." I Sam. 30:12 "The cake of figs was given to the Egyptians." Jer. 24:1 says: "There were two baskets of figs set before the temple of the Lord; one contained good the other evil figs. The aprons of fig leaves which covered their nakedness consisted of coats of skin"—which the Fig Tree of Life wears as a covering.

†Staff and stave have a similar meaning: the staff is a stick, or column which upholds, props, or supports; while stave is a narrow piece of wood capable of being curved for the support of a cask, barrel, or animal body for the purpose of *binding* it: to stave is to furnish with staves or rondles—the steps or rounds of a ladder; and the body with its ribs attached to the spine furnishes the ladder upon which Jacob saw the angels of God ascending and descending.

In music a staff consists of five lines and four spaces on which music is written—corresponding with the five false ribs which are attached to the staff, or spine, and the four spaces betweem them. Music is a symbol of mind.

Heave:—

To throw up; to raise or force from the *breast;* to cause (the head) to swell or rise.

By adding "n" to heave we have heaven; which signifies That which is heaved, thrown up, or elevated; especially, the *arch* which overhangs the earth; also the place where the sun, moon and stars appear—man's head.

Heaven is the dwelling place of God; the home of the blessed; a place of bliss; a condition of happiness; therefore the head of the inner man is Heaven; and man's brain is the heave offering to mind: it is the meat offering in the holy place upon the altar of the Lord; and here, during the pilgrimage or separation from God, it is consumed in the angry burning fires of Carnal Mind.

"This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every meat offering of theirs, etc., shall be most holy for thee and for thy sons."

"In the most holy place shalt thou eat it; * * * it shall be most holy unto thee."

Psa. 125:3: "The rod of the wicked shall not rest upon the lot of the righteous." The evil tree was separated from the good tree and driven from Eden, because the rod of the wicked man budded and bore a crop of evil fruit—the apples of Sodom.

Alluding to the morning of this Esau Dispensation, Ezekiel 7 Chap. says: "Behold the day, behold it is come: the morning is gone forth: the rod hath blossomed, pride hath budded: violence is risen up into a rod of wickedness: none of them shall remain, (in Eden) nor of their multitude, nor any of their tumultuous persons."

"Make a chain (of outer heads) for the land is full of bloody crimes, and the city is full of violence."

"Therefore will I bring the worst of the heathen and they shall possess their houses; and their holy places shall be defiled."

"Destruction cometh; and they shall seek peace and there shall be none."

"As for the beauty of his ornament (the inner head) he set it in majesty; but they made the images of their abominations, and of their detestable things therein; therefore I have set it far from them; and made it unto them an unclean thing."

"And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil, and they shall pollute it."

"My face will I turn also from them and they shall pollute my secret place; for the robbers shall enter into it and pollute it"—by turning it into a den of thieves, and robbers, and money changers. According to Lamentations 1:10: "The heathen entered the sanctuary and defiled it;" and the Psalmist says: "The enemy hath done wickedly in this sanctuary."

"They have sent thy sanctuary into the fires, they have defiled it by

casting down the dwelling place of thy name to the ground. They have burned all the synagogues of God in the land."

"They have thrown down the strongholds of the daughters of Judah, and brought them down to the ground; he hath polluted the kingdom and the princes thereof."

"The Lord (man) was an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces (or heads) he hath destroyed his strongholds, etc.

"And he hath violently taken away his tabernacle; he hath destroyed his places of assembly. The Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion, and hath despised the king and the priest" —the inner man and his mind.

"This corresponds with Matt. 11:12: "The Kingdom of Heaven suffereth violence and the violent take it by force."

Job 20:19 says of the wicked man: "Because he hath oppressed, crushed and forsaken the poor, and violently taken away a house which he builded not, he shall not rejoice therein."

26. "All darkness shall be hid in his secret places; a fire not blown shall consume him and it shall go ill with him in his tabernacle. The heavens shall reveal his iniquity."

Psa. 7:16: "His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." King David says: "Deliver me from the violent man;" and Gen. 6:11 declares: "The earth (or man) was filled with violence;" and Lam. 2:7: "The Lord hath cast off his altar, he hath abhorred his sanctuary."

"In the lips of him (the inner man) who hath understanding is wisdom found; but a rod is for the *back* of him who is void of understanding."

A rod is a shoot, a branch: it is an instrument of punishment; that which exerts power, authority, tyranny and oppression. Solomon declares: "Foolishness is bound up in the heart of a child, but the rod of correction shall drive it from him." This refers, not so much to corporeal punishment, as to the inevitable results which follow the leadings of the tyrannical rod of Carnal Mind.

King David says: "Behold, these are the ungodly who prosper in the world and increase in riches: if for a brief time they seem to prosper, the end of those things is death."

"There is no peace to the wicked: they are like the troubled sea when it cannot rest; whose (Red) waters cast up mire and dirt"—into their minds. In this tempest which threatened to wreck the ship (or head) in which the disciples sailed Christ Jesus awoke and said: "Peace, be still."

"He that doeth wrong shall receive for that wrong which he hath done, and *in this* there is no respect of persons."

Thus the rod of the oppressor brings its own punishment for the evil it does."

"They shall smite the judge of Israel with a rod; But thou Bethlehem* Ephratah† though thou be little among the thousands of Judah, yet, out of thee shall he come forth unto me that is to be ruler in Israel."

"Feed thy people with *thy* rod, the flock of thine heritage which dwell solitarily in the wood in the midst of Carmel;‡ let them feed in Bashan and Gilead as in the days of old."

"Israel is the rod of Jacob's inheritance;" but, "the Assyrian is the rod of mine anger whose rod was on the Red Sea." "The Assyrian which smote with a rod is to be beaten down in every place where the grounded staff shall pass * * * and in battles will he fight with it."

Grounded:—

Established on a firm foundation—the Rock of Ages.

Paul says: "For this cause I bow unto the Father of our Lord Jesus Christ, of whom the whole family in heaven (inner head) and earth (outer head) is named. (Everyone being named I AM).

"That he would grant you to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith: that ye, being *rooted* and *grounded* in love, may be able to comprehend with all saints (or inner men) what is the breadth and length and depth and height of God; and to know the love of Christ, and be filled with all the fullness of God."

Ground—originally dust, earth, etc.; first cause: to set or fix as a foundation; and that fixed foundation is the inner head in which Mind—the I AM is settled.

The name I AM is above and before every other name. If a man is asked, Where are you going? He may reply I AM going home.

Where do you dwell?

I AM a dweller in ———

May I ask what profession you follow?

I AM a ———

If you inquire as to his religious faith he replies: I AM a ———

Whether his name be John, James, David or William, it is always I AM who is the man.

Num. 18:20 says: "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part with them: I AM thy part and thine inheritance among the children of Israel;" and the I AM is the only name under heaven by which man can be saved.

"I AM that I AM" whom ye seek. Upon My staff and Mind thou art grounded and established; and "My name is written in heaven"—the inner head; for Christ is "Far above all principality and power, and might,

*The house of bread.

†That which bears fruit in abundance. Bethlehem Ephratah—the head of Jacob.

‡The mountain of the lamb: the harvest field full of ears of corn. Elijah and Elisha both resided in this mountain in a cave.

and dominion, and every name that is named, not only in this (outer) world (or head) but also in that (inner head) which is to come: he, (the inner man) * * * gave him to be the head, etc." Eph. 1 Chap.

As mind develops it leads man to the character Divine: in proportion as the mystery of godliness unfolds to our understanding, so do we abide in the Highest Mind of the God-head.

Exodus 21:18–19: "If men strive (or wrestle) together and one smite his neighbor with a stone and he die not, but keepeth his bed (hidden in the brain); if he rise again, and walk abroad upon his staff (or act upon the brain) then shall he that smote him be quit; only he shall pay for the loss of time, and his ceasing, and shall cause him to be thoroughly healed."

"He was wounded, or tormented for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

"All we like sheep have gone astray; we have turned every man to his own way; and the Lord (man) hath laid on him the iniquity of us all."

Because of sin, Isaiah says: "I will take from Jerusalem and Judah the stay and the staff"—of the righteous until the rod of the oppressor is broken."

"When the yoke of his burden, the staff of his *shoulder*, and the rod of his oppressor were broken the people that walked in darkness saw a great light; and *upon the people* * * * the light shined." It was within their heads.

"O my people that dwellest in Zion, be not afraid of the Assyrian; for he shall smite thee with a rod, and shall lift up his staff against thee after the manner of Egypt;" but, "I will preserve thee * * * to establish the earth, to cause (man) to inherit the desolate heritage."

"The calamity of Moab is near to come, and his affliction hasteth fast. All ye that know his name say, How is the strong staff broken, and the beautiful rod." "For the Lord hath broken the staff of the wicked, and the sceptre of the rulers."

"All the inhabitants of Egypt shall know that I AM the Lord, because they have been a staff of reed to the house of Israel. When they took hold of thee, by thy hand, thou dids't break, and *rend all their shoulder*."

"By faith Jacob * * * hath blessed the sons of Joseph, and worshiped leaning upon the top of his staff." The mind of every man is supported by his spinal column.

The sweet singer of Israel sang a song which was the refrain of a redeemed man. Hearken unto it: "The Lord is my shepherd I shall not want: he maketh me to lie down in green pastures, he leadeth me beside the still waters; he restoreth my soul, he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me."

"Thou preparest a table before me in the presence of mine enemies:

thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the *house of the Lord forever.*"

GOOD AND EVIL.

All good centers in Jacob, all evil in Esau; consequently, abiding in the one brings a new life as well as salvation from all the ills of the other, and anchors the mind within the vail of flesh, upon the eternal Rock of Ages; while to build on Esau is to erect our house on the sand which is soon to be swept away by the tides of corruption within the flesh. The injunction of the man of sorrows is: "Abide in me and I in you."

1 Cor. 15:38 says: "God giveth to every seed (or mind) his own body" —whether it be the good mind of Jacob, or the evil mind of Esau.

Jesus warns his disciples: "Beloved, follow not that (man) which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God;" for (Lam. 3:38) "Out of the mouth of the Most High proceedeth not evil and good." Psa. 14:5 "God is in the generation of the righteous; and the good seed is the word (or mind) of God." Lu. 8:11

Jeremiah "Saw two baskets of figs set before the temple of the Lord. One basket had good figs and the other very evil figs; the good figs were very good and the evil figs were so bad they could not be eaten."

These baskets of figs correspond with the good seed of Abraham and the evil seed of Esau: the latter corresponds with the seed that was rotten under the clods"—the natural brains of men. Jeremiah says of Esau: "His seed was spoiled;" and "The seed of the wicked is rottenness."

Wicked:—

Wick—a port, village, castle, or place of work—the outer head.

2. A cord (spinal) which by capillary attraction draws up the oil in lamps; or, the melted wax or tallow of candles or other materials for illumination. Job 21:17 says: "Oft is the candle of the wicked put out;" and 29:3 adds: "God's candle shined upon my head, and by his light I walked through darkness." (4v.) "The secret of God was upon my tabernacle." Job 37:15: "God caused the light of his cloud to shine."

> "But true it is when the oil is spent
> The light goes out, and wick is thrown away."

Wicked—bewitched and perverted.

2. Evil in principle; contrary to the moral law; addicted to vice; sinful.

3. Cursed, unlawful, pernicious; persons who live in sin.

Wickedness—departure from the rules of the divine laws of the universe, or the Covenant of God.

Wickedness consists in choosing the mind of the outer wicked or wicker head to rule over us instead of the head of Christ.

> "Each one a little wicker *basket* had
> Made of fine twigs, entrailed curiously."

Wicked is the generic term. Iniquitous is stronger, denoting a violation of the rights of others, usually by fraud or circumvention; "The iniquity of traffic has defrauded the race of God and all good in him: his rival having been chosen to occupy his place. Pope says:

"Go and succeed, thy *rival's* aims despise;
For never, never, *wicked* man was wise."

"Till God, at last,
Wearied with their *iniquities*, withdraws
His presence from among them.

II Hermes Apoc. N. T. IV Command says: "Understand first of all what belongs to faith. There are two angels with man; one of righteousness, the other of iniquity."

"And I said unto him: Sir, how shall I know that there are two such angels with man? Hear says he, and understand: the angel of righteousness is mild and modest and gentle, and quiet. When therefore, he gets into thy heart, immediately he talks with thee of righteousness, modesty, chastity, bountifulness, forgiveness, charity and piety."

"When all these things come into thine heart, know that the angel of righteousness is with thee. Wherefore hearken to this angel and to his works."

"Learn also the works of the angel of iniquity. He is first of all bitter, angry and foolish; and his works are pernicious, and overthrow the servants of God. When therefore these things come into thine heart, thou shalt know by his works that this is the angel of iniquity."

Com. V. "Be patient, says he, and long suffering; so shalt thou have dominion over all wicked works, and shalt fulfill all righteousness. For if thou wilt be patient, the Holy Spirit which dwelleth in thee shall be pure, and not darkened by any evil spirit; but being full of joy shall be enlarged, and feast in the body in which it dwells, and serve the Lord with joy and in great peace."

"But if any anger shall overtake thee, presently the Holy Spirit which is in thee will be straightened and seek to depart from thee; for he is choked by the evil spirit. When, therefore, both these spirits dwell together it is destructive to a man."

Matt. 7 Chap. "We shall know them by their fruits; for every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

"A good tree cannot bring forth evil fruit (or heads) neither can a corrupt tree bring forth good fruit."

"Woe to him that coveteth an evil covetousness to his house that he may set his nest on high."

"Woe to him that buildeth a town with blood, and establisheth a city with iniquity."

"Many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of." God says to the inner man: "Through covetousness shall they make merchandise of you."

21. "Not every one that saith unto me, Lord, Lord, shall enter into

the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

"Whoso abideth in him sinneth not, whoso sinneth hath not seen him; neither known him."

"For the devil sinneth from the beginning" of his dispensation; but, "Whosoever is born of God doth not commit sin because his seed remaineth in him:"—It ceases to wander as a prodigal from the Father's house to build up Molech's kingdom.

The fact of the outer man being all evil may perhaps be disputed; but, if there be any good thing in him it emanates from the mind of the inner man whose sun rays pierce through the clouds in greater or less degree for all. The good alluded to, also has reference to the lasting attributes of the I AM: that which perishes is not good.

For instance: A man may be kind and true to his own; and his consideration for those in whom he is interested may emanate from selfishness; he may despise and be perfectly indifferent to the welfare or sufferings of others; and even those most dear to him may unwittingly anger him, and cause the lion to glare from his eyes and the serpent to hiss from his tongue.

Jesus endeavored to point this out when he said, Luke 6:32, "If ye love them that love you; and if ye do good to them which do good to you; and if ye render service to them of whom ye expect to receive as much again, what thank have ye? for sinners also do even the same."

This being the rule of the outer man; but the law of the inner man is to "Love his enemies, to do good unto them that hate him; and to render service hoping for nothing in return." "They that do this," the text continues, "are the children of the Highest" (Mind) for he is kind to the unthankful and evil as well as to the good.

"He maketh his sun to shine upon the just and the unjust." It shines within the head of the twin brothers; but, Jesus inquires, "Can the blind (outer man) lead the blinded (inner man?) Shall they not both *Fall* into the ditch" (of the flesh?)

"The disciple is not above his master; but everyone that is perfect shall be as his master; or, (marginal rendering) shall be perfected as his master."

"While we were yet sinners Christ died for us."

"And while we were his enemies he died for us * * * and we are to be saved by his life."

"The poor is hated even of his own neighbor; and he that despiseth his neighbor sinneth; but he that hath mercy on his poor neighbor (or twin brother) happy is he;" because in him he will discover the Kingdom of Heaven, in accordance with the text, "Blessed are the poor for theirs is the Kingdom (or head) of God."

Now the above text cannot possibly apply to the ignorant, blind, poverty stricken masses of humanity more than to the cultured, educated,

wealthy classes who, at least, possess refinement of the outer senses although interiorly they may be as blind and perverted as the most degraded.

The Kingdom certainly does not belong more to one individual than to another because of the advantages, or the lack of opportunity, which accompanies the possession, or the non possession of gold, houses etc. On the contrary, it is within all; but, the poor, spiritual man who is disinherited and shut out from the riches of his Father's house (or head) holds in sacred reserve the Kingdom which man bartered away 6000 years ago for money when he chose Mammon or Barabbas to rule over him.

"Let no man deceive you: he that doeth righteousness is righteous, even as he (Jacob) is righteous: he that committeth sin is of the devil (outer man); for the devil sinneth from the beginning."

"Whosoever is born of God doth not commit sin; for his seed (or mind) remaineth in him and he cannot sin, because he is born of God"—in whom is no sin.

"We know that we have passed from death unto life because we love the (twin) brethren."

The love of God was manifested, because he (Divine Mind) laid down his life for us (who are all Isaacs); and we ought to lay down our (*outer*) *life* for the brethren."

"We know that whosoever is born of God sinneth not; but he that is begotten of God *keepeth himself*, and that wicked one toucheth him not."

"And we know that we (inner men) are of God and the whole world (of outer men) lieth in wickedness"—the flesh, its appetites and wicked inventions.

"And we know that the Son of God is come, and hath given *us an understanding* that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

"But if Christ be not raised, *your faith is vain*, ye are yet in your sins"—for ye still abide in the flesh and not in the Spirit.

"By man came death (to Christ); and by man came also the resurrection of the dead"—Christ.

Isa. 42:24 inquires: "Who gave Jacob for a spoil and Israel to the robbers? did not the Lord, he against whom we have sinned? They would not walk in his ways, neither were they obedient unto his law," or Covenant.

Therefore the Lord (Divine Mind) retired into an inner chamber and hid himself in the cave, while Isaac was betrayed into the hands of sinners to become their servant to do evil, This resulted from choosing Barabbas instead of Christ to rule over us. Divine Mind had no choice but to give his beloved son to the robbers to be "ruled over with rigor;" but he still abode in the house, and bides his time until experience in the service of Mammon shall teach men that the good God is within the house or

head of God, and not outside in the waste, howling wilderness of Carnal Mind, where serpents sting, pestilence stalks abroad; cyclones, earthquakes, strikes, crime, licentiousness, drunkenness, prostitution, angry passions, hypocrisy, cruelty, tyranny, jealousy, avarice, murder, and all manner of wickedness, hurl forth their terrors; and where sickness, pain and death overtake all who dwell in the Kingdom of the Adversary. Divine Mind retires into his inner chamber to slumber until man chooses and calls for him to come and rule over him.

The following rules, to enable men and women to break away from the merciless king which they in blind ignorance chose to rule over them, are given 1 Pet. 2:17 as follows: Honor all men. Love the (twin) brotherhood. Fear God and honor the King."

The prophet Jeremiah declares: "This evil people which refuse to hear my words * * * and walk after other gods * * * shall be good for nothing; and because of these things I have hated the congregation of evil doers."

"Behold, I will send upon them the sword, the famine, and the pestilence and will make them like vile figs that cannot be eaten they are so evil."

"And death (Esau) shall be chosen rather than life (Jacob) by the residue of this evil family."

"Why then is this people of Jerusalem slidden back by a perpetual backsliding?"

God answers: "They hold fast by deceit, they refuse to return. I hearkened and heard but they spake not aright etc."

"The Lord looked down from heaven to see if there were any that did understand (The Truth); but "The fool (Esau) hath said in his heart, There is no God: they are all corrupt; they have done abominable things, there is *none* that doeth good."

"Her princes in the midst thereof are like wolves ravening the prey * * * to get dishonest gain."

"The people of the land have used oppression and exercised robbery: they have vexed the poor and needy; yea, they have oppressed the stranger wrongfully." They have suppressed and crucified the good man Jacob, and cultivated and carefully nurtured the evil side of man, Esau; and this has been done by the iniquitous system of competition which Mammon established to defraud God of his inheritance, and win man to himself.

"And I sought for a man among them, that should make up the hedge,* and stand in the gap before me for the land, that I should not destroy it; but I found none." They are all gone out of the way" of righteous Jacob, and have lost all knowledge of him.

*Webster says a hedge is *especially a thicket* planted between any *two* portions of land." What the Divine Mind needs, to win man from the evil god Esau to the good God Jacob, is the determination of the man himself to turn from the service of the one to the worship of the other: he must deny the flesh and cleave to the Spirit, and thus provide a man who *wills* to stand for Truth instead of Error; to ward off Esau and love Jacob: until he does so, the lamb is caught in the *thicket*, (hedge or head) between Jacob and Esau and is there sacrificed that Isaac (or the inner man) may be preserved.

"Therefore have I * * * *consumed* them * * * Their own way have I recompensed upon their *heads.*"

"For the land is full of adulterers and their course is evil: both priest and prophet are profane; yea, in my house have I found their wickedness."

"They walk after the flesh in the lust of uncleanness; * * * presumptuous are they, and selfwilled; but, these natural brute beasts made to be * * * destroyed, speak evil of the things that they understand not, and shall utterly perish in their Corruption."

THE CLEAN AND THE UNCLEAN.

Ezekiel 44:23 declares: "They shall teach the people the difference between the holy and profane; and cause them to discern between the unclean and the clean."

Salvation depends upon this knowledge. Dependence on the unclean flesh and Carnal Mind is their destruction.

"For this we know, that no whoremonger, nor unclean person, nor covetous man who is an idolator hath any inheritance in the kingdom of Christ and of God."

Furthermore, "The people of Israel have not separated themselves from the people of those lands, doing even according to their abominations, even the abominations of the Canaanites. They have taken of their daughters for themselves and for their sons."

"And now, O our God, what shall we say after this? for we have forsaken thy commandments which thou hast commanded saying: The land ye go to possess is an unclean land with the filthiness of the people of the land, with their abominations, which have filled it with their uncleanness."

"They are mingled among the heathen, and learned their works and served their idols which were a snare unto them, yea they sacrificed unto devils; and shed innocent blood, even of their sons and daughters whom they sacrificed unto the idols of Canaan. Thus were they defiled with *their own works*, and went a whoring with their own inventions. Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance; and gave them into the hands of the heathen; and they that hated them ruled over them."

Wisdom says: "Blessed is the man that heareth me, watching daily at my gates; * * * for, whoso findeth me findeth *life;* but he that sinneth against me wrongeth his own soul: all they that hate me (Jacob) love death," or Esau.

"Surely thou wilt slay the wicked O God: depart from me, therefore, ye bloody (outer) men."

"Do not I hate them, O Lord, that hate thee? Am not I grieved with them that rise up against thee? I hate them with perfect hatred: I count them mine enemies."

Pharaoh said to Joseph, whom he had bought for money and subsidized

to be tributary to him: "I will give you the good of the land of Egypt* if you and your brethren and your beasts (physical bodies) will get you into the land of Canaan" *i. e.*, become merchants. Pharaoh is the lion which took a Lamb of the flock and carried it down into a land of traffic: he is also the eagle that took the highest branch of the cedar and carried it down into the land of traffic; therefore, Joseph is to be found among the merchants and traders.

Ezra 9:12 admonishes the Israelites not to "Give their (spiritual) daughters to their (Esau) sons; neither take their daughters unto your sons; nor seek their wealth forever, that ye may be strong, and that ye may eat the good and not the evil in the land of Canaan."

The second verse bewails the fact of their having disobeyed the injunction, so that the holy seed was mingled with the people etc., doing all their abominations.

So God says: "And when * * * thy silver and thy gold is multiplied, * * * then thine heart is lifted up, and thou forgettest the Lord thy God, * * * who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions and drought, where there was no water; who brought thee forth water out of the rock of flint? Who fed thee in the wilderness with manna, that he might humble thee, and * * prove thee to do thee good at thy latter end?"

"And thou sayest in thine heart, My power and the might of mine hand hath gotten me this wealth."

"But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, etc."

"Thus shall ye separate the Children of Israel from their uncleanness that they die not in their uncleanness when they defile my tabernacle that is among them." This is the law (of separation) for him * * * whose seed—or mind—goeth from him; and of him that hath an issue, of the man and of the woman"—indicating the Carnal Mind which goes forth from man to revel in the outer things in which Carnal Mind is interested. Thus forsaking their God, these are defiled by contact with things which draw them away from the Father's house into the world where they also defile and desecrate all holy things and in fact everything they come in contact with because their deeds are evil.

"Woe is me! says Isaiah for I AM undone; because I AM a man of unclean lips, and I dwell in the midst of a people of unclean lips."

"Her priests have violated my law and profaned mine holy things; they

*The good of the land of Egypt, is material wealth which gratifies the outer senses and blinds the eyes to the higher good. Man has a certain kind of satisfaction in his possessions and outer existence; but, his inner life is an aching void which ever seeks to be filled with blessedness; and this is the cry of his elder brother for recognition, love, companionship and life. He stands at the door and knocks. If admitted, he fits and fills that aching void; and the man is satisfied when he awakes in his likeness. The Savior's knock is from within an inner chamber—the chamber of the king: he seeks for admission into the man's interior consciousness.

have put no difference between the unclean and the clean"—mind.

"Her prophets have daubed them with untempered mortar (the flesh), seeing vanity, and divining lies unto them, saying: Thus saith the Lord God, when the Lord hath not spoken."

Hab. 1:13 says of the inner man: "Thou art of purer eyes than to behold evil, and can'st not look on iniquity."

"O, taste and see that the Lord is good," says the Psalmist, "blessed is the man that trusteth in him."

"Good and upright is the Lord, therefore will he teach sinners; and the meek will he guide in judgment and teach them his way."

To be meek is to be submissive to the Divine Will; patient and gentle from moral and truthful motives. "Now the man Moses was very meek, above all other men."

Holiness means purity, meekness, gentleness, patience and goodness; and we are to enter into the holy of holies by "a new and living way, by the blood of Jesus, which he hath consecrated for us through the vail; that is to say, his flesh." The old spiritually dead way of our heads is the fleshly way of Esau; we are now to enter it by the new and living way of Jesus or Jacob.

The dove is chosen to symbolize Divine Mind because it is the most gentle of all birds—the fierce birds such as the eagle, hawk and birds of prey represent Carnal Mind. The doves sold in the temple were symbolical of the sale of all goodness and gentleness in the service of Carnal Mind and the strife of competition. Hos. 7:11. Ephraim is like a silly dove;" because of being subsidized to Mammon.

In support of this statement Gal. 5:22 says: "The fruit of the spirit is gentleness." 2 Cor. 10:1 speaks of "The meekness and gentleness of Christ"—upon whose head the dove lighted.

2 Tim. 2.24 says: "The servant of the Lord must not strive; but be gentle unto all men, patient, etc.;" and "The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits."

The Psalmist says: "Thy gentleness hath made me great."

Turning to the 74th Psalm 19 v. King David, the inner man implores: "O deliver not the soul of thy turtle-dove* unto the multitude of the wicked; forget not the congregation of thy poor (inner men) forever; have respect unto the covenant; for the dark places (outer heads) of the earth are full of the habitations of cruelty."

*The turtle-dove frequents the thickest part of the woods (or Forests of Lebanon) and its note is plaintive and tender; it is celebrated for the constancy of its affection and is regarded as the most perfect emblem of connubial attachment. Its voice is said to resemble the human laugh.

Under the Levitical law a pair of turtle-doves were sacrificed; one for a sin offering the other for a burnt offering. The Lamb and the dove which represent Christ were sin offerings: they were suppressed, denied and sacrificed because of sin: the burnt offering corresponds with Carnal Mind, which is burned in the fires that consume the flesh. The latter is mentioned as a young pigeon. Gen 15:9.

The bridegroom sings: Open to me my sister—my dove: my undefiled is but one; O, my dove that art in the clefts of the rock, thou hast dove's eyes.

We are to be wise as serpents and harmless as doves.

Noah's dove sent forth from the ark to wander over the watery wastes, was Mind; she could find no rest and when she returned with the olive branch of peace—implying the desire for reconciliation—Noah put forth his hand and drew her into the ark. That this dove is a symbol of man's mind is also suggested 2 Saml. 15:4 where Absalom says: O, that I were made judge in the land, that *every man* which hath any suit or cause might come unto me, and I would do him justice!

And it was so, that when any man came nigh unto him to do him obeisance, *he put forth his hand*, and took him and kissed him.

And in this manner did Absalom to all Israel that came to the king for judgment; so Absalom stole the hearts of the men of Israel.

The command is: "Whatsoever goeth upon the belly; (or dependeth upon the appetite for existence), and whatsoever goeth upon all four, ye shall not eat, for they are an abomination."

"Ye shall not make your souls abominable with any creeping thing that creepeth, etc."

"For I AM the lord your God; ye shall therefore sanctify yourselves and ye shall be holy for I AM holy; neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth; for I AM the Lord that bringeth you up out of the land of Egypt, to be your God; ye shall therefore be holy for I AM holy."

Lev. 11:46. "And this is the law of the beasts, (to insure growth and development toward the angel side of man) to make a difference between the unclean and clean, and between the beast that may be eaten and the beast that may not be eaten."

To eat of these animals is to partake of their nature. Man is to rise in character above all four-footed beasts and creeping things; he is to eliminate from his mind the remnants of ferocity, treachery, cunning, selfishness, tyranny, and all the traits of animalism which he has brought up to humanity with the flesh pots (or bodies) of Egypt.

Carnal Mind is instinct developed in intellectual force, with more or less of the animal nature still clinging to it; and, when that mind reaches the human form, it is the divine nucleus of being which has wrestled with the animal nature and made the beast stand upright in the form of a man, having brought him out of the wilderness sufficiently to enable him to rise superior to all grades of four-footed conditions. It is *Mind* that lifts him up over the animal instincts to walk on two feet; while intelligence constrains what were the fore-feet of the animal to be the servants of Mind.

As Mind increases and fills out the forehead of the animal, it lifts it up and up until it stands erect and throws aloft the wonderful God Head

UP THROUGH THE ANIMAL WORLD TO REACH THE GOD HEAD

which finally becomes capable of scanning the universe and delving into all its mysteries. Ezek. 32:4, God says: "I will fill the beasts of the whole earth with thee." Danl. IV:15: "Let *his* portion be with the beasts."

Eccle. 7:29 says: "God made man upright but he sought out many inventions" which lure him back to perdition—the animal nature.

3:18 says of men: "They do not see that they themselves are beasts;" and "I said in mine heart concerning men," O that they might clear* God and see that they themselves are beasts, etc."

19. "A man hath no pre-eminence above a beast, etc."

Psa. 73:22 declares: "Foolish was I and ignorant, I was like a beast before thee."

Isa. 32:14 adds: "The palaces shall be forsaken; the multitude of the city shall be left; the forts, or clifts and watch towers shall be for dens, a joy of wild asses, a pasture for flocks."

Zeph. 2:14. "And flocks shall lie down in the midst of her: *all the beasts* of the nations; both cormorant and the bittern shall lodge in the upper lintels, or knops, or chapiters of it; their voice shall sing in the windows. This is the rejoicing city that dwelt carelessly, that said in her heart: I AM and there is none besides me. How is she become a desolation, a place for beasts to lie down in, etc."

Isaiah 34:14 continues: "The wild beasts of the desert shall also meet with the wild beasts of the island (appetites of the flesh) and the Satyr† shall cry to his fellow; and the night monster or (dragon) also shall rest there, and find a place of rest."

"The wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces."

Barnabas IX: 3 A. N. T. God commands: "Thou shalt not join thyself to *such persons* as are like *swine*; who, while they lie in pleasure forget their God; but when any want pinches them, then they know the Lord. As the sow when she is full knows not her master, but when she is hungry she makes a noise, and being fed is silent."

"Neither shalt thou eat the eagle, nor the hawk, nor the kite, nor the crow; that is, thou shalt not keep company *with such kind of men* * * who injuriously ravish away the things of others and watch how to lay snares for them, when at the same time they appear to live in perfect innocence."

"Thou shalt not be like such men * * who are altogether wicked and adjudged to death."

"Neither shalt thou eat the hyena; that is, again, be not an adulterer, nor a corrupter of others; neither be like to such."

---

*Marginal rendering.

†A monster—part man and part goat and characterized by riotous merriment and lasciviousness. He is pictured as playing on a harp, and corresponds with Carnal Mind playing on the brain which is the fabled harp of a thousand strings.

Smyrnæans 2:2 Apoc. N. T. says: "I arm you before-hand against certain beasts in the shape of men, whom ye must not receive, but if it be possible must not meet with"—in your character.

15 "They have no regard to charity, no care of the widow, the fatherless, and the oppressed; of the bond or free, of the hungry or thirsty."

16 "They abstain from the eucharist * * * because they confess not the eucharist to be the flesh of our Saviour Jesus Christ * * * ; and for this cause, contradicting the gift of God, (within) die in their disputes."

The 6th verse declares: "But the nearer I am to the sword (the tongue, brain and spine of the outer man) the nearer I am to God: when I shall come among the wild beasts I shall come to God," because he is their life. 7 "I undergo all, to suffer together with him who was made (or created) *a perfect man* strengthening me."

We are to be "Strengthened by the might of the spirit in the inner man," that, "He may reconcile both unto God *in one body*."

Paul alludes to "The afflictions of Christ in my flesh for his (Christ's) body's sake, which is the church or temple of God." We are to be "Rooted and built up in him"—that we may build on a sure foundation, and not on the dust and sand of the outer man—whose body is the imperfect church or man.

The Psalmist declares of the latter: "He is like the beasts that perish."

God says: "I will sow the house of Israel, and the house of Judah with the seed of man and with the seed of beasts;" and the former must overcome the latter in order to establish the Christ, or Mind of God in his throne.

Of Wisdom, Soloman says: "She hath killed her beasts." Wisdom also urges man to "Turn in hither * * * Come eat of my bread and drink of the wine which I have mingled. Forsake the foolish (outer man) and live and go in the way of understanding. "I AM the way, the truth, and the life." But, Heb. XII:20: "They could not endure that which was commanded; and, if so much as a beast touch the mountain, it shall be stoned, (by that beast's head) or thrust through with the dart"—of the viper, carnal mind.

In order to avoid being stoned by the rock and stung by the serpent, James IV:7 says: "Submit yourselves to God: resist the devil and he will flee from you: draw nigh to God and he will draw nigh to you. Cleanse your hands ye sinners, and purify your hearts ye double minded," *i. e.*, instead of being a dual mind, become *single minded* in Christ.

Laodiceans Apoc. N. T., Paul adds: "Wherefore, my beloved, as ye have heard of the coming of the Lord, so think and act * * * and it shall be to you life eternal; for it is God that worketh in you. Do all things without sin; and what is best, rejoice in the Lord Jesus Christ, and avoid filthy lucre."

Webster says: "Lucre is a desire for pecuniary advantage; gain in money or goods; profit;—often in an ill sense." Southey alludes to "A

place of great lucre, and great sensual indulgence;" and Pope speaks of "The lust of lucre, and the dread of death," all of which characteristics belong to the outer man.

Titus 1:10: "There are many unruly and vain talkers and deceivers * * * whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, *for filthy lucre's sake.*" 12 "The Cretians are always liars and evil beasts." 7 "But a *bishop* must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good (inner) men, sober, just, holy, temperate; holding fast the faithful word" or birthright of Esau, etc.

Now, as usual, the question arises, What does the word Bishop signify?

B—An I with two heads—the outer man.

I—The inner man; and Bi, from Latin *bis*, means twice I, or dual I.

A Shop is a depository for goods which are to be retailed out to the multitude; it is also a place for work.

Bi-shop—A dual workshop, applying to the head which is the workshop of the world. A bishop is also an overseer, a spiritual superintendent, ruler or director; therefore Mind.

The term is applied to Christ, I Pet. 2:25, "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." I Peter IV:5 inquires also: "Who shall give account to him that is ready to judge the quick (inner) and the dead"—outer man? and adds: "The gospel was preached also to them that are dead that they might be judged according to (inner) men in the flesh, and live according to God in the spirit."

Saul was chosen "To see that Just One, and hear his voice, and be a witness;" and Saul the bond man then changed to Paul the freeborn man. As a consequence, "A great light shone in heaven (his dual head) round about him and he heard the voice of the Lord," his God, Paul, who says, Acts 25:10: "I stand at Cæsar's judgment seat where I ought to be judged." Paul also fought with wild beasts at Ephesus (the land of desire). He wrestled not with flesh and blood, but with principalities and powers"—i. e. the evil principles, desires and ambitions of the wild beast, Carnal Mind: Paul must conquer his lower nature in order to live in the spiritual life above and beyond the animal. When he reached that stage of development "He shook off the wild beast into the fire:" Saul was then changed into Paul and the people "said he was a god."—Acts XXVIII:6.

2 Tim. 4:7 Paul says: "I have fought a good fight: I have finished the course (of nature, or the life of the natural man) and henceforth is laid up for me a crown (or head) of righteousness."

This crowning ceremony followed Paul's entry into Damascus (the sack full of blood) when he said, Acts 22:11, "I could not see for the glory of that light," which, for him, shone again on Gibeon, and his brother Saul then received his (Paul's) sight and that same hour looked

upon the devout man, in accordance with the divine law of God, or of Evolution, which says: "Come up unto ME in Mount Sinai," and when a man obeys understandingly he has evolved into a higher state.

Moses went into the midst of the cloud, and got him up into the mountain of God, where on tables of stone were inscribed the Ten Commandments for man's guidance which would keep his mind pure and clean, and his head a fit vessel for God's use; but, violating all the law of right he fell into the net of the hunter, the snare of the fowler, the powers of evil, and became an intellectual animal; or, a mind given over to fleshly lusts and the impurities which belong to the beast.

2 Kings XIV: 9 alludes to: "The wild beast of Lebanon," and, Gen. 9:10 God declares: "With every beast I established my covenant."

With these wild beasts of the wilderness Jesus spent forty days, during all of which time he was tempted of Satan. He was continually tempted because of man's fealty to that evil one, or I, whose baleful influence he strove to induce man to resist; but, infatuated with the flesh, man became the prey of the outer material mind; and, being rejected, Christ hid his glory in the mountain's brow. Where Satan led men, Christ Jesus followed to be tempted by our infatuations, beaten for our iniquities and bruised for our transgressions.

Job. 18:3 says: "We are counted as beasts and reputed vile in thy sight."

Divine Mind replies: "The beasts of the field shall honor me, the dragons and the owls shall honor me because I give waters in the wilderness and rivers in the desert to my people, my chosen."

Ezekiel inquires: Wilt thou judge the bloody city? and replies to the question: "Yea, thou shalt show her all her abominations: * * * thou hast become guilty, and hast defiled thyself * * * Woe to the bloody city; consume the flesh and let the bones be burned;" while the Psalmist adds: "The Lord will consume the bloody and deceitful man."

Nah. 1:13 God says to the inner man: "For now will I break his yoke from off thee, and will burst thy bonds in sunder," as in the case of Judas Iscariot.

Ezek. 22:15 "I will consume thy filthiness out of thee; for "Thou (O Head of man) art the land that is not cleansed."

1 Chron. 16:3 prophecies that "The world (or head) shall become a stable"—for harboring beasts.

The reason of this is explained in Ezekiel, 25:65, as follows: "Because thou * * hast rejoiced in heart with all thy despite against the land of Israel, I will make Rabbah a stable, and the Ammonites a couching place for flocks."

Rabbah, also called Mount Ar, was the chief city of the Ammonites and Moabites: it was a strong place situated on the Dead Sea, and is mentioned (Deut. III: XI) as containing the sarcophagus of the giant Og,

king of Bashan: one portion of the lower town was called the City of Waters. Rabbah was the sanctuary of Molech, and a city of Judah.

Rabbah:—

R. The canine letter.

Ra. The rock or head.

Rab. A *rod* used by masons in mixing hair with mortar—corresponding with the spine of the outer man which supports his head of flesh and hair.

Bah. An exclamation of disgust and contempt.

Rabbah. The Grim Head and rod of oppression belonging to man—whose head is the fabled Augean Stable to be cleansed by Hercules, one of the twins in Gemini.

In the natural state man's head is full of all filthiness; but within this stable Christ is to be born after the cattle are driven out "Little by little from before thee;" and the stable is cleansed by the purifying River of Life which flows within Jacob's veins.

Filthiness:—

Filth—foul matter; corruption; the flesh; any thing that defiles the moral character. To be filthy is to be impure, gross and demoralized by low desires, ignoble aims, selfish propensities, and sensual habits. To become "White in the blood of the lamb" is "To purify the soul from the dross and filth of sensual delights."

"Let us, therefore, cleanse ourselves from all uncleanness of the flesh and spirit, perfecting holiness * * * in God, and carrying forth the filthiness out of the holy place."

The word sensual (all of sense) pertains to the outer man in distinction from the spirit man; and Hooker says: "The greater part of men are such as prefer * * * that good which is *sensual* before whatsoever is most divine." Atterbury adds: No small part of virtue consists in abstaining from that in which sensual men place their felicity."

Ness. A termination of words signifying a *promontory* or *head-land.*

Filth-i-ness: My beautiful, pure head-land is defiled by the foulness of the usurper whose impure appetites dip in the same dish with me.

Zech. 3:3 declares: "Joshua is clothed in filthy garments;" but, Ezra. 6:21 says, "Israel is to be separated from the filthiness of the heathen."

According to Numbers XIX:11 "Whoso toucheth the dead body of a man (becomes tributary to the outer man) shall be unclean seven days;" or until the 7,000th year. This refers to the true, inner man who becomes in any degree subject to the desires of the dead body of the flesh which of itself has no life; for, "The body without the Spirit is dead." He then who chooses death, (or flesh) rather than life, (Spirit) shall dwell in the foulness (foul head) of the flesh until the seventh day, when the cleansing

stream of the Lamb is to wash out the stables in which cattle have been housed for thousands of years.

While bearing children woman was also to be unclean until the seventh day; and she was to be purified when she brought a young lamb into the sanctuary of the Lord. She was not to enter the holy place until six days (of one thousand years each) of purification were complete; at which time she will cease bringing forth children, in pain and sorrow, to the murderer.

Speaking of the last days of the Esau dispensation, 2d Esdras, v chap. says: "As concerning *the tokens:* Behold, the days shall come that they that dwell upon the earth shall be found with great wealth, and the Way of Truth shall be hidden, and the land shall be barren of faith; but iniquity shall be increased above that which thou now seest; * * * and the land that thou seest now to have root, shalt thou see wasted suddenly; but, if the Most High grant thee to live, (or is resurrected in thee) thou shalt see after the third trumpet, (or after the third day of six hundred years each in which Christ is buried) that the sun shall suddenly shine again in the night, (of Esau) and the moon thrice in the day: and blood shall drop out of the wood, and the stone (which was rejected by the builders) shall give its voice, and the people shall be troubled; and even He shall rule, whom they that dwell upon the earth look not for, and the fowls (owls of night, and eagles and vultures of Carnal Mind) shall take their flight away altogether. The Sodomitish Sea shall cast out fish and make a noise in the night which many have not known; but all shall hear the voice thereof. Salt waters (the blood of the body is salt) shall be found in the sweet; all friends shall destroy one another; then shall wit hide itself, and understanding (of truth) withdraw itself into his secret chamber, and shall be sought of many, and yet not be found: then shall unrighteousness and incontinency* be multiplied upon earth. One land (or man) shall ask another, Is righteousness that maketh a man righteous gone through thee? and he shall say, no. At the same time shall men hope, but nothing obtain: they shall labour but their ways shall not be directed. There shall be confusion in many places, and the fire (of mind) shall often be sent out again (from the heads of men at death) and the wild beasts shall change their places (or be re-incarnated)† and menstruous women shall bring forth monsters."

*According to Webster, Incontinency is incapacity to restrain the passions or appetites; indulgence of lust; lewdness; the inability of any of the animal organs to restrain the natural evacuations.

†To re-cloth in flesh; to re-embody in a fleshly form and nature; as "Here shalt thou sit incarnate." Satan is natural mind clothed in flesh, and dwelling in the rock, or head of the natural man. In the words of Milton:—

"This essence to incarnate and imbrute,
That to the height of deity aspired,"

by usurping God's throne:—where (*Continued on Page* 361)

Lam. I chap., Jeremiah says of Jerusalem: "The adversary hath spread out his hand upon all her pleasant things; and the heathen entered into her sanctuary;" and she laments because the yoke * * * is bound by his hand: * * * he hath made my strength to *fall*, the Lord hath delivered me into their hands from whom I am not able to rise up. The Lord (man) hath trodden under foot all my mighty (inner) men in the midst of me: he hath called an assembly (the great multitude of outer men) to crush my young men: the Lord hath trodden the virgin daughter of Judah as in a wine press. For these things I weep; * * * because the comforter (or inner man) that should bring back my soul is far from me: my children are desolate, *because the enemy prevailed.* Zion (the inner woman) spreadeth forth her hands, and there is none to comfort her: the Lord hath commanded concerning Jacob, that his *adversaries should be round about him*; and Jerusalem is as a menstruous* woman among them," who is under the curse of bearing children in sorrow. When the curse is removed she will be released from the burdens of child-bearing.

At the present time the world of heads is peopled with spiritual monstrosities—from the most pronounced type of perversion, to him who blindly gropes in space and darkness for the Christ light which, being extinguished fails to shine in the prevailing spiritual night; and depends on the moon's pale gleams which are void of warmth and life giving qualities.

"High on a throne of Royal state
Which far outshone the wealth of Ormus or of Ind.
Satan exalted sat."

Re, is a Latin *prefix* denoting return, iteration: "ra"—the rock—comes from *re* and *ad*—the latter signifying added to: thus, "re ad ra" means a returning to the rock or head again.

Car applies to the dual head, with the imperfect C as its capital; ar being the mountain to uncover.

Carn pertains to flesh (Latin *carnalis*, from *car-o*, or *caru-is*) Carnal—all flesh: a carnage is a material age.

Ate is the preterit of eat which applies especially to food not liquid; as to eat bread, fruit or flesh: it also means to corrode, or consume gradually, as a cancer devours the flesh; to waste or wear away and cause to disappear.

Re-in-carn-ate. To again take on the head and flesh of an earthly body after being freed from it by death.

*M. The mark of the murderer.

E. The Triune head.

Me—the mind of that head.

N—The "H," with its line of division, grown prominent and reaching the whole length of the dual "I"—both of which have grown less being swallowed by the flesh, of which "N" is a symbol.

Men—the mind of the triune head of the murderer of Christ, is absorbed by natural men.

Stru-o, from the Latin, means to set or establish; to lay down by rule, or *measure;* manner of building; form of making or organizing animal bodies. Structure, from the same root, terminates in re; therefore, it must originally have referred to the body and the rock or head. In the words of Pope: "There stands a structure of majestic frame."

Men-stru-o-us—The outer men through whom God or mind lays the foundation, or establishes the dual, as well as the triune head on the shoulders of the double man.

They having altogether become filthy, their cup is full of abominations and filthiness," being "Full of unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, back-biters, *hat*-ers of God, despiteful proud boasters; inventors of evil things, disobedient to parents, without understanding, covenant breakers; without natural affection, implacable, unmerciful." People possessing these qualifications are the monsters with which women are to people the earth in the last days; and these days are now upon us.

James 3:8 says: "Their tongue is full of deadly poison"—and all the malignity, wickedness and corruption of the serpent, carnal mind.

The Psalmist (74:20) adds: "The dark *places* of the earth are full of the habitations of cruelty." (7) "They have cast fire (or flames of evil passions) into the place of thy name;" and "they have burnt up all the synagogues of God in the land."

II Pet. 2:12: "But these, as natural, brute beasts * * * shall utterly perish in their own corruption; * * * spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; * * * having eyes full of adultery; * * * a heart they have, exercised with covetous practices; *cur*-sed children which have forsaken the right way, and are gone astray following the way of Balaam * * * who loved the (monied) wages of unright-eousness."

"Their land is full of idols; they worship the work of their own hands." The land is full of bloody crimes, the city is full of violence." "Their inward part is full of ravening and wickedness.

"The land is full of blood, and the city all full of perverseness." "Woe to the bloody city! it is all full of lies and robbery; the prey departeth not; the noise of the whip, and the noise of the rattling wheels, and of the prancing horses, and of the jumping chariots." Another text speaks of "The cry of the drivers." All this depicts the slavery, confusion and noise of the doomed City of Babylon which is represented by the outer heads of the race. Listen in the crowded streets; at the depots and ferry boats; the stables; the race courses and in the erection of buildings. Observe the oppression in official places; in the produce exchanges; notice the patient, goaded, overladened horses; homeless, hunted dogs and cats; and most pitiful of all the wan, pinched, careworn faces of the overtaxed and overburdened multitudes; the premature looks of care on youthful faces, etc.; and you have the pictured realities portrayed by prophet, sage and seer for ages as the predicted condition of the closing days of the old dispensation.

Need we care what revolution, what cataclysm may overturn Mammon's Competitive System in order that the Phœnix of a new era of right may rise from its ashes?

Jer. XXV:15 God says: "Take the wine cup (or outer head) of this fury * * * and cause all the nations to whom I send thee to drink it: and

they shall drink * * and be mad, because of the sword that I will send among them. Then, I took the cup * * and made all the nations to drink * * *: to wit, Jerusalem, and the cities of Judah and the kings, and the princes thereof to make them a desolation, and astonishment, a hissing, and a curse as it is to this day. Pharaoh, king of Egypt, and his servants, and his princes, and all his people; and all the mingled (dual) people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Askelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, Zidon, Dedan, Tema and Buz, and all that are in the uttermost corners, and all the kings of Arabia * * * and *all the kingdoms of the world*, which are upon the face of the earth, etc."

"Thou shalt say unto them * * * Drink ye, and be drunken and spue, and fall * * *. For, lo, I begin to bring evil on the city which is called by my name."

"He shall shake off his unripe grape * * and cast off his flower as the olive, for the congregation of hypocrites shall be desolate, and fire shall consume the tabernacle of *bribery*."

"The light shall be dark in his tabernacle, and his lamp shall be put out with him."

Eccle. III:16: "And, moreover, I saw under the sun the *place* of judgment, that wickedness was there; and the place of righteousness, that iniquity was there" (Chap. IV) "Where also he that is born in his kingdom becometh poor."

Jude declares: "Certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God."

"Even as Sodom and Gomorrah, and the cities about them in like manner giving themselves over to fornication and going after strange, or other flesh, are set forth as an example (of uncleanness), suffering the vengeance of eternal fire."

"These filthy dreamers defile the flesh, etc.

"They speak evil of those things which they know not: what they know naturally as brute beasts, in those things they corrupt themselves."

"Woe unto them! for they have gone in the way of Cain, and ran after the error of Balaam for reward, and perished in the gainsaying of Core."*

*The same as Korah, who was a son of Esau by Aholibamah: he was born in Canaan. Another Edomitish duke of this name was Esau's son by Adah; and as Esau's sons and daughters all dwelt in Mt. Seir—Core is only another name for that mountain. The particular grievance which rankled in the minds of these sons of Esau was their exclusion from the office of priesthood, and their being confined to the inferior service of the tabernacle. They were bold, haughty, ambitious men.

A "Cor" is the measure of a pottle—a liquid measure holding four portions, or pints; a vessel which corresponds with the City of Four.

E—The Trinity.

Cor-e—The head of the Trinity: the Core of the Apple of Sodom.

In addition to what is already said on page 196, Josephus says, "Cain aimed to procure everything for his own bodily pleasure, though it obliged him to be injurious to his neighbors, He augmented his household substance with much wealth, by rapine and violence, and became a great leader of men into wicked courses. *He introduced a change in the way of simplicity wherein men lived before;* * * * and whereas they lived *innocently and generously while they knew nothing of such arts, he changed the world into cunning craftiness, etc.*"

The posterity of Cain became exceeding wicked, everyone successively dying one after another, more wicked than the former. They were intolerable in war, and vehement in robberies: and if anyone were slow to murder (as his ancestor Cain had done) yet was he bold in his profligate behavior, in acting unjustly, and doing injuries *for gain.*"

"These are spots and blemishes in your feasts * * * when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth without (bringing forth) fruit; *twice* (or dually) plucked up by the roots; raging waves of the sea foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

"These are murderers * * walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration, etc." "These be they, who separate themselves (from God); sensual, having not the Spirit."

Now the star of Bethlehem (the house of bread, or brain) which the wise men followed to the stable, or cave of Christ, was in direct contrast with these "wandering stars of darkness:" it was a fixed light which stood over where the young child lay in a stable which they entered to present to the Savior of the world (or head) the gifts of love, recognition and adoration. 1 Saml. 14:11 says: "The Hebrews come forth out of holes;" and, Jesus being a Hebrew child was born in a cave or hole (a holy house) which he shared with natural, animal men; the Star of Bethlehem being the Divine Mind of Jesus in the bread, or brain; which being lifted, or resurrected, drew the wisest men of the race, or those most spiritually enlightened to to it, as to a mag-*net.* According to the account in the Protevangelion, Apoc. N. T. "The star stood over a cave;" and, Infancy 2:1: "They circumcised Jesus in the same cave, *i. e.*, being born he rose above the flesh which swaddled him."

Other records say he was born in Judea in the City of David—Judea representing the brain and body of Jesus—the City of David his head. The stable, cave, hole and Bethlehem correspond with the outer head and brain.

Exodus 29th Chap. says: "Aaron wore a robe which had an Ephod; and there was a hole in the top *in the midst* thereof; and it was placed upon Aaron who also wore a plate of gold in his fore-head, on which was graven "Holiness unto the Lord." That is, the hole in the top of the

ephod was to be consecrated to the use of the Lord—that his Mind might guide, control and direct man's thoughts and actions—the plate of gold being the inner man's forehead. "Where two (the dual man) or three (the Trinity) are gathered together in my name (I AM) there am I in the midst, and that to bless."

Ephod:—A sac-red vestment *originally* appropriate to the high priest; but afterwards worn by the priests of a lower order. It was made important as the receptacle of the breastplate which was also holy.

Ep, is a Greek prefix signifying on.

Hod—a bucket or basket carried on the shoulders.

Ep-hod—from Hebrew *aphad*—means to put on. There were two sorts (or a dual hod) bearing on the front two precious stones (or foreheads) on which were engraved the names of the twelve tribes of Israel. Ephod also signifies *To see*, being one of five magistrates—that of sight.

Aaron and his sons also wore coats (of flesh); girdles (of skin); and bonnets (or outer heads) for glory and beauty. In order to consecrate them to God's use, a bullock and two rams (corresponding with the animal man and the two kids of the goats which Jacob procured for his father's meat) were to be slain, implying that both minds were to be subject to the Elder Brother in accordance with John 5:22: "The Father judgeth no man, but hath committed all judgment unto the Son."

23 "That all men should honor the Son (or inner man) even as they honor the Father (Divine Mind). He that honoreth not the Son honoreth not the Father which hath sent him."

One of the rams mentioned above was called a sin offering; the other was the ram of consecration—corresponding with a clean and an unclean Mind.

Man is to purify himself from all filthiness of the flesh which binds him to animalism; that, by so doing, he may reach a higher life in God. During the transition period from one to the other he has for his companions all the instincts of all the four footed creatures, and creeping things which took refuge with him in the ark, or head, and are interwoven with the very fibers of his material life. Little by little they are to be eliminated —to relinquish, or lose their hold on him; and to aid him in overcoming their subtle craftiness, selfishness, cruelty, venom, faithlessness, treachery and degrading influence, he is bidden to make a difference between the unclean, ferocious, wild, cruel beasts; and the mild, innocent, affectionate, harmless creatures that divide the hoof and chew the cud. With the latter he can still affiliate, because through this side of the animal kingdom Jacob was nourished: up the other side of the ladder climbed Esau who still retains to a degree the ungovernable nature of the fierce beast; therefore, "His heart is deceitful above all things and desperately wicked," so that a man must know the right path, and walk in the Spirit (Jacob) before he is able to discriminate and divide the one nature that defiles from the other which makes pure and holy.

John 6:53 Jesus says: "Except ye eat the flesh of the son of man and drink his blood, ye have no life in you;" and again, "Whoso eateth my flesh and drinketh my blood dwelleth in me and I in him: as the living Father hath sent me, and I live by the Father, so he that eateth me shall live by me."

James 1:21: "We are to lay aside all uncleanness and receive the engrafted word" (Divine Mind) that we may grow up into that mind and bear the fruitage of the Tree of Life, instead of the apples of Sodom of the Tree of Death.

When the head of man, which is also the head of the church, was about to be wrested from Christ, Jesus instituted the rite or ceremony of the Lord's supper, that each man of the race might receive a piece of unleavened bread and a sip of wine: the bread being the brain unleavened by Christ, who slept the sleep of the just in it; and, being suppressed and crucified was unable to act on men's minds; but, to every man was dealt a piece of brain anointed with the oil or wine of intelligence reflected from the slumbering Christ of God; and men are to eat this bread and get a sip of spiritual life; ("This do in remembrance of me") that is, enough to support the material existence until Christ awakes in the Cave of Machpelah to shine forth in glory and righteousness.

"And they all continued daily (and yearly) with one accord in the Temple (or head) and breaking bread from house to house." Each child receives his piece of the great collective brain of humanity when his head is formed.

We are to sup at the table of the Lord in an upper room and within an inner chamber; we are to dip our sop, or brain in the same dish with the spiritual brain of the Divine Mind; but, if we deny Christ, and assert our will against the will of God we "Dip in the same dish" as an enemy and betrayer of our highest good, and thus become the adversaries of Christ.

Job propounds the important question: "Who can bring a clean thing out of an unclean?" and the answer is, "Not one!" Being at enmity with the inner head of God, the outer head is altogether unclean: no clean thought can emanate from it. All pure thoughts, holy desires and lofty aspirations spring from the inner brain.

"Man that is born of woman is of few days and full of trouble: he cometh forth like a flower and is cut down: he fleeth also as a shadow and continueth not, seeing his days are determined. * * * Thou hast appointed his days that he cannot pass. Turn from him that he may cease; for he has altogether become filthy."

"But unto you that fear and reverence my name shall the Sun of Righteousness arise with healing in his wings."

However, (Ezra IX:11) "The land ye go to possess is an unclean land, with the filthiness of the people of the lands with their abominations which have filled it * * * with uncleanness." Therefore, "If ye have bitter envying and strife in your hearts glory not, and lie not against the Truth:

this wisdom (of the tongue) * * * is earthly, sensual, devilish; for where envying and strife are, there is confusion and every evil work."

"For every nature of beasts, and of birds, and of serpents, and of things in the sea is tamed and hath been tamed of the nature of mankind; but, the tongue no man can tame; it is an unruly member (of the City of God) full of deadly poison;" and, the inner man inquires, "Is not this laid up in store with me, and sealed up among my treasures."

James 3:10 answers: "Out of the same mouth proceedeth the blessing (of Jacob) and cursing"—of Esau. The blessing of the one being every good word and work, and the higher life of purity and immortality; the curse of the other embodies competition and slavery to Mammon, with their consequent poverty, misery; discontented, never satisfied cravings; sickness, disease, death and all the evil which emanates from the lower nature; for, "The works of the flesh are uncleanness: they walk after the flesh in uncleanness: having eyes full of adultery they cannot cease from sin, * * * a heart they have, exercised with covetous practices; cursed children which have forsaken the right way and are gone astray."

Dan. 12:10 announces the fact that "Many shall be purified and made white;" but this does not apply to carnal mind for the text continues: "The wicked shall do wickedly and none of the wicked shall understand." Because, until *desire* for knowledge and a higher life indicates the stirring or awaking of Divine Mind within the natural mind, no man can understand, or comprehend any ideal beyond the present mundane existence; and in order to stimulate the seed of Abraham hidden in the brain it is necessary to desire, to seek, to strive to enter into that inner chamber where it is secreted; but, fallen Mind is so wedded to earth that it is generally a difficult matter to awaken even a desire for genuine truth and righteousness.

Acts 28:22: "The Jews said to Paul, We desire to hear of thee what thou thinkest; for, as concerning this sect we know that everywhere it is spoken against, and he expounded and testified of the Kingdom of God; persuading them concerning Jesus both out of the law and out of the prophets * * *; and, when they believed not, they departed after Paul said: Well spake the Holy Ghost unto our fathers saying: Go unto this people and say, *Hearing ye shall hear and not understand;* and seeing ye shall see and not perceive; for the heart of this people is waxed gross."

Truth can be perceived only by the inner man's perceptions: if they be dulled, blinded, and crucified on the cross of the material life they cannot at once awaken, even when called by desire, to illumine the mind for the reception of the truth which seeks to penetrate the incrustations of ages of erroneous habits, customs, thoughts and teachings; but when man desires to throw off these noxious environments, he commences to awaken the sleeper in the cave, to visit, nourish and welcome his neglected brother; his heart begins to grieve over him; and, desiring his companionship he cries to him in love and repentance, Come in thou blessed one and abide with me; and in due time he will throw off the bloody sleep of Lethe and

answer the longing for his beauteous smile and benign presence in unmistakable language and communion.

The poet Heine beautifully conveys this idea in his last poem:—

"Night lay upon mine eyelids,
About my lips earth clave;
With stony heart and forehead
I lay within my grave.

How long I cannot reckon
I slept in that strait bed
I woke and heard distinctly
A knocking overhead.

Wilt thou not rise my brother?
The eternal dawn is here;
The dead have re-arisen
Immortal bliss is near?

* * * * * * * *

I cannot rise, my darling,
I am blinded to the day:
Mine eyes with tears, thou knowest
Have wept themselves away.

I cannot rise, my darling,
My blood is still outpoured,
Where thou didst wound my heart once
With sharp and cruel word."

Ezekiel describes the awaking of the army of clean inner men whose charnel houses are to be opened and they are to come up out of their graves. 37:23 I will save them out of all their dwelling places wherein they have sinned, and will cleanse them; and they shall dwell in the land that I have given unto Jacob my servant; and they shall dwell therein, even they and their children; and my servant David shall be their prince forever."

"Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness, and from all your idols I will cleanse you. I will save you from all your uncleanness; and I will call for the corn * * * and lay no famine upon you; and they shall say, This land that was desolate is become again like the Garden of Eden."

"And other summers will come,
Joys like the past one bringing;
Again will the vine bear its blushing fruit
Again will the birds be singing."

CHAPTER V.

WOMAN.

"If I had dwelt,"—so mused a tender woman,
All fine emotions stirred
Through pondering o'er that life, divine yet human,
Told in the sacred word—

"If I had dwelt of old, a Jewish maiden,
In some Judæan street
Where Jews walked, and heard His word so laden
With comfort strangely sweet;

And seen the face where utmost pity blended
With each rebuke of wrong;
I would have left my lattice and descended,
And followed with the throng."

"A City will I build for thee;" and that "City of habitation" is Mount Zion, the "City of our solemnities." According to I Chronicles, XI Chapter, "David took the castle of Zion which is the City of David; and David dwelt in the castle; therefore, they called it the City of David, that is, Zion." Thus showing that the City of David, where Christ was born, and Zion are one and the same *place;* the only difference being that the former belongs to the inner man, and the latter to the inner woman. Zech. XII:8: "The house of David shall be as God—(because of His dwelling within it) as the Angel (or inner man) of the Lord"—Divine Mind.

"There are celestial bodies and there are terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another.

The daughter of Zion, who corresponds with Jacob in man, is clothed in the celestial body; while Jerusalem, as the natural woman, wears a terrestrial body—the one being immortal, the other perishable.

Gal. 4:25: "For this same Agar (the same as Hagar) is Mount Sinai in Arabia, (A-ra-bi-a—the Trinity of the dual rock) and is in the same rank

as Jerusalem, and is in bondage with her children;" but, "The New Jerusalem which is above (within the Holy of Holies) is free and the true mother of us all."

Although woman has, with her counterpart, fallen into the iniquity of traffic and the service of Mammon, she is treated with yearning tenderness in the Scriptures; because of representing the purest, most exalted, and last production of the evolutionary creative power; and her intuitive nature is most ready to yield to the Divine Will of the saint within her. The Psalmist says of Jerusalem:—

"Thy saints take pleasure in her stones
Her very dust to them is dear!"

"The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O City of God: * * * all my springs are in thee."

"I was jealous for Zion with great jealousy, and I was jealous for her with great fury."

Because, as man's heart hardened in Mammon's service, it remained with the gentler sex to find a *place* for the Christ child, who can come forth from the tomb only in an atmosphere of love and purity. The coarse mind of the sensualist; the fierce presence of the grasping merchant, and hard fisted business zealot, are no *places* for Christ to seek admittance; indeed, their heads furnish his burial *places*, and are bolted and barred (bar-red) against all the pure, loving, gentle attributes of God which easily gain a lodgement* within the mind of woman through the maternal principle.

Do not all the finer sentiments shrink from the cold, hard judge in seeking consideration and clemency? Does the mind of the monied man relent against the criminal, the wage-worker, or the poverty stricken tramp? Nay! "The tender mercies of the wicked are cruel;" therefore God looks to woman for an abiding *place;* and is jealous to keep her loving, tender and sympathetic—a being to be touched by the higher emotions of the inner life.

Accordingly, Zech. 8:3 God says: "I am returned unto Zion, and I will dwell in the midst of Jerusalem; and Jerusalem shall be called a City of Truth, and the holy mountain of the Lord of hosts."

Jerusalem signifies a vision of peace—the outer woman being only a vision, or sign, made after the image of Zion—who is one with the New Jerusalem described in Revelations.

The Psalmist says: "Jerusalem is builded as a city compact together," and adds: "Cause her to know her abominations." Namely:—"Thy birth and thy nativity are of the land of Canaan; thy father was an Amorite and thy mother was a Hittite;† and as for thy nativity, in the day that thou wast

*To lodge in a place is to abide in it over night. Lodge-men-t then, interpreted, means: To abide with the man of the cross during the night of Esau.

† "Esau married a Hittite."—Gen. 26:34.
36:34: "Esau took his wives of the daughters of Canaan."

born * * * thou wast not salted at all, nor swaddled at all; * * * and when I passed by and saw thee polluted in *thine own blood*, I said unto thee, Live! Yea, I said unto thee when thou wast in thine own blood; Live! Then I anointed thee with oil and thy renown went forth among the heathen because of thy beauty; for it was perfect through my comeliness which I had put upon thee; but thou didst trust in thy beauty; and thou hast built thy high places *at the head.*"

Every woman is a street in Jerusalem, which city embraces the race; because all men, both male and female, are of woman who has erected for each child brought forth an *eminent place* at the head of every way—the "Broad Way," which leadeth to destruction, being the realm outside the fold of God in which the natural mind delights to wander apart from God; and the "Narrow Way which leadeth to life" is comprised within the limits of his head into which he must enter and "abide with Me" in order to inherit all things. Is not every man "A strait and narrow way," within the broad expanse of Nature, in which he is commanded to walk and concentrate all his energies in "Loving his neighbor (brother) as himself" that he may thus discover his higher life? Does he not wear the face of Nature? and has she not fashioned his face in order to enable mind to find expression both vocally and mentally?

The wisdom of Solomon (Apoc. N. T.) tells us where to find Wisdom (IX:4): "She sitteth by thy throne;" and according to the Twenty Fourth chapter (1 to 9) "Wisdom * * * shall glory in the midst of her people;" Wisdom responds: "I dwell in high places, my throne is in a *cloudy pillar.* I alone compassed the circuit of heaven * * * and walked in the waves of the (Red) sea * * *. In every people and nation I got a possession. With all I sought rest, and in whose inheritance (or Mind) I shall abide."

"In the congregation of the Most High shall she open her mouth * * *; for I come out of the mouth of the Most High," who in accordance with the Eighth verse is found within the head of the inner race, viz:—"Let thy dwelling be in Jacob, and thine inheritance in Israel."

Wisdom responds: "In the holy tabernacle I served before him; and so was I established in Zion."

Likewise in the beloved city he (Jacob) gave me rest, and in Jerusalem was my power and I took root * * * in the Lord's inheritance."

17. "*As the vine* ('I Am the vine') brought I forth a pleasant savor, and my flowers (or the heads I produce) are the fruit of honor and (spiritual) riches."

18. "I am the mother of *fair love*, and fear, (to do wrong) knowledge, and holy hope: I, therefore, being eternal am given to *all* my children which are named of him"—Jacob.

Psa. 87:4, 5 God says: "I will make mention of Rahab and Philistia, and Tyre, and Ethiopia, and say: This (outer) man was born there; but out

of Zion it shall be said, This and that (spiritual) man was born in her and the Highest shall establish her throne."

Rahab is one of the names given to Egypt: it signifies large, extended; and embraces the entire race of outer women with their progeny. She was a harlot; or, one who committed adultery—the symbolical meaning of which is unfaithfulness to God; one who has loved another husband than her Maker.

Harlot:—

Har—an army (the children of that other husband).

Lot—See page 256.

Harlot—the bloody body and head of men.

Philistia—Feminine for Philistine, or Canaanite.

Tyre—Outer head.

Ethiopia—the land of blackness and heat—the flesh.

Thus Rahab, Philistia, Tyre and Ethiopia represent the feminine City of Four—the outer woman, the daughter of Babylon, who is also personated by Jerusalem, Hagar, Leah, the daughters of Heth, etc.

Every natural child is born out of the darkness and heat of the flesh into the noise and confusion of Babylon; and it is given a head from the womb of the daughter of Babylon whose "Iniquity was done in Zion;" who says, "By the rivers (veins, arteries) of Babylon we sat down; yea, we wept when we remembered Zion: we hanged our harps (or brains) upon the willows (Nervous and arterial systems) in the midst thereof."

Jer. 51:24: "I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done to Zion in your sight."

25 "Behold I am against thee O destroying mountain which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks and I will make thee a burnt mountain." This text has reference to the same mill-stone that the angel of Revelations is to cast into the sea.

53. "Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me spoilers shall come unto her."

62. "Then shalt thou say, O Lord, thou hast spoken against this *place* to cut it off that none shall remain in it; neither man nor beast but it shall remain desolate forever."

Psa. 2:6: "I have set my king on the holy hill of Zion;" and, as Zion is woman, the holy hill referred to must be her head. We are also invited to "Come and sing in the height of Zion," which is also Eden. Because of having forsaken their holy *place* "The Mountain of Zion is desolate."

Mic. 3:10 says: "They build up Zion with blood;" but, Isaiah declares, "God dwelleth in Zion: the fire and salvation of God are there; and out of Mount Zion is to come the Deliverer."

"But (at present) thy holy cities are a wilderness. Zion is a wilder-

ness, Jerusalem a desolation. Our holy and our beautiful house where our fathers praised thee is burnt up with fire, and all our pleasant things are laid waste." "Thy sons * * lie *at the head* * * * as wild bulls in a net: they are full of the fury of the Lord," or outer man."

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

"He (man) hath covered the daughter of Zion with a cloud;" but' "Ye shall tread down the wicked as stubble, for they shall be as ashes under your feet."

"For the Lord shall fight for Zion, and they that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth forever."

"Out of Zion, the perfection of beauty, God hath shined;" for "Zion, the virgin daughter of Israel, is the lamb's wife."

"Come hither, I will show you the lamb's wife Zion who is a comely and delicate woman;" and the marginal rendering is, "That stayeth at home"—never leaving or forsaking her heritage. It is the I AM in every individual that says, "Come in hither &c."

"The lamb stood on Mount Zion." "His foundation is in the holy mountains of Israel."

"Savior's are to come upon Mount Zion to judge the Mount of Esau;" and "God will save Zion and build the cities of Judah that they may dwell there and have it in possession: the seed also of his servants shall inherit it and they that love his name shall dwell therein."

Having reference to the time of woman's temptation by Satan, Hosea says: "I (Carnal Mind) will allure her and bring her into the wilderness, and speak comfortably unto her; and I will give her the vineyards from thence" *i. e.* from the outer mind and head. Satan enticed her with the promise of love as his wife; but when she followed she was given the false love of a stone or rock—the love of the head of the outer man.

Thus was woman led from Eden into placing dependence on Carnal Mind; but, Jer. 31:21 God admonishes her: "Set thine heart toward the *High Way* ("I am the way") even the way that thou wentest; and I will make of her that is cast off a strong nation, and the Lord shall reign over them in Mount Zion from henceforth and forever."

"And unto thee, O *tower* of the *flock* the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion, and the kingdom shall also come to the daughters of Jerusalem."

"Sing and rejoice O daughter of Zion; for lo I come, and I shall dwell in the midst of thee."

"Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem, for behold thy king cometh unto thee: he is just, and having salvation: lowly and riding on an ass (the flesh) and upon a colt (the carnal spirit of man) the foal of an ass."

"Praise ye the Lord: let Israel rejoice in him that made him: let the

children of Zion be joyful in their king who is to overcome the beast, the flesh, and the false prophet. These are to make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings."

"The Lord will comfort Zion: he will comfort all her waste *places* and make her wilderness like Eden; and her desert like the Garden of the Lord: joy and thanksgiving shall be found therein, thanksgiving and the voice of melody."

"This prophecy is to be fulfilled at the close of the Esau Dispensation. During this period of darkness, Zion spreadeth out her hands to her own but they heed her not; she is hungry and thirsty for want of love and sympathy; sick and in prison but they visit her not.

The German poet Heine, in his celebrated poem entitled Judah Halevi thus laments over fallen woman:—

"She, the peopled, sacred city
Is transformed into a desert,
Where wild devils, where wolves, jackals,
Lead a foul, accursed existence.

"Serpents, birds of night are resting
In her weather beaten gateways:
From her window's airy arches,
Gaze, as from their dens, the foxes.

"On the noble heights of Zion
Where were held the golden revels,
Whose rare splendor once bore witness
To the glory of the monarch.

"There by noisome weeds o'ercovered,
Now you find gray heaps of rubbish,
Of such melancholy aspect
You would fancy they were weeping:

"And I saw the heavy teardrops
Glittering on the mighty ruins,
And I heard the lamentation
Of the broken temple column.

Zion has not been desired and loved: the outer woman has been lustfully wooed; bnt aside from her personal attractions has not woman been despised and rejected as inferior to her male companion?

The love of Zion and Jacob can never find expression through the union of Jerusalem and Esau; because, true pure love cannot find manifestation through the sex principle: it must come through a spiritual marriage of feminine and masculine minds. Since the Fall both sexes have craved this union without fully understanding it, having forgotten the joys of their Eden life. Woman has specially desired it; but has, as previously stated, been given the mind of man's natural brain, which, claiming her allegiance has by turns caressed and rejected her—being incapable of a higher love.

The wooing of Christ for his bride must be manifested through the inner man of the heart—not in self gratification but in a tender solicitude, and pure admiration for the bride. All the real happiness between the

sexes to-day is gauged by the adaptability of their minds to each other—the sexual relation belongs entirely to the outer nature; and, unless a *degree* of compatibility of mind cement the union the marriage chain soon becomes irksome, and the pair drift apart in Spirit.

The first question that naturally arises is, How would the earth be populated were these unholy relations outgrown?

The answer is: When the race rises above these debasing conditions, spiritual instead of natural children will be brought forth; and the union of male and female mind will, in some way, evolve this higher progeny.

The present moral depravity of the race proves that evil and debauchery have grown out of these relations; and, as it is impossible for evil to grow out of good, we must admit that they are part and parcel of our fallen state. They came upon us when we became subject to Satan. "We have all gone out of the way, none doeth good, no, not one."

Even now, as we approach the end of the week or cycle of darkness we see that the more refined, cultured, and spiritual, men and women become, the fewer children they bring forth; and the fainter grows the desire for sexual pleasures. Even among the masses large families are the exception rather than the rule.

That evil cannot come out of good may perhaps be questioned. One may say, evil consequences following over-eating by no means prove eating to be a pernicious habit; and the same might be said of many other things, the abuse of which results in disaster.

But if anything is really good; if it has purity as its root can evil possibly spring from it? If it is right it is pure and holy, and unrighteousness has neither part nor lot in it: it is good in every fiber, in its root foundation, its branches and extended feelers, and we can never gather too much fruit from such a tree; because it is impossible for evil of any sort to emanate from such a root. "Do men gather grapes of thorns, or figs of thistles?"

Nay! Of the vine of the true I AM are gathered grapes for Wine of the Kingdom of God; but the natural brain produces thorns to pierce the Christ. According to 2 Chron. 25:18, "The thistle was planted in Mount Lebanon; and a wild beast that was also in Lebanon trod on it" to bring out its corruption. 2 Saml. 23:6 adds: "The sons of Belial shall be all of them as thorns."

Now as the race were so blinded by the delusions and infatuations of the flesh as to be unable to distinguish right from wrong, our Elder (twin) Brother," in order to open our blinded eyes to the truth, and assist the people to rise out of their degradation into the resurrected life again, furnished an infallible rule for gauging and measuring good and evil when he said: "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" Therefore, we are to judge all things by results; by the conditions they bring forth; by the consequences following their adoption.

Measured by this standard, what on earth shall be able to stand the test? for the fruit of all governments, customs, systems and habits is imperfect —therefore evil; and it is certain that the Eden conditions of the inner life cannot be gauged by the requirements of a physical existence and its appetites, which belong to a fallen state.

In regard to the habit of eating, so long as men depend on material, instead of the spiritual food which supplied the requirements of our Elder Brother, who "Had food to eat which ye know not of," eating is evil; because, although our flesh, under the conditions into which our doings have led us, requires material nourishment, partaking of that perishable food produces disease and final dissolution, as its legitimate fruit. Isaiah says we have made a covenant with death; and until that agreement is disannulled by abandoning debased conditions man must depend upon them, for the reason that he has lost, or forgotten the immortal systems, habits and customs of Eden.

When the race fell out of that Paradise of God; or depended on the flesh instead of the Spirit—thus hampering, suppressing and crucifying the higher nature by making it subservient to the flesh, a covenant was made with death (the flesh) and man commenced to clothe the Spirit in flesh. As this was evil, only debasing conditions could grow out of this custom; and he went down deeper and deeper into the mire of sensuality until all knowledge of the higher race, he swaddled in the flesh of his material children, was lost, and he recognized only the graven images made in the likeness of the Spirits which molded their outward forms. This was the result of perversion of mind from good to evil, in accordance with the prophecy: "For the time will come when they will not endure *sound* doctrine, but after their own lusts shall they heap (brains) to themselves (as) teachers."—2 Tim. IV:3.

In the apocraphal Book of Enoch "The angels which kept not their first estate" are described as "They who preferred intercourse with human females to a celestial celibacy. They became ministers of Satan and seduced them who dwelt upon the earth: they gave evil counsel and seduced their fellows to *corrupt their bodies by generating mankind.* One of the leaders of this fallen race seduced Eve, etc." Reference is also made to the "Close imprisonment of the angels who had been polluted with (not by) women." Enoch is also shown a terrific place (the Grim Head) where the angels are kept in confinement.

Ezekiel (16 Chap.) says to Jerusalem: "Thou madest to thyself images * * * and tookest thy broidered garments and coveredest them, and thou hast set mine oil and mine incense before them * * *. Moreover, thou hast taken thy (inner) sons and daughters, whom thou hadst borne unto me, and these thou hast sacrificed unto them to *be devoured* (or clothed in fleshly bodies): thou hast caused my children to pass through the fire (of evil passions) for them."

Thou hast also built unto thee an eminent place; or; margin, Brothel* house at every head * * * Thou hast not been as a harlot * * * but as a wife that committeth adultery, which taketh strangers instead of her husband," or Maker; but, "when thy sisters, Sodam and her daughters, shall return to their former estate then thou and thy daughters shall return to your former estate."

The command is: "Thou shalt not make unto thee any graven image, or any *likeness* of anything that is in heaven above, or in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them" *i. e.* depend upon them. Upon these children, made in God's likeness, contrary to the law, the sins of the fathers are to descend, and they are called the *hat-ers* of God.

These are they who say (wis. of Sol. Apoc. N. T. 1:12) "Let us lie in wait for the righteous (inner man) because he is not for our turn; and he is clean, contrary to our doing: he upbraideth us with our offending the law (of the Commandments) and objecteth to our infamy, the *transgressions of our education.*"

13. He professeth to have the knowledge of God; and calleth himself the child of the Lord."

14: "He was made to reprove our thoughts: (to act as our conscience) he is grievous to us even to behold; for his life is not like other (outer) men's lives, his ways are of another fashion."

16. "We are esteemed of him as *Counterfeits:* he abstaineth from our ways, as from our filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father."

In contrast with the righteous inner man the same book describes his corrupt twin brother, and says, (3:10) "But the ungodly shall be punished according to their imaginations; which have neglected the righteous and forsaken the Lord."

Wis. of Sol. Apoc. N. T. VIII chap. "In wisdom is an understanding spirit; a holy only begotten Spirit: she is the breath of the power of God; and a *pure influence* flowing from the glory of the Almighty (Mind); therefore, can *no defiled* thing fall unto her, for she is the brightness of the everlasting light, the unspotted mirror of the power of God."

"Being but one, she can do all things, *remaineth in herself* * * * and in all ages, entering into holy souls, she maketh them friends of God, and prophets."

"Moreover, by means of her I shall obtain *immortality* after I have come *into my house*, I will repose myself in her"—or rest in her love: "For righteousness (or the inner man) is immortal."

"Chap. XI "For whoso despiseth wisdom and nurture is miserable:

*Broth is from an Anglo Saxon word which means, to brew: it is a liquid in which flesh is steeped and seethed; hence, the blood which warms and animates the flesh. As "el" signifies God, the brothel house refers to the bloody outer head with all its evil infatuations —within which tabernacle God's house is also found.

their hope is vain, their labors unfruitful, and their works unprofitable: * * ("The multiplying brood of the ungodly shall not thrive. Their offspring is cursed. Therefore, Blessed is the barren (inner woman) that is undefiled, which hath not known the sinful bed."

16 "As for the children of the adulteress, they shall not come to their perfection; for the seed of an unrighteous bed (or head) shall be rooted out; for horrible is the end of the unrighteous generation."

12 "For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth pervert the simple mind."

XII Chap. "Surely vain are men by nature who are ignorant of God, and cannot out of the good things that are seen know him that is; neither by acknowledging the works do they acknowledge the workmaster." (5) "For by greatness and beauty of the creatures, proportionately the Maker of them is seen; for if they were able to know so much that they could aim at the world (or outer head) how did they not sooner find out the Lord thereof?"

10 "But miserable are they, and in dead things is their hope: ("The body without the spirit being dead,") who call *them* gods which are the work of men's hands &c."

XIII chap. "Now a carpenter (Joseph was a carpenter—a master builder) who hath sawn down a tree for the purpose, taketh off all the bark skillfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life; ("I am thy life") and after spending the refuse of his work to dress his meat, (or brain) hath filled himself; and taketh the very refuse among these which served to no use, being a crooked piece of wood and full of knots, hath carved it diligently * * and formed it by the skill of his understanding, and fashioned it to the image of (the true) man; or, made it like some vile beast, laying it over with vermillion and with paint covering it red (with blood) and covering every spot therein (with skin); and when he had made a convenient room (or cave) for it (the carnal mind) set it in a wall, * * * and made it fast; for he provided for it that it might not fall, knowing that it was unable to help itself; for it is (only) an image, and hath need of help."

"Then (man) maketh prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life. For health, he calleth upon that which is weak; for life, he prayeth to that which is dead; for aid, humbly beseecheth that which hath least means to help; and for a good journey (the pilgrimage in the wilderness) he asketh of that which cannot (of itself) set a foot forward &c."

Chap. XIV: "Again, one (Mind) preparing himself to sail; and, about to pass through the raging waves, (Noah's flood) calleth upon a piece of wood (the brain) more rotten than the vessel (head) ship that carried him; for verily *desire of gain* devised that vessel or ship, and the workman built it by his skill."

"For whose cause, the earth being *drowned* with the flood, Wisdom again preserved it, and directed the course of the righteous in a piece of *wood* of small value"—Wis. of Sol. x:4.

One principal meaning of wood is, mad, insane, furious, possessed; and the fact may be recalled that Cain signifies possessed.

Wooden is a term frequently applied to stiff, clumsy, awkward persons.

Wood is the substance of a tree; as, its body and branches which are covered with bark. A wood is a large collection of trees; as a forest composed of trees of Good and Evil; and the latter represent the wooden idols which the heathen nations or the outer race of men worship. Milton says:

> "They worship their own work in wood and stone
> as gods."

Jer. 50:38 "They are mad upon (the top or head of) their idols"—being insane, perverted Minds.

King David responds: "They will flatter themselves until their iniquity be found hateful."

The "weak piece of wood" in which the righteous man and his Christ are preserved is Noah's ark, the head of the evil Tree of Life.

Wis. of Sol. XIV. chap. "But thy providence, O Father, governeth it; for thou hast made a way in the sea, and a safe path in the waves; showing that thou can'st save from all danger; yea, though a man went to sea without art."

"Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel (the outer head) are saved."

"For in the old time also, when the proud giants perished, the hope of the world governed by thy hand escaped in a weak vessel, and left to all ages a seed of generation." This corresponds with the allegory of Noah's ark in which spiritual, human and animal kind all took refuge.

Implying the existence of two vessels—one weak and corrupt, the other strong and righteous, the same chapter continues: "Blessed is the wood whereby righteousness cometh; but that which is made with hands is cursed, as well as he that made it: he, because he made it; and it, because being corruptible, it was called God. For the ungodly and his ungodliness are both hateful unto God; and that (head) which is made shall be punished together with him (outer man) that made it."

"Therefore even upon the idols (or graven images of flesh) of the Gentiles shall there be a visitation; because in the creature of God *they* are become an abomination, and stumbling blocks to the souls of men, and a snare to the feet of the unwise." For the devising of idols (or graven images) was the beginning of spiritual fornication, and the invention of them the corruption of life. For *by the vain glory of men* they entered into the world, and therefore shall they come shortly to an end. * * * Thus in

process of time an ungodly custom grown strong was kept as a law, and *graven images were worshiped* by the commandments of kings."

"Whom men could not honor in presence, because they dwelt afar off, they took the *counterfeit* of his visage from far, and made an express image of a king * * to the end that by their forwardness they might flatter him that was absent, as if he were present, for he * * forced all his skill to make the resemblance of the best fashion; and so the multitude, allured by the grace of the work, took him for a God (or depended on him for strength and guidance); * * * and this was an occasion to deceive the world; for men, serving either calamity (the flesh) or tyranny (Carnal Mind) did ascribe unto stones (heads) and stocks (bodies) the incommunicable name of God"—I AM. * * * "They erred in the knowledge of God; But whereas they lived in the great war of ignorance, those so great plagues called they peace."

Shakespeare says: "O, momentary grace of mortal men, which we more hunt for than the grace of God," and Milton adds: "I, who first brought death on all, am graced The source of life."

"They kept neither lives (of their inner men) nor marriages (with their Maker) any longer undefiled; but one (brother) either slew the other traitorously, or grieved him by adultery; so that there reigned in all men *without exception*, blood, *manslaughter*, theft, dissimulation, corruption, unfaithfulness, tumults, perjury, disquieting of good (inner) men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness; for the worshiping of nameless idols is the beginning, the cause, and the end of all evil."

XV. Chap. "But to know thee is perfect righteousness; yea, to know thy power is the *root of immortality*."

"For neither did the mischievous invention of (outer) men deceive us; nor an image spotted with divers colors, the painter's fruitless labor; the *sight* whereof enticeth fools to lust after it; and so they desire the form of a dead image that hath no breath. They that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon."

"The potter, tempering soft earth, fashioneth every vessel (or head) with much labor for our service; yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary; but what is the use of either sort, the potter is the judge"—Thus implying that Christ, or Mind can exist without a head to dwell in; because Mind is the universal intelligence manifested in all created things, and filling immensity.

Of the Mind which occupied the unclean vessel, it is said: "Employing his labors lewdly, he maketh a vain god of the same clay, even he which a little time before was made of earth himself, and within a little while after returneth to the same earth out of which he was taken, when his life which was lent him shall be demanded."

"Notwithstanding his care is, not that he shall have much labor, nor that his life is short; but he striveth to excel goldsmiths and silversmiths, endeavoreth to do like the workers in brass, and counteth it his glory to make *counterfeit things*"—or fleshly bodies. His heart is ashes, his hope is more vile than earth, and his life of less value than clay: forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living Spirit * * * For this man, that of earthly matter maketh brittle vessels (heads) and graven images (of flesh) * * * counteth all the idols of the heathen to be gods, which neither have the use of (inner) eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet they are slow to go; for *man made them*, and he that borrowed his own spirit made them; but no man can make a god like unto himself; for, being mortal, he worketh a dead thing with wicked hands: *for* he himself is better than the things which he worshipeth whereas he lived once, but they (the images) never before."

"Yea, they worshiped those beasts also that are most hateful; for being compared together, some are worse than others. Neither are they beautiful * * * and they went *without God's blessing.*"

18:13 "For whereas they would not believe anything by reason of the enchantments, upon the destruction of the firstborn (in every Egyptian house) they acknowledged this (outer) people to be the sons of God; for while all things were in quiet silence, and that night (of Esau) was in the midst of her swift course, thine Almighty word leaped down from heaven out of thy royal throne as a fierce man of war into the midst of a land of destruction, and brought thine unfeigned commandment as a sharp sword (or spine) and, standing up, filled all things with death; and it (this creature—the fierce outer man) touched the heaven, but it stood upon the earth."

"Then suddenly visions, or imaginations of horrible dreams troubled them sore, and terrors came upon them unlooked for; and one thrown here and another there half dead, showed the cause of his death." "The dreams that troubled them did foreshow this, lest they should perish and not know why they were afflicted."

Yea, the tasting of death touched the righteous (inner man) also, and there was destruction of the multitude in the wilderness." * * *

"For in the long garment (of flesh) was the whole world."

Again, these (fleshly bodies) are also the result of violating the commandment: "Ye shall not commit adultery." Jesus called the race "A wicked and adulterous generation," saying: "Ye have heard that it was said by them of old time, "Thou shalt not commit adultery; but, I say unto you, whosoever looketh on a woman (and every man's wife is a woman) to lust after her hath committed adultery already with her in his heart."

To show the abstruceness of the finely drawn line of separation between purity and the sin of lust we will quote from the Book of Hermas,

vision I, the following illustration:—"He who had bred me up sold a certain young maid at Rome; whom, when I saw many years after, I remembered and began to love as a sister. It happened some time afterwards, that I saw her washing in the river Tiber; * * and when I saw her I thought with myself, saying, how happy should I be if I had such a wife, both for beauty and for manners. This I thought with myself; nor did I think anymore. But not long after, as I was musing on these thoughts, I began to honor this creature of God, thinking with myself how noble and beautiful she was; and when I had walked a little I fell asleep, and the spirit caught me away, and carried me through a certain place * * * where falling upon my knees, I began to pray unto the Lord, and to confess my sins."

"And as I was praying, the heaven was opened, and I saw the woman which I had coveted, saluting me from heaven; and I, looking upon her, answered, Lady, what dost thou here? She answered me, I am taken up hither to accuse thee of sin before the Lord. * * * God who dwelleth in heaven * * is angry with thee because thou hast sinned against me."

"And I answering said unto her: Lady, if I have sinned against thee, tell me where, or in what place?"

Then, accusing him of *desire* towards her, she continues: "Does it not seem to thee to be an evil thing for a righteous man to have an evil desire rise up in his heart? It is indeed a sin, and that a very great one: * * they who think wickedly in their hearts take to themselves death and captivity * * their souls wander up and down, and know not where to fix. Now this is the case of such as are *double minded.*" * *

"When she had spoken the heavens were shut, and I remained utterly swallowed up in sadness and fear; and, I said within myself, If this be laid against me for sin, how can I be saved? or how shall I ever be able to entreat the Lord for my many and great sins?"

We are commanded to pluck out these *desires* lest we be cast into hell, or the burning fires of lustfulness; for, "The body is not for fornication but for the Lord, and the Lord for the body."

"Whosoever shall put away his (true) wife, and marry another (outer woman) committeth adultery against her."

"And if a woman shall put away her (true) husband (her Maker) and marry another, she committeth adultery."

"Whosoever shall keep the law (of God, which is the universal law of good) and yet offend in one point, he is guilty of all."

"For that law which said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill (or crucify thy brother within thee) thou art become a transgressor of the law * * * of liberty."

2 Tim. IV:3 "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves,

teachers &c." 4 "And they shall turn away their ears from the truth, and shall be turned into fables."

"Now the works of the flesh are adultery, fornication, uncleanness, lasciviousness, &c.;" but "They that become Christs have crucified the flesh with its affections and lusts: he that committeth *fornication* sinneth against his own body."

According to Webster, Fornicate is derived from the Latin *for-ni-car-i*, from *fornix*, an arched roof, vault, or brothel house: it also signifies to have unlawful intercourse, and all sexual intercourse is unlawful in the sight of God: "For in the resurrection (or higher life) they neither marry nor are given in marriage, but are as the angels of God in heaven"—the inner head.

Jesus said: "Ye adulterers and adulteresses, know ye not that friendship with the world (or outer head) is enmity against God?"

"If thou wilt enter into life keep the commandments—Do not murder (thy twin brother); nor steal his inheritance (the head of man); nor bear false witness against thy neighbor (by representing thyself as the true man); nor commit adultery. Honor thy father and thy mother (Divine masculine and feminine Mind); and love thy neighbor (or twin brother) as thyself"—instead of the outer man.

"Put on the Lord Jesus Christ and make no provision for the flesh, to fulfill the lusts thereof"—by entering into the marriage relation which belongs to the Adversary's kingdom.

The Scripture's declare: "Ephraim mixed and mingled himself among the heathen nations:" he learned their works and abounded in the children of strangers with whom he dwelt: he brought forth their children, and was snared by their idols on every high hill: he failed to destroy the nations with whom the Lord commanded him not to affiliate nor learn their works, nor serve their idols lest they prove a snare unto him; but, being thus snared in the net of the fowler, he distributed himself among the heathen *i. e.* to every child brought forth the inner man gives a portion of his Divine Mind.

Ecclesiasticus 23:16 "Two sorts of men multiply sin, and the third (the Triune Man) will bring wrath: a hot mind is as a burning fire, (it is burning in the fires of Hell) it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he hath kindled a fire."

21 This man shall be punished in the streets of the city, *and where he suspecteth not* he shall be taken."

I Edras IX:7 "Ye have transgressed the law in marrying strange wives" (XI) "Do his will, and separate yourselves from the heathen of the land, and from the strange women." In this connection the fact will be recalled that in the allegory of Abraham, he, with his seed, sojourned in a strange country, and married the strange women of this adopted land; therefore, these were not true wives, but strangers; and, Esdras VIII:93,

the inner race responds: "We will put away our wives, which we have taken of the heathen, with their children, and as many as do obey the (or this) law of the Lord, will arise and put it in execution;" but Nehemiah IV:4 adds: "We are despised (and rejected of men) turn their reproach upon their own head."

Ecclesiasticus 23:18:19 says: "A man that breaketh wedlock (with his true wife), saying, Who seeth me? I am compassed about with darkness, the walls cover me; and nobody seeth me * * * such a man only feareth the eyes of men." 21v "This man shall be punished in the streets of the city &c."

21, 23 "And thus also shall it go with the wife that leaveth her true husband (or Maker) and bringeth in an heir by another, (outer man) a stranger; for first, she hath disobeyed the law of the Most High, and secondly, she hath trespassed against her own husband; and thirdly, she hath committed adultery and brought forth children by another man"—than her Maker.

25 "Her children shall not take root, and her branches shall bring forth no fruit."

"Zion also laments because of being deserted and forgotten. She says: "My virgins and my young men have gone into captivity: I called for my lovers but they deceived me: my priests (Minds) and mine elders (elder brothers) gave up the ghost in the city while they sought their meat (hid in the brain) to relieve their souls; * * * abroad the sword bereaveth, at home there is as death"—the first-born elder brother lies dead in every house.

Zion is also forsaken by Jerusalem, as Jacob is by Esau, yet she has wrestled with her 6,000 years. When she overcomes, the day will break and the conflict will end. As present she is widowed, and her children have forsaken her: woman is wedded to another than her husband; and Ephraim is coerced into the worship of idols and the snares, or outer heads of the heathen: her beloved have gone lusting after human flesh, gold, silver and all the delusions of the enemy; while her house is left unto her desolate. Together with Joseph, Jesus, Jacob, Ephraim etc., she is sold to Mammon; and Divine Mind says: "They have given my soul to the lions, my darling to the power of the dogs; Jerusalem has become a den of dragons; and the cities of Judah have become the dens of dragons; the towers shall all be for dens."

"Behold my sorrow: the virgin of Israel is fallen * * * She is forsaken upon her land; there is none to raise her up."

"The Lord hath cast down from heaven unto earth the beauty of Israel, and he remembered not his footstool in the day of his anger: he hath purposed to destroy the wall of the daughter of Zion * * * he hath caused the wall and the rampart* to lament. Babylon is covered with waves"—of blood.

*A rampart is a fort, an elevation or mound of earth round a place; more particularly applied to that which protects by walling out." In this case the word is evidently applied

"Turn again, O virgin of Israel, turn again to these thy cities; and again I will build thee, and thou shalt be built, O virgin daughter of Israel. * * * Sing with gladness for Jacob."

"The Lord hath chosen Zion: he hath desired it for his habitation, and he hath chosen Jacob unto himself; and Israel (Zion and Jacob) for his peculiar treasure."

"When the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning; then, they shall call Jerusalem the throne of the Lord."

"Solomon began to build the house of the Lord at Jerusalem in Mount Moriah† * * in the place that David had prepared in the threshing floor of Ornan;‡ but, Jeremiah laments over the gold having become dim. He says: "How is the most fine gold changed! The sapphire stones of the sanctuary are poured out at the top of every street: the precious sons of Zion, comparable to fine gold, are esteemed as earthen pitchers. Her Nazarites were purer than snow; * * * their polishing was of sapphire, but their visage is now blacker than a coal: they are not known in the streets."

Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters; but she was plucked up in fury * * * and an east wind dried up her fruit * * * and now she is planted in a dry and thirsty ground."

Come down and sit in the dust, (or material body) O virgin daughter of (or within) Babylon—there is no throne: sit thee silent and get thee into darkness (in the cave) for thou shalt no more be called the lady of kingdoms (or of the dual head) He will visit thine iniquity, O daughter of Edom; (The daughter of Babylon and of Edom being the same outer woman) he will discover thy sins."

"Thou said'st, I shall be a lady forever, so that thou did'st not lay these things to heart, neither did'st remember the latter end of it. Thou art given to pleasure, dwellest carelessly, sayest in thine heart I am, and there is none else besides me: I shall not sit a widow, neither shall I know the loss of (spiritual) children; but, the loss of children and widowhood shall come upon thee in perfection because of the multitude of thy sorceries * * *; for, thou hast trusted in thy wickedness and said None seest me."

"Woe unto them that are at ease in Zion, and trust in the mountain of Samaria * * * but are not grieved for the affliction of Joseph."

"King Solomon made for himself a chariot (or head) of the wood of Lebanon: he made the pillars, the bottom, the covering thereof of gold; and the midst was paved with love for the daughter of Jerusalem."

---

to the skull which protects or covers Mount Zion. The wall points to the flesh, and both flesh and head languish together.

†The mountain of bitterness, or of Wormwood

‡The man that rejoices in the Lord.

"Go forth, O ye daughters of Zion and behold king Solomon with the crown in which his mother crowned him in the day of his espousals (with his bride in the womb); and he says to the bride: Behold, thou art fair my love: thou hast doves eyes within thy locks: thy hair is as a flock of goats that eat off Mount Gilead. Until the day break, I will get me to the mountains of myrrh and the hill of frankincense"—and hide myself in the Cave of Machpelah.

But before thus hiding himself, Christ, the Divine Mind, pleads with his bride to abandon flesh, carnal mind, and Gilead to rest in his love, saying, "Come with me from Mount Lebanon my spouse and look from the top of Amada (A-mad-a)* from the top of Shenir† and Hermon,‡ from the lion's den and the mountains of the leopards; for behold the voice of the cry of the daughter of my people because of them that dwell in a far country."

"Why dost thou cry out aloud? Is there no king in thee? Is thy counsellor (Divine Mind) perished? Is not the Lord in Zion? Is not her king in her? Why have they provoked me with graven images?" But, having made these children, God inquires: Is not Christ still in the head —the cave thereof? in the following language: "Is there no balm in Gilead: is there no physician there? Why then is not the health of my daughter *recovered?* * * * O Judah, perform thy vows for then the wicked shall no more pass through thee, and he shall (thus) be cut off."

"O thou afflicted Zion, tossed with tempest and not comforted, behold I will lay thy foundations with sapphires: I will assemble her that halteth, and gather her that I have driven out and afflicted; * * * and I will make her a strong nation and the Lord shall rule over them in Mount Zion. And thou, O tower of the flock—the stronghold of the daughter of Zion—unto thee shall it come, and *through thee* shall the kingdom come to the daughter of Jerusalem."

Eph. 5:23; "The husband is the head of the wife (mankind) even as Christ is the head of the church (or inner man) * * * and he is the Savior of the body. 24, Therefore, as the church is subject unto Christ, so let the wives be unto their *own* husbands in everything; and Paul declares: Ye are that church or temple of the living God"—the church of Christ being composed of man and woman; within the darkness of whose steeple or head "The light shined and the darkness comprehended it not."

1 Pet. 3:1: "Ye wives (or brides of Christ—both male and female) be in subjection to your own husbands (or your own Christ heads); but let your adorning not be outward; let it be the adorning of the hidden man of the heart in that which is not corruptible; for after this manner in the old time (in Eden) the holy women who trusted in God adorned themselves,

*The mad Trinity.

†Shen signifies the house of the tooth: Shenir, the lantern or brain in which the light sleeps.

‡The accursed mountain which leads to destruction—the outer head.

being in subjection to their own husbands." ("Thy Maker is thy husband.")

The command is: "Listen to the still small voice of the Spirit" and "Be still and know that I Am God"—your Maker, companion, husband and Creator.

Woman did not become subject to the outer man until she became separated from her own husband; and from Eden—his head, which is Christ; and became united, in the flesh, to the material man who brought the curse of subjection upon her; and in sorrow and pain Jerusalem brought forth the offspring of Esau; while the children of Sarah, Mary and Zion remained as Abraham's seed buried in the sepulchre.

Lam. 1:1: "How doth the city sit solitary that was full of people! How is she become a widow! She that was great among the nations, and princess among the provinces: how has she (like Joseph) become tributary" unto Pharaoh.

2. "Among all her lovers she hath none to comfort her; all her friends have dealt treacherously with her, they are become her enemies. She dwelleth among the heathen, she findeth no rest"—no *place* to lay her head; the holy seed is crucified and buried in the cave.

6:6: "From Zion all beauty is departed: her princes (inner men) have become like beasts that find no pasture; they are gone before the pursuer" —Pharaoh, who has degraded woman into the dust of carnality; but, her Maker being her husband, she need no longer be subject to carnal mind; while the Spirit, her Maker within her, continually implores: "Plead with your mother, (woman) plead! for she is not my wife (but wedded to my twin brother) neither am I her husband. Let her therefore put away her whoredoms * * * lest I make her a wilderness and slay her."—In the words of Milton: "That marriage, therefore, God himself disjoins."

6. "I will hedge up thy way with thorns, and make a wall that she shall not find her paths."

7. "Then shall she say, I will return to my *first husband*, for then it was better with me than now."

Isa. 44:5: "For thy Maker is thine husband; the Lord of hosts is his name, and thy redeemer the Holy One of Israel, the God of the whole earth shall he be called."

Joel 1:8: "Lament like a virgin girded with sackcloth for the husband of thy youth."

Gal. 4:27: "Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not, for the desolate (inner woman—Zion) hath many more children than she that hath a husband."

28. "Now we, brethren, *as* Isaac was, are the children of promise. But, as then, he that was born after the flesh persecuted him that *was born* after the Spirit, even so it is now." Nevertheless, what saith the Scripture? "Cast out the bond woman and her son (just as Abraham did in the allegory); for the son of the bond woman shall not be heir with the

son of the free woman. So then, brethren, we are not the children of the bond woman, but of the free."

1 Cor. XI:3 Paul says: "I would have you know that *the head of every man is Christ;* and the head of the woman is the man; and the head of Christ is God." Here we have the Trinity defined with Christ as the I Am —the light of the world or triune head.

As regards the woman's head being the man, we think the text refers to the higher, spiritual, more tender effeminate side of his nature which is yet to be uncovered, (the covering and uncovering of the head having no reference to the caps, hats and bonnets which are worn; but solely to the red hats or heads of Esau and Jerusalem which Jacob and Zion wear.) The feminine principle in man being the Most High, it is necessary for him to uncover his inner life in order to speak the "Words of truth and soberness;" but, as woman is the external expression of that feminine principle evolved from man, it is not required of her to uncover her head in order to manifest herself. According to Numbers 5:17–18: "Only the priest (Mind) can uncover the woman's head to discover the holy water in the earthen vessel." Paul says: "Man is the (external) image and glory of God (the inner man); but the woman is the glory of the man"—because she represents his higher life. "For the man is not of the woman; but the woman of the man."

"Neither was the man created for the woman; but the woman for the man." Man was not appointed to nourish the fruit of the womb; that office being assigned to woman, who was created to bring him forth both male and female.

"For this cause ought the woman to have *power on her head* because of the angels," or spirits who take on their covering of flesh through her organism; for, were she deprived of the light of Divine Mind it could not be imparted as a germ of light to her offspring. Man and woman are each the image and glory of God; but, "The woman is the glory of the man," for the reason that she represents his higher life; and also, because from her his image is formed; therefore, the woman furnishes the glory of the physical man, both male and female.

Jer. 31:32: "I was a husband to Israel;" and, Eph. V: Chap.' "The husband is the *head* of the wife"—both sexes representing the bride of Christ. A Scriptural virgin, according to acknowledged authorities, is a pure man or woman.

22 "Therefore wives submit yourselves unto your own husbands."

"So ought men to love their wives as their own bodies; for he that loveth his (true) wife loveth himself." For no man ever yet hated *his own* flesh; but nourisheth and cherisheth it, even as the *Lord, the* Church; for we are members of his body, of his flesh, and of his bones. "This I say then, Walk in the Spirit and ye shall not fulfill the lusts of the flesh, for they are contrary, the one to the other."

"They that are Christs have crucified the flesh with its affections and lusts"—which crucifixion of the flesh resurrected Christ in them."

"If we live in the Spirit, let us also walk in the Spirit."

"Let every one of you in particular so love his wife (or inner self) even as himself; and the wife see that she *reverence* her husband." The command is: "Ye shall *reverence* my sanctuary;" and "Serve God with *reverence;*" for, "God is to be had in *reverence* of all them that are about him," *i. e.*, serve as his garments.

Therefore, take *heed of your Spirit* and let none deal treacherously against *the wife* of his youth; she is thy companion and the wife of thy covenant with God."

I Cor. 7:4: "The wife hath not power of her own body, but the husband (within her, who is her life); and likewise the husband hath not the power of his own body but the wife (within him); for God made them *each* both male and female"—therefore, each man and each woman embodies both the male and female principle. When a woman is converted from a natural to a spiritual state she becomes strong in the Lord her husband and Maker; and when a man is changed, the gentleness of the feminine principle is made manifest.

> "Still dost thou enjoy
> Unwasted youth? Eternally a boy
> Thou'rt seen in heaven, whom all perfections grace;
> And when unhorn'd thou hast a virgin's face."

"The Psalmist says: "Thy gentleness hath made me great;" and, James 3:17 adds: "The wisdom from above is first pure, then peaceable, gentle and easy to be entreated, without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace."

II Cor. 10:1 Paul speaks of the "Gentleness of Christ;" for "The fruit of the Spirit is gentleness, goodness, love, joy, peace, long-suffering faith, meekness, temperance; and against such there is no law.—Gal. 5:22.

Paul says: "I am jealous over you with godly jealousy; for, I have espoused you to *one husband* (the inner man) that I may present you a chaste virgin unto Christ"—the Divine Mind of the inner man.

"For this cause shall a man leave (earthly) father and mother (that is, he proceeds from them) and be joined to his wife (his inner self) and they shall be one flesh (from the womb): this is a *great mystery;* but I speak concerning Christ and the church."

That these allusions to wife, husband, church, Maker, bride, bridegroom and Christ can have no reference to the earthly marriage is plain. According to the above texts the wife and husband are one person; or two in one "I:" *i. e.*, the dual nature; which statement cannot possibly be applied to the marriage union of the past 6,000 years; but, the above special information is in regard to the re-union of the creature with the Creator to re-direct the attention of humanity back to the real marriage of Christ with his church as in Eden—the husband referred to being the "hidden man of

the heart"—the central figure of every individual's being; for "Where two (the dual man) or three (the Trinity) are gathered together in my name (I Am) there am I in the midst and that to bless." God is the life of every man, woman and child; because in each individual the dual, and also the triune nature are gathered together; and the I Am is the central sun in the midst thereof.

The present marriage relation, which brings forth children to the murderer, was consummated after the Fall when the Sons of God saw the daughters of men that they were fair in a carnal sense; and forsook their Maker—the Spirit to adore the flesh.

II Esdras X:48 says: "My son coming into his marriage chamber happened to have a Fall and died: this was the destruction (or Fall) which came to Jerusalem." Christ, the Divine Mind, lost his hold on her affections and was crucified. buried and forgotten; while the carnal mind of Satan usurped his beloved throne on high.

But, God pleads of his children: "Turn, O backsliding children, for I am married unto you one (Mind) of a city, and two (minds) of a family (Jacob and Esau being the two sons of Isaac), and I will bring you to Zion, and give you *pastors* according to my heart, which shall feed you with knowledge and understanding."

The word pastor is derived from the Latin *pascere*, to pasture; and *pasturn*, to feed. It refers to Mind which feeds in the pasture, or brain of the Lord, or Inner Man, who is the shepherd over the flocks and herds—the lambs and cattle of Father Abraham. A pastor is a minister of the *gospel* of God, *i. e.*, he deals out the word from the brain of God—the Elder Brother who, from the Father, preaches the tidings of great joy to the race.

Gospel:—

Go. To go is to move about upon the feet: "G" being a symbol of the outer and "o" of the inner head; but the latter taking the second place as a small letter, "G" stands first, cap-it-al-ized as the capstone of the dual head which moves from place to place, carried to and fro by the feet.

2. To be passed from one to another from generation to generation; to apply to oneself; to undertake to go on a long pil-grim-age.

3. To take; as a share in any *enter*-prise—the prise (or prize) being the head which the dual mind enters.

4. To undertake or become responsible for (as Jacob became the shepherd of Esau's birthright); to bear or enjoy a portion with another.

5. Acting, working or operating. In the words of Marston: "So gracious are the *goes* of marriage."

Go-E-S. The Trinity and serpent united in one head.

Gos, means a goose—an aquatic bird (of the Red Sea) which lives on land.

2. A silly creature; a simpleton. In this connection, the *foolish* natural man.

P—an "I" with the head uppermost; therefore the inner head of man.

El—God.

The entire word gospel is from the Anglo-Saxon, *godspell*—from *god*, good; and *spell*, tidings of great joy about the Christ of God and his salvation.

The word may also be divided god's pell; and as a pell is the covering, or vesture of a wild beast, it points to the flesh produced by carnal mind.

Gospel. The glad tidings that Christ gives is the knowledge of God's presence in the flesh in which he desires us to co-operate with him in being wise and good.

In his heavenly head "There is neither marrying nor giving in marriage" after the manner of men, because Mind is sexless; but, when union of the dual feminine and masculine Mind takes place the old relations between man and woman pass away with the Esau Dispensation of separation, to be superseded by a more holy relation, unalloyed by the disappointments, discords, sorrows; as well as the pain, despair and slavery which to a greater or less degree attend every earthly marriage.

This does not imply the cessation of the male and female principles; but only the termination of present relations.

Isa. 4:1: "In that seventh day seven women* shall take hold of one man saying: We will eat our own bread (or brain) and wear our own apparel, only let us be called by thy name to take away our reproach;" or, the disgrace which followed the Fall from at-one-ment with the Divine nature into the appetites of the flesh; and woman's supplication will be granted, "When the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood out of Jerusalem by the spirit of judgment and the spirit of burning."

Woman has been widowed six thousand years, (during which time Jacob has been under Laban, and wedded to Leah). She was separated from Eden—the house, head and mind of her God, Husband, Father, Maker, Elder Brother, friend and life, when humanity forsook the Spirit of God to worship idols of flesh, and ate of the forbidden fruit of those evil trees, which is the outer head.

But when the seven women take hold of one man and seek him that their reproach may be taken away God will say unto them: (Isa. 54 Chap.) "Sing, O barren, thou that didst not bear; break forth into singing and cry aloud thou that didst not travail with child; for more are the children of the desolate (inner woman) than the children of the married wife, saith the Lord."

"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not, for thou shalt not be confounded; for thou shalt not

*These seven personate all the women of seven thousand years who will return to an at-one-ment with their husband who is their maker.

be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

"The Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee."

LII Chap. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean: Shake thyself from the dust. Arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion; for thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money."

"My people shall know my name: they shall know *in that day* that I Am he that doth speak; behold, it is I."

"How beautiful upon the mountains (or heads) are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good (or God), that publisheth salvation, that saith unto Mount Zion Thy God (Divine Mind) reigneth! Then thy (dual) watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion"—or Eden.

"Break forth into joy, sing together ye waste (dual) places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem."

To Zion it is said: "Depart ye, depart ye, go ye out from thence, touch no unclean thing: (or head) go ye out from the midst *of her*, and be ye clean that bear the vessels of the Lord."

King David says: "Our feet shall stand within thy gates, O Jerusalem. Praise the Lord, O Jerusalem: praise thy God O Zion, for he hath strengthened the *bars* of thy gates; he hath blessed thy (spiritual) children within thee; he maketh peace in thy borders and fillest thee with the finest of the wheat"—or handful of corn. 62:8: "I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine."

"Sing, O heavens (inner heads); and be joyful, O earth (outer head); and break forth into singing, O mountains (dual head) for the Lord hath comforted his people."

But, Zion answers, "The Lord hath forsaken and forgotten me;" and God responds: "Can a woman forget her sucking child (Zion draws her life from Divine Mind) and not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee: behold I have graven thee upon the palms of my hands; thy walls are continually before me, and thy children shall make haste: thy destroyers and they that made thee waste shall go forth of thee."

"Lift up thine eyes and behold all these that gather themselves together and come to thee. As I live, thou shalt surely clothe thee with them as with an ornament, and bind them on thee as a bride doeth; for thy desolate

places, and the land of thy destruction shall be too narrow by reason of the inhabitants; and the children which thou shalt have shall say again in thine ears, The place is too strait (and narrow) for me, give place that I may dwell."

"Then thou shalt say in thine heart, Who hath begotten me these, seeing I have lost my children and am desolate, a captive (within the flesh) moving to and fro? Who hath brought these? Behold, I was left alone; these, where have they been"—during six thousand years?

God answers: "The Gentiles shall bring their *sons in their bosom* and their daughters shall be carried on their shoulders."

"And they shall bring all your (twin) brethren, for an offering unto the Lord, out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon "swift beasts," to my *holy mountain* Jerusalem, as (or when) the children of Israel bring an offering in a clean vessel into the house of the Lord."

A recent periodical says: "The word kirkaroth, which is translated "swift beasts," is claimed by an eminent Hebrew scholar, Dr. Mendes, to mean literally "a swaying furnace." This is the only time the word is used for a species of animal. The early translators of the Bible knew of no such thing as a locomotive, so they supplied "swift beasts." A double importance is attached to this passage—doctrinal and scientific. Doctrinally, it may *really show the time and place of the Savior's second advent.* Scientifically, it may be a further proof that steam railroads were known in ancient times, etc."

Now in the light of our understanding the above interpretation of the word is extremely far fetched, so let us subject it to the usual process of analysis in order to arrive at its original signification:—

Kirk is from the Saxon *eyre*, or *eirie* (the house, or head of the bird of prey); also, from the Greek *kirche*, Lord. In Scotch language kirk is the same word as church, differently pronounced; and signifies the church of God; a holy place in which to worship Him.

A—The Trinity: kirk-a—the house or head of the triune man.

Roth. Roth-er-beasts are quadrupeds; as cattle, cows, etc.; a rother nail is a nail with a very *full head.* Rother is equivalent to the English rudder; and, as every man's mind is the rudder by which he guides his course over the watery wastes of the Red sea, roth applies to Mind; and as "er" signifies an agent, rother means the mind of an agent who is free to follow its guidance.

Kirk-a-roth, then, refers to the evil, Satanic Mind with all its fiery, burning passions which is indeed a "burning, swaying furnace;" and within the head of that beast the church of God is to be discovered. Roth —the head of the beast—A, the Trinity: Kirk, the head of God,

In regard to the "burning furnace" we will direct attention to Gen. xv:17: "And it came to pass that when the Sun (the Divine Mind, or Sun of Righteousness) went down and it was dark, behold a

smoking furnace and a burning lamp that passed between those pieces"—the two halves of the brain; and the following verse declares that this burning land was given to the seed of Abraham, from the river of Egypt unto the great river Euphrates; and the land consisted of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaims, Amonites, Canaanites, Girgashites and Jebusites," or all the peoples of the earth; the burning furnace in which the seed of Abraham is preserved being the head of humanity; it having been devoured and appropriated to the behests of carnal mind in Satan's dominion. And the results which follow are disease and death, for the reason that the furnace burns itself out in its appointed time.

Jer. 2:14, who, referring to Israel, or Jacob, inquires: "Is Israel a servant? Is he a homeborn slave? Why is he spoiled?" And the answer is: "The young lions roared upon him and yelled. They made his land waste. His cities are *burned* without inhabitant; also the children of Noph and Tahapanes have broken the crown of his head; or, marginal rendering, "Feed on his crown."

Psa. 74:8 adds: "They (the burning furnaces) have burned up all the synagogues of God in the land." XII:6: "The words of the Lord are pure words; as silver tried in a *furnace of earth*, purified seven times."

Isaiah 48:10: "Behold, I have refined * * * I have chosen thee in the furnace of affliction"—the outer head.

Isaiah XLVI: 24 says: "They shall go forth and look upon me; for their worm (the serpent carnal mind) shall not die, neither shall their fire be quenched."

30:16-17: "For all they that devour thee shall be devoured; and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey; for I will restore health to thee, and I will heal thee of thy wounds; because they called thee an outcast, saying, This is Zion whom no man seeketh after."

18. "Behold, I will bring again the captivity of Jacob's tents, and have mercy on *his* dwelling *places;* and the city shall be builded on her own heap, and the palace thereof shall remain." 20,21: "Their children also shall be as aforetime; and their nobles shall be of themselves, and their governor shall proceed from the midst of them"

31 Chap. "I will be the God of all the families of Israel and they shall be my people. Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Again I will build thee and thou shalt be built, O virgin of Israel. Thou shalt yet plant vineyards upon the mountains of Samaria; for, there shall come a day that the watchman upon Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. Sing with gladness for Jacob; for the Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he. They shall come and sing in the heights of Zion, and shall *flow together*, etc."

Isa. XVI:13: "As one whom his mother comforteth, so will I comfort you, and *ye shall be comforted in Jerusalem.*"

2:3: "Let us go up to the mountain of the house of the God of Jacob and he will teach us * * *; for out of Zion shall go forth the law, and the word from Jerusalem; for, of the fruit of thy body will I set upon thy throne."

"And a virgin shall be with child and shall bring forth a son and his name shall be Im-man-u-el which being interpreted is God with us;" or I'm man, you are God.

This Christ child is to come forth when the race is sufficiently developed to evolve the inner life, in accordance with Gal. 4:4: "But when the fullness of time was come, God sent forth his son made of a woman, made under the law"—of Evolution; but, until this time arrives, Paul says: "Now I say that the heir as long as he is a child differeth nothing from a servant though he be Lord of all; but is under tutors and governors until the time appointed of the Father." Thus Abel was under Cain, Joseph under Pharaoh, Jacob under Esau, Ephraim under Manasseh, Zion under Jerusalem, Paul under Saul; and Jesus under John; although, in the latter instance, Jesus was baptized in John and thus rose superior to the flesh; while the latter became the beloved disciple of the Lord.

Eccle. 4:15: "I considered *all* the living (outer men) which walk under the Sun (Divine Mind), with the *second child that* shall stand up in his stead"—referring to the child born of Mary whose head is Zion, the City of our solemnities—the City of David.

Isaiah (66:7) says: "Before Zion travailed she brought forth; before her pain came she was delivered. * * * Who hath heard such things? Shall the earth be made to bring forth * * *; or, shall a nation be born at once? for as soon as Zion travailed she brought forth her children."

Paul and Thecla 3:5 Apoc. N. T. declares: "The *resurrection* which he speaks of *consists* in *our having* children; and that *we then arose again when we came to the knowledge of God.*"

According to the prophet Jeremiah both men and women are to bring forth spiritual children. 30:6: "Ask ye now and see whether a man doth travail with child? Wherefore do I see *every man* * * as a woman in travail? * * * That time is great * *: it is even the time of Jacob's trouble (or struggle for birth); but he shall be saved out of it * * * for in that day I will break his yoke from off thy neck and will burst thy bonds, and strangers shall no longer serve themselves of him; but they shall serve their God"—Jacob.

Isa. 60:2,5: "Darkness shall cover the earth and gross darkness the people; but the Lord shall rise upon thee, and his glory shall be seen upon thee. Then thou shalt see, and flow together * * * because the abundance of the sea shall be converted unto thee."

"Thy gates shall be open continually: they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that

their kings (Minds) may be brought; for the nation and kingdom that will not serve thee shall perish."

"And the glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box altogether to beautify the place of my sanctuary, and I will make the *place* glorious."

"The sons also of them that afflicted thee shall come bending down at the soles of thy feet, and they shall call thee, The City of the Lord, the Zion of the Holy One of Israel; and the name of the city from that day shall be, The Lord is there. *Thy Sun* shall no more go down; neither shall thy moon withdraw herself (to wander from thee); and thy people shall all be righteous" because of the wicked one having been overcome.

"And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy, even every one that is written *among the living* in Jerusalem."

When Zion and Jacob awake from their Lethean slumbers in Jerusalem and Esau, and the stone or outer head is rolled away from the door of the sepulchre, they will discover the fact of having been wedded only to the outer side of themselves; but Jerusalem and Esau are to be lost in at-one-ment with Zion and Jacob: then will follow a true marriage between the inner man and woman; and, when this union is consummated, the Beulah* land is reached, the promises are fulfilled; God and man are united in one "I;" the church, or bride is united to Christ; the curse of earning the bread by the sweat of the brow is removed; the sorrow and despair of childbirth is over; the mark of Cain is wiped from the forehead, and man is restored to Eden and his God.

"To Jesus Christ be glory and strength: behold he cometh with clouds. He is Alpha and Omega, the beginning and the end, the first and the last; who is, who was, and who is to come," the Almighty I. John heard this from the Son of Man, out of the midst of the seven candlesticks: "And I, John, saw this new heaven and a new earth; for the first heaven and the first earth were passed away and there was no more (Red) sea; and I saw the Holy City, the New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband; and I heard a great voice (of the people) saying, Behold the *Tabernacle of God is with men;*" and "They shall ask the way to Mount Zion with their faces thitherward, saying, Come, let us join ourselves unto the Lord in a perpetual covenant that shall not be forgotten."

"It is John who sees the Holy City of God descending, because it is he who, as a prodigal, returns from his wanderings in Carnal Mind to lie on Jesus' breast and confide in Christ."

The new heaven and earth are the head and body of the resurrected inner man.

*The Beulah land is the house of integrity and truth in which a heavenly union takes place; and, "What God hath joined together let not man put asunder" any more, as during the past six thousand years.

"And the Spirit and the Bride say Come; and let whosoever heareth say Come; and whosoever will let him partake of the water of Life freely:" "so shall *every man sit under his own vine* and *fig tree*, for all shall know the Lord from the least unto the greatest."

And Divine Mind adds: "I dwell in the high and holy place which is Mount Zion"—the Golden City of the New Jerusalem.

"From the long night of winter's sleep
To life the fair spring-blossoms leap,
So 'mid the night of Pagan gloom
New light and life shine from the tomb!
Christ is risen!

CHAPTER VI.

"THE SIGNS OF THE TIMES."

"Deep was the cave, and downward as it went
From the wide mouth a rocky rough descent;
And here th' access a gloomy grove defends;
And there th' unnavigable lake extends,
O'er whose unhappy waters, void of light,
No bird presumed to steer his airy flight,
Such deadly stenches from the depth arise,
And steaming sulphur, which infects the skies;
Hence do the Grecian bards their legends make,
And give the name Avernus to the lake.
Just in the gate, and in the jaws of Hell,
Revengeful Care and sullen Sorrows dwell;
And pale Diseases, and repining Age,
Want, Fear, and Famine's unresisting rage:
Here Toil and Death, and Death's half brother, Sleep,
(Forms terrible to view), their sentry keep,
With anxious Pleasures of a guilty mind,
Deep Fraud before, and open Force behind
The Furies' iron beds. and strife that shakes
Her hissing tresses, and unfolds her snakes"—*Virgil.*

The twelve signs of the Zodiac, which are of very ancient date, foretell the history of the race; tally with the prophecies of Scripture and other ancient writings, and were constellated to record events rather than to influence destiny: they form the sun's pathway, and correspond with the twelve disciples, as well as with the twelve tribes of Israel—both of which like the Zodiac form an ecliptic for the revolving of the spiritual sun—Christ.

The word Zodiac is derived from the Latin, and signifies an animal. As it is round and the natural sun's pathway passes through it, it undoubtedly corresponds with the human head, whose animal characteristics are

involved in the circle of the Zodiac which reveals the different stages of man's debasement and development. The stars from which the constellations are formed correspond with the minds of men which revolve around the Divine Mind, or Spiritual Sun.

Foreseeing that the result of introducing Mercury's Money System into Eden would be to cause the race to Fall into the wilderness of Carnal Mind and become absorbed in Mammon's material interests, the wise ancients of the Golden Age of Saturn prepared the Zodiac, erected the Great Pyramid, &c., in order to preserve the knowledge of that enlightened age through future generations of darkness when they, as the seed of Abraham, should sleep in Lethe's bloody stream of forgetfulness wit in the outer consciousness of men; which snare of Hell they knew would overtake humanity in the course of time and events; and these are also the "wise men" who will recognize the Star of Bethlehem when it rises to point out the way to the cave of Christ.

"Souls that by fate
Are doomed to take new shapes at Lethe's brink,
Quaff draughts secure and long oblivion drink."

Each sign of the Zodiac has its opposite, or dual mate in the heavens on the same meridian, but widely separated, and these signs correspond in signification with the conditions of the twin brothers on earth.

As the sun in its precessional course is about 2,000 years in precessing through each sign, it must have entered the Crab or Cancer ten thousand years ago."

A crab is a sea animal having a shell, in which it is a prisoner, which corresponds with the skull enclosing mind.

2. A wild apple, or the tree producing it—the head and body.

3. A bitter, uncouth, morose person—Carnal Mind.

"The Egyptian Obelisk (O-bel-is-K) now in Central Park, New York, was evidently erected on the banks of the Nile in the Sign of the Crab, as indicated by the four crab claws upon which it stands. On one of these is inscribed: "In the eighth year of Augustus Cæsar,* Barbarus,† Prefect of Egypt erected and caused these obelisks to be placed here, Pontius‡ being architect."

*He who is cut or taken from the womb—the outer man.

†Latin for Barbarous; uncivilized, savage, wild, coarse, cruel, ferocious, tyrannical, brutal, inhuman. Bar, is from *bar*, the branch of a tree; a bolt; to bar out: it also signifies, a barrier obstacle in the way which obstructs progress; as in the case of the stone obstructing the way to Christ's sepulchre, and lying on its mouth to prevent him from manifesting himself vocally or expressionally.

2. The railing which encloses the place which council occupy in courts—the outer and inner courts of God—lawgivers; as, "Judah is my lawgiver"—which the skull encloses. Barbar implies duality. The small "o" is lost in the centre of the word while the dual bar precedes it.

Us—ourselves—the dual man.

Bar-bar-o-us—the Grim head is laid on him who bears the iniquity of the whole world of heads; and the outer man is a bar-bar-i-an, who bars Christ's egress from the tomb.

‡See page 195.

Car-a-pax also applies to the head; but, while Crab points to the outer, this refers to the inner head.

Car—the Triumphal Chariot in which mind rides.

P—is the opposite of d; instead of being buried in materialty, the circle, or head is risen to the top of the "I."

Ax—that which cuts asunder by laying the ax at the root.

Pax signifies peace; therefore, Carapax: "I, peace, ride within the car of humanity to overcome Carnal Mind; and, "I will overturn, overturn, overturn it until he whose right it is shall come, and I will give it to him." *Pax-in-bell-o*, from the Latin, means Peace in War; or, Peace dwells in the war head.*

The Crab is also known as Cancer; which is a malignant growth, or round, hard tumor which by its uninterrupted progress, or its return after extirpation, destroys life.

C-an (an imperfect head) is from the Saxon *cannan*—to know; hence, cunning, intelligent. Perhaps Can-a-an was derived from the same word —can applying to the head, and the entire word implying, I am a knowing, cunning, competitive head given over to merchandising and the iniquity of traffic.

Er—an agent acting for another.

Cancer, then, originally referred to the outer head, and its artful, wicked tempter, or mind, and is symbolized also by the apple of Sodom which, if allowed to run its course, leads men to destruction and death.

The opposite, companion sign of the Crab is Cap-ri-corn-us, the Goat. The former caps the handful of corn; the latter is the animal, or fleshly man.

Cap. A covering for the head; the top; the uttermost boundary; the highest point—the head. Hood has the same signification; and the self of the hood (self-hood) dwells within it.

Ri—from roy, all a king or queen; a royal personage; therefore the "Elder Brother."

Corn—See page 286.

Us—the twin brothers.

Cap-ri-corn-us—the outer head of the Goat serves as a cap for the

*In the History of *Bel* and the Dragon Apoc. N. T., we find: "Now the Babylonians had an idol (outer head) called Bel, and there were spent upon him every day *twelve* measures of fine flour, and forty sheep, and six vessels of wine."

"And the king (Man) worshiped it; but Daniel (inner man) worshiped his own God. And the king said unto him, Why dost thou not worship Bel?" "Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh."

"Then said the king, Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day? Then Daniel smiled, and said, O king, be not deceived: for this is but clay &c."

"Then Daniel took pitch, and fat, and hair and did seethe them together" and put them on the dragon, and the dragon burst in sunder: and Daniel said to the king, "Lo, these are the Gods ye worship."

royal King of kings whose Mind dwells in the brain—the handful of corn. This sign indicates the time when the lower will become subject to the higher nature; so, that by the time the race has passed into the above sign of Capricornus, it will have become so far translated above the appetites of the flesh as to re-enter Eden (the head of God) from which it has fallen. Eight thousand years ago the equinoctial point was leaving the Crab and entering Gemini—the Sign of Mercury whose time was that of the Golden, Eden Age of Saturn, when the twin brothers *sat in the urn*, or head together, in at-one-ment of interest; having changed from a dual man to one I in Christ.

"Truth, the mother of Virtue, is said to be the daughter of Saturn or Time. *i. e.* the Truth established by law in the urn or head, which is the dial of Time, is to be discovered there in the course of years—the Spirit being Truth."

"The Twins of Gemini, (as stated on page 182,) correspond with Jacob and Esau on earth, and are known as Castor and Pollux; also as Hercules and Apollo—Hercules and Castor representing Esau and his Carnal Mind; and, Pollux and Apollo the inner man and his Divine Mind. Pollux bears the harp of harmony—which corresponds with Apollo, his brain—grasping it with his strong right hand; while his left hand controls the bow, or Carnal Mind of his brother; and they are represented as *two innocent children* in a loving embrace; also as two young men on prancing steeds. Over the head of each is placed a star, and these stars correspond with their dual mind."

"Apollo signifies the sun, around which the seven planets revolve: he is therefore a symbol of the Divine Mind of God—the Christ of the heads of the people of 7,000 years. Mythology says, he possessed the power of prophecy; he also healed the sick and afflicted."

According to Tooke's Pantheon: "The name of Latona, the mother of both Apollo and Diana (the sun and the moon) is derived from the Greek *Lanthano* (to be hid). Before the birth of these two luminaries all things lay hidden in the dark womb of Time; and these glorious lights, (known as Divine and Carnal Mind) afterwards proceeded out of the womb of a Mother."

In Ovid, Apollo recounts his own accomplishments where he magnifies himself to the flying mymph whom he loved and desired to wed, as follows:—

"Stay mymph, he cried, I follow not a foe;
Thus from the lion darts the trembling doe:
Thou shun'st a god, and shun'st a god that loves,
But think from whom thou dost so rashly fly:
N'er basely born, nor shepherd's swain am I.
* * * * * * * What shall be,
Or is, or ever was, in fate, I see
Mine is the invention of the charming lyre;
Sweet notes and heavenly numbers I inspire,
Sure is my bow, unerring is my dart,

But ah! more deadly his who pierced my heart:
Med'cine is mine; what herbs and simples grow
In field, in forests, all their powers I know
And am the *Great Physician* called below."

Like Jacob, Apollo was obliged to present himself in the coarser, hairy form of Castor Hercules who was the lion from whom the nymph, like a trembling doe, fled; also, being a royal born personage, he disclaims being the shepherd's swain presented by his outer-self. He is described as holding a shield and the three graces; and he was a *three-fold* power in heaven where he was known as Sol. The harp of harmony which he bears shows that he bears rule in heaven; although sometimes he may only represent the power behind another who has usurped his place on the throne."

"The shield he holds corresponds with the outer head, and he was commanded to live in banishment upon the earth where he invented and formed the harp for his own use. He had charge of cattle; but they were driven away by Mercury—the inventor of the Money System—and his harp was stolen by the same god.

It is said that Apollo erected the City of Troy by the music of his harp alone:—

"Troy you shall see, and walls divine admire;
Built by the music of Apollo's lyre."

Whenever a certain stone was touched by his harp, it became melodiously harmonious.

He also caused the blood of the youth, (Abel) that was spilt upon the earth to produce flowers. Ovid finely expresses it:

"Behold the *Blood*, which late the grass had dy'd,
Was now no blood, from which a flower full blown,
Far brighter than the Tyrian Scarlet shone;
Which seemed the same, or did resemble right
A lily, changing but the *red* to *white*."

"The Persians call Apollo Mithra, accounting him the greatest of their gods: he lived in a *cave* in which they worshiped him. His statue has the head of a lion on which a turban was placed called a tiara (T-i-a-ra, the I of the cross is the Trinity of the rock): it is clothed in Persian attire (which is red), and holds with both hands a mad bull by the horns: he, also, killed the great serpent, Python."

Among ancient pieces of statuary in the British Museum is one of bronze, consisting of a powerful bull ridden by a beautiful, perfect young man who holds it by the horn with one hand, while he plunges a knife between its shoulders with the other. Around the wound are three branches showing that the bull is a symbol of the Trinity. The bull is sinking in the throes of death; a serpent crawls at its feet, and a dog leaps up to lick its wound.

The mind of the perfect young man, David, is to hold the head of the animal nature in check until he can plunge a knife into its heart in order

to substitute a new, clean, spiritual one; and he wrestles with man until he can accomplish the destruction of the flesh which now holds dominion over him.

Apollo had at Delphi the most noted temple in the world dedicated to him, to which *all nations* resorted, so that it was called "The oracle of all the earth." In the temple the oracle sat on a tripod, or triple table with three feet, and spoke from *a golden vessel furnished with ears* in which she was plunged, and we take the liberty of asserting that the oracle was Mind.

On the porch of the Temple at Delphi was the famous inscription, "Know thyself." This temple, as viewed from our standpoint, symbolized the human head.

Hercules bears the club of physical force; but it is disregarded and quiescent while he confides in his brother, leans on his breast, and clings to him in whom he lives, moves and has his being. Two lambient flames settled upon the heads of these twins, from which a virtue more than human was thought to emanate. If only one flame appeared it was deemed destructive and fatal.

Gemini's corresponding sign is Sagittarius, or the Centaur archer who is protected by a shield emblazoned by a branch and a cup. The branch indicates his relation to the true vine--the supporting spine of his elder brother. The cup symbolizes the cup of the Lord--the head of his brother.

The Centaur is in the act of shooting his arrow from the bow; and corresponds with the "Archer that shot at Joseph," and, Lam. 2:3, "He hath cut off in his fierce anger all the horn (or head) of Israel: he hath drawn back his right hand; * * * and he *burned against Jacob* like a flaming fire which devoureth round about: he hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion."

3:1 to 12 "I AM the man that hath seen affliction by the *rod of his wrath*: he hath led me into darkness, but not into light. Surely against me is he turned: he turneth his hand against me all the day * * * he hath builded against me, and compassed me with gall and travail: he hath set me in dark *places:* he hath *hedged* me about that I cannot get out: he hath made my chain heavy * * *: he hath enclosed my ways with hewn stone, (over the door of the sepulchre) he hath made my paths crooked."

"He was unto me as a bear lying in wait, and as a lion in secret *places* * * *, he hath made me desolate: he hath bent his bow, and set me as a mark for his arrow."

The Centaur Archer, Sagittarius, whose body is an animal bearing the head and shoulders of a man, corresponds with the natural man led by his appetites.

Sagittarius:—

Sag—to Fall; to become displaced by gravity; to give way to pressure of circumstances; to yield to anxiety and care.

It—(I. T.) The I of the cross—the head.

Ta—Great.

Ri—Royal.

Us—Dual.

Sag-it-ta-ri-us—The great, royal, dual head Falls.

In an ancient set of *twelve* bas-reliefs from the Pantheon is depicted a desperate fight between "a perfect man" and a Centaur. At length the powerful horse's feet throw the man: and, while he struggles to rise, the right hand of the Centaur throws a stone upon his head. In the next scene the man is mounting the back of the horse, and in the last the encircling arm of the Centaur bears him away a captive to animalism—a prisoner on a Man-horse: he was slain by the hat-red of the Centaur."

"As already stated, Mercury's Money System was introduced in the Sign Gemini; which system of barter and trade would account for the pressure of anxiety and care which crept into Eden and stifled man's better nature, stimulated selfishness, established Mammon, and dragged the race from companionship with God back into the wilderness of carnality."

Foreseeing this result as the people became more and more subject to Mammon's sway, the wise ancients, we repeat, presented their knowledge of the dual nature and wrote it in signs, wonders, symbols, constellations, pyramids, and parchment where it has been preserved until the "Time of the end" of Esau's Dispensation, and the closing of the reign of Mammon. At which time they knew and predicted that the times would be ripe for unravelling the mystery they embodied, through the re-awakening of Christ from the tomb.

In the meantime, 6,000 years had to *passover;* while humanity, having entered the Gulf or Cave of Hell in which the fires of brimstone burned to torment them, wandered in that desert wilderness, parched and weary, among crawling serpents, swine, wild beasts, dragons, whales and birds of prey; crossed the hot, salt, tempestuous Red Sea which is represented among the constellations of the Zodiac as Pisces through which the sun is now about completing his precessional course of about 2,000 years; and, now, in accordance with sign, symbol, prophecy, astrology, and ancient lore, the time is near when the Is-ra-el-it-es (The rock possessed by the serpent Trinity is the rock of God) are to emerge from that benighted abode into the splendor of the Ancient of Days—Aquarius—who carries a *measuring rod* to measures the times and the seasons.

He is emptying his "pitcher of water," which indicates that the reign of Noah's flood of blood and evil is to be superseded by the reign of righteous Jacob.

Among the twelve labors which Hercules had to perform, were the slaying of the lion which fell from the moon; the destruction of the serpent, the binding of the wild boar, the driving away of the fierce birds

which fed on men's flesh: he had to clean out the Augean stable, tame the great bull, overcome the king that had *three* bodies, kill the dragon, and go down into Hell and capture the three-headed dog Cerberus.

Between the signs Gemini and Taurus the Bull, the Twin brothers were separated 6,000 years ago; which period marks the time of the Fall. The Covenant of union between God and man then being broken, the race descended into Satan's or Mammon's kingdom of competitive strife and selfish conflict over the mine and thine principle; and a greater pandemonium, as manifested in the present congestive, clamoring, struggling, selfish, suffering state of society in the tormenting fires of the outer head, could scarcely be conceived.

Having forsaken the Eden of his God-brother, Castor Hercules now appears among the constellations as the mighty Orion, "the strong man;" while Pollux Apollo is represented as above, but apart from him, as Auriga, the Waggoner (who rides in the body); and Taurus, the Bull, plunges between to separate the brothers. Orion brandishes his club of self-will, with which he has beheaded the Lion of the Tribe of Judah whose head he bears aloft in his left hand, having cast off his yoke with the removal of his head.

In Auriga's lap the goat sits rampant, its forefeet encircling his neck, indicating his subjection to the flesh; while the two kids of the goat lie in his lap. These correspond with the "Two kids of the goat" which Rebecca bade Jacob prepare for savory meat for Isaac. Orion and Auriga correspond with Esau and Jacob in the separation, at which time the Divine Seed of the Apple of Eden—the Seed of Abraham—became obscured to the androgynous man's consciousness; he having fallen into great spiritual darkness as indicated by the Bull and its corresponding sign, Scorpio; which dual signs succeeded Gemini and Sagittarius.

Webster says: "The Scorpion occasions great pain but seldom kills." Among the Signs of the Zodiac it symbolizes the creative power debased into bringing forth children to swell the ranks of the murderers of Christ; they being all Cains and Canaanites.

These two signs indicate a very demoralized state of bar-bar-is-m (the dual head is the mark of Cain of which it is the symbol). The people of that period must have been cruel, ferocious, inhuman, and entirely given over to the natural instincts. It marked the time of Nebuchadnezzer who went down from being king over Israel to eating grass with the ox; and, woman, personated by Andromeda, was chained hands and feet, in a perfectly helpless position, to the desires of the rock which corresponds with the mind of the dragon, Pharaoh, which seeks to devour her as he swims in the Red Sea around the rock.

Cassiopeia in her chair represents the Virgin of Israel abiding a prisoner in her chair (the body) during the long pilgrimage, while the outer woman is chained to the dragon's rock.

When Jacob overcomes, woman is to be liberated from her chains;

and man, having overcome Satan, which three headed monster, with the twelve apples of discord, he holds firmly in his right hand subject to the Will of God—his higher nature—will reign as conqueror over himself. He is marked among the constellations as Perseus who succeeds Auriga; armed with the Sword of the Truth—the spinal column of Jacob—he beheads the three headed fury, Medusa and her two sisters, and reigns triumphant over all evil.

This victory is foretold in the Sign of Aries, the Lamb, through which the sun commenced his precessional course about 4,000 years ago—in the latter part of which sign the Inner Man gained the ascendency for a time over the Goat and appeared as Jesus Christ the Savior—the Lamb of God; but, was again crucified and buried in the Cave of Machpelah in the *place* of a skull by the lusts of the flesh and the pride of physical life.

The birth of Perseus is predicted by Hercules, who, representing man, stands with his foot raised over the dragon's head as if about to crush it: this attitude corresponding with the text, "The seed of the woman shall bruise the serpent's head." Its head was only bruised; because it slew and imprisoned Christ in the tomb again; but, when he comes a second time man will arise and crush the serpent's head instead of bruising it. The coming of Christ brought a sword which has actively fought the enemy; for Jesus brought a sword and not peace; but its work of peace is to be accomplished at the close of Esau's reign when Jacob is established. The sword of Truth—the spine and Mind of the Inner Man—will have conquered the rod of the oppressor; but, in the meantime the *holy War* (the war in the cave) goes on to completion.

Towards the end of the cycle Perseus becomes Bootes, who carries a sickle and a staff, and "Lets go the dogs of War," which are leashed together, to conquer the earth. They fly to accomplish their mission. One, which at this time, leads slightly, bears the heart and crown; and these two fleet hounds correspond with the dual Mind of man when working in harmony to transform mankind and rescue the race from its demoralized slavery.

With the new era the twin minds become represented by two lions; the one known as Leo Minor, the Lesser Lion, which lies quiescent over the head of Leo Major—the Great Lion, which is active.

At last with Cassiopeia as his queen, King Cepheus appears and reigns a conqueror; he wears the crown or head of victory, and holds a garment, which symbolizes the flesh, firmly in his right hand extended behind him, as if he were saying: "Get thee behind me Satan." In his left hand he rears the sceptre of equality between himself and his bride, who waves the palms of victory. Within reach of her free hand is the crown known as Gloria Frederica which she may place upon her head and sing the song of woman redeemed from the rock.

"Palms of victory, crowns of glory
We shall wear."

In this connection we may repeat that in Pisces the two minds are

represented by the Northern and Western Fishes—the former swims close by Andromeda's rock; while the other hastens towards Aquarius. The sea in which these fishes swim corresponds with the sea of blood in humanity's veins; in which the Whale Cetus—the Great Dragon of the seas figuratively personates the flesh; and to this monster whale's head the two fishes are attached by lines or cords, which apply to the dual spinal cord; while the two combined in one fish enter the flowing stream of blood being outpoured from the pitcher of Aquarius. Draco, the combined dragon and serpent, in *six* huge coils, one for each thousand years of Esau's reign, has hung over the race since the Fall. Truly, "The trail of the serpent is over them all." We are just passing from under the largest coil—the sixth.

This "Great Red Dragon" appeared simultaneously with the Bull; and is described in Revelations as having seven heads. From the time of its advent (Ex. 13:18). "The people were led about in the wilderness and they went harnessed five in a rank."

"Astrology shows that each of the five planets has two houses—one in each hemi-sphere: thus Jupiter has his day house in Sagittarius, his night house in Pisces; Mars, his day house in Aries, his night house in Scorpio, &c. Besides Leo and Cancer, which are the houses of the Sun and Moon, there are these ten houses for the planets.

The two houses of each planet, and the two hemispheres correspond with the head and skull of the dual man, while each house possesses five senses, making ten. The five foolish virgins (or senses in the night house) had no oil in their lamps; but those of the five wise virgins were trimmed and burning; and, the five dark senses of the outer man led the people about in the wilderness, after the Fall.

This Whale, which was the god of the Babylonians of Memphis, represents the collective body; while the Dragon is the collective Carnal Mind; and these two monsters embrace all humanity. With them came Noah's flood, and its ark in which all grades of mind took refuge, which gradually engulfed the world after the money system was established; because under its demoralizing influence the good god was stifled, and the evil god was stimulated to the lowest degree, enabling Satan to so assert himself as to be able to build the outer head in which he could take refuge while separated from Eden—the latter gar-den not being adapted to the pursuits of a merchant, and the iniquity of traffic; but, instead of Eden, it was now Canaan, the head of the merchant and trafficker. Jesus declared it changed from a house of prayer to a *den* of thieves; but this is the land promised to the seed of Abraham, Isaac and Jacob, when the money changers are driven out, and it is thus redeemed from Mammon and the Canaanites who sold in it the doves of Divine Mind.

Jonah, the dove, having been swallowed by the whale, "Cried unto the Lord out of the belly of Hell, and the Lord heard his voice"—the still

small voice of the spirit was heard by man, revealing to him what he had done in forsaking his God to depend on flesh and blood.

"For thou hadst cast me into the deep in the midst of the seas, and the floods compassed me about."

"And the Lord spake unto the fish and it vomited out Jonah upon the dry land."

"And the Lord prepared a gourd,* and made it come up over Jonah that it might be a shadow (or cloud) *over his head*; and Jonah was exceedingly glad of the gourd."

But God prepared a worm (or serpent) and it smote the gourd so that it withered, and the Sun beat upon the head of Jonah." This sun was Divine Mind which Jonah retained to shine in his head after the gourd perished. He evidently grieved for his former companion, for the following verse continues: "Then said the Lord to Jonah, Thou hast had pity on the gourd * * * which came up in night, (or was the *son of a night*) and perished in a night."

The three days of about six hundred years each in which Jonah, or Christ is to remain in the Whale's belly of Hell being nearly past, it is time for Jonah to be liberated; because the work of redeeming man from the Whale, the Dragon, the Centaur, and the power of Satan will have been accomplished.

Saturn, in which the two Minds dwell either in unity or apart, was called an infernal god: he delighted in human blood and his priests all wore scarlet garments; but, through him, they were brought from the darkness of error into the light of truth. He is one with Nim-rod the founder of the Babylonish Empire, as well as with Noah the builder of the Ark. Like the latter, he was overcome with wine, and was called a man of the earth and a husbandman: like Noah he foretold the coming of a great rain, and the building of an ark or urn in which men, birds, animals and creeping things should all sail together. Saturn also had three sons left to him; and he is said to have swallowed his children (being the whale) and thrown them up again. He dwelt with the double faced deity known as Janus, who made him partner of his kingdom, upon which Saturn reduced people to evil society and joined them to each other with chains of brass.

A cup is placed between the two faces of Janus (one of which personates the inner, the other the outer face) as a symbol of Saturn—the head which supports them.

Janus is the same as Jonas, save that the one represents the dual head of the imperfect man; and, the other the understanding of the perfect God

*A round many seeded fruit—a melon or pumpkin. The gourd was figuratively the outer head, which was also the Sign, or outer symbol of Jonah, which Jesus said was "The only sign which should be given to a wicked and adulterous generation." Jonah's native, as well as burial place was Gathhepher. Gath was one of the five royal cities of the Philistines; it was also the native city of the Giant Goliah. Hepher was the son of Gilead, and a *place* in Canaan.

within the head. The Trinity is embodied in the head with the dual face.

Janus also symbolizes infernal as well as celestial Mind—the former being styled Simon Peter Janus; the mind, triune head, and dual face of the wicked God; and the latter as Simon Peter Jonas—the head, or Rock of Ages of the good, single-minded, one faced Deity whose Mind is Jonas, the Dove of Righteousness; or of the right-head-land.

Each of these Gods is described as sailing in a ship, and holding a key in one hand and a staff in the other; because the dual man is, as it were, the door, to be unlocked by the key, and supported by the staff, through which mankind have access to the gods.

Ovid inquires:

> "Why is't that though I other Gods adore,
> I first must Janus' deity implore?—
> Because I hold the door, by which access
> Is had to any God you would address."

Now, every mind is either an infernal or a celestial god, although these two conditions are represented in different degrees. Some minds may be verging on the shores of Perdition, while others stand at the gates of Paradise. The man who goes down the broad road to destruction has a key which opens the door of Hades for his admission to the infernal regions to which his life and works lead him; and that key is his own Carnal Mind; while he who returns to Eden, opens the beautiful gates of the temple with the golden key of right-eousness which is Christ—the Divine Mind; for he is the Key of the House of David—the wonderful tal-is-man (or most High Mind) which unlocks all the mystery of godliness.

"The first key belongs to the oppressor's rod; the latter crowns the budding, blossoming staff of the righteous; and every man may choose which he will serve; because this dual staff belongs to every man as a birthright."

"Jupiter, or Jove, the chief divinity of the ancient Romans, who corresponds with Joseph made subservient to the rod of the oppressor, was a celestial God."

He gave life, or rather was the life of all animals; and he possessed three eyes—two of which correspond with those of his creature, and the other is the eye of Intuition.

He was called the Lord of the heavens, and was father and king of gods and men. He was born *of Saturn* and was educated at the *place* where he was born, upon the mountain Ida in Crete (a mortal isle). On this mountain he was changed into an *eagle* and carried Ganymede and Asteria—a young man and woman—away in his talons.

He ordered Mercury to convey Europa to the (Red) sea shore, where she was transformed into the bull which carried her to the island of Crete; and the bull's head is supposed to have been the ship which carried her away. Agenos then commanded his son Cadmus to travel (six thousand years)

on a pilgrimage to search everywhere for his sister: he was to be banished forever from his father's throne until he found her: which failing to do he built the city of Thebes near the Mountain Parnassus, and Cadmus, his wife and companions were swallowed by a serpent, and became serpents.

Jupiter sat on a throne of ivory and gold: his sceptre is made of cypress —a symbol of his empire, because that wood is free from corruption. On his sceptre sits an eagle for the reason that an eagle rested on his head, portended his reign, and brought him his thunder when he was at war with the giants—the sons of earth; and thence the eagle received the title of Jupiter's *Armour-bearer*. The eagle being apart from Jupiter's head implies a prophecy of its final subjection to his Will."

"The principal gods of Mythology ride in chariots which figuratively represent the heads of men. The chariots of Aurora, Mars and Neptune are drawn by horses; Cybele and Bacchus by lions; Juno by peacocks; while the thrones of Jupiter and Janus are established in one place unmoved. Mind is always centered in the brain. The head may be moved from place to place with the Mind fixed in it as its centre."

"On each side of the back of Jupiter's throne are placed two acorns (two heads) and on each arm a lion's head corresponding with the Lion of Israel and the lion Pharoah."

Minerva or Wisdom was born of Jupiter's brain; and was brought forth in full strength; and she says Ecclesiasticus 25,1:2: "In three things I was beautified, and stood up beautiful both before God and man (or the dual man): the unity of brethren, the love of neighbors, a man and a wife that agree together."

"Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doateth;" the first implies harmony and marriage of the dual man, and the corrupt triune man is embodied in the three sorts of men.

The outer man is rich in God; but, a liar because he ignores his twin brother and presents himself as the true man.

Under Jupiter's throne are the Giants of Terra he has conquered in battle: they are also under him because the God-Head is over all men.

On one side of the crushed giants an eagle speaks and tries to persuade them to throw off Jupiter's authority. On the other side a huge serpent vainly writhes, struggles, and pleads to escape from his dominion.

Every nation worshiped a Jupiter of its own, and he was born among themselves; but the famous jupiter, represented by all nations, was born of Saturn; and personates collective Mind—a mighty power.

"He whose all conscious eyes the world behold,
The eternal thunderer, sat enthron'd in gold:
High heaven the footstool for his feet he makes,
And wide beneath him, all Olympus shakes,
He spake; and awful bends his sable brows,

Shakes his ambrosial curls, and gives the nod;
The stamp of fate and sanction of the God:
High heaven with trembling the dread signal took,
And all Olympus to the centre shook."

"It is said that bees fed Jupiter; the goats gave him milk, and he was nourished by doves. He deposed Saturn from his throne, banished him for conspiracy, and then divided the paternal inheritance between Neptune and Pluto. Afterwards, when Jupiter had heard of the wickedness and great impiety of men, he descended from heaven and came into the house of Lycanon (Lie-can-on) king of Arcadia, and because of his wickedness turned him into *a wolf.*"

In Burritt's Geography of the Heavens the Wolf, Ox, Scorpion, and Centaur are all in close proximity to each other.

Learned writers acknowledge that the exploits of Jupiter are merely allegorical, and *conceal some meaning either lost, or open to conjecture.* His names are many. The Greeks called him Ammon and worshiped him as a ram; because when Bacchus (the same as Ishmael) was athirst in the Arabian desert, Jupiter appeared in the form of a ram, and opened a fountain for him. This same ram was caught by the horns in the thicket and suffered in Isaac's stead. The fountain opened for Ishmael also preserved Isaac; for both found life and nourishment in the ram's head—the animal Ark of safety: while in it Jupiter hid himself. In support of this, Mythology says that Jupiter wore a helmet, whose crest was a ram's head.

The Babylonians and Assyrians worshiped Jupiter as Bel-us (a dual bell); which is one of the names given to Mercury, the impious author of idolatry. In him, it is said, Jupiter assumed the shape of a shining metal called gold in which no small portion of his divinity has since resided; and, does not the pursuit of gold absorb the great I AM to-day?

In different *places* he was afterwards called Beel, Baal, Beelzebub, &c. He was also styled Cap-i-to-lin-us, from Cap-i-to-line Hill (the hill, or head which caps the spine) upon the top of which the first temple ever built in Rome was erected on a rock. Near a city which belonged to a mymph of the (Red) sea was a grove sacred to Jupiter, which was famous because it was the ancient oracle of all Greece.* Two doves responded there to all who consulted it. According to Mythology the head was sacred to Jupiter; therefore, it must have been the grove referred to. The word grove is derived from the Anglo Saxon and Latin languages; and signifies a grave, cāve, grove; a pit dug, from *grafan* to dig: because an avenue or grave is cut or hollowed out of a *thicket* which shades it: it is a wood of small extent; a cluster of trees. The hair is a vegetable growth; therefore, it is called a thicket.

*Greece:—
G is a slight modification of C; called also Sol by the Italians and French.
Gree means grade or degree: a step, or ladder by which one ascends or descends.
Greece is plural; a flight of steps; also to establish: it is written in several forms; as

The country known as Greece corresponds with the flesh: the beautiful Greek gods are the perfect inner men of Greece.

The Greeks called Jupiter the Savior because he delivered them from the Medes.

Medes:—

M—The mark of the murderer.

E—The Triune I.

Me—, in connection with des is, myself am a murderer and a divided, fallen, triune man.

De—a Latin prefix denoting a fallen state in the scale of being.

S—The mind of the murderer.

Thus we find that Mede refers to Carnal Mind—the wrong principle in man. The law of the Medes and Persians (that which divides—the flesh) was unalterable. The motto of these two nations might have been: Our law of wrong brings inevitable punishment.

"Law is beneficence acting by rule;" or, "The regular method or sequence." The law of God divides Wrong from Right; and his moral code was written by Mind and delivered to man on Mount Sin-ai—his own head. If the law of Right be violated, punishment follows; for, "The Rod of the Assyrian is the rod of mine anger;" but the staff of the righteous is my peace.

Jupiter represents the Great I Am under either law. He is benign, loving, tender, wise and all powerful under the leadership of Jacob's staff; but terrible in his fury on the rod of the oppressor when that wicked god is chosen by men to rule in the *place* of Christ. "Choose ye this day whom ye will serve."

Jupiter was Lapis to the Romans, who believed that an oath made in the name of Jupiter Lapis was the most solemn of all oaths. And it is derived either from the stone which was presented to Saturn by his wife Ops, who said it was presented to Jupiter, in which sense Eusebius says, that Lapis reigned in the island of Crete; or from the stone of flint (or Rock of Ages); from which, in making bargains, the swearer said: "If knowingly I deceive, so let Jupiter, saving the city and capital, cast me away from all that is good."

This all powerful god governed the world (or head) by his providence, viewed mankind from an eminence, and his proper name is said to be Zeus because he gives life. He was named Elicius, because the prayers of men may bring him down from heaven.

> "Jove can't resist the just man's cries,
> They bring him down, e'en from the skies:
> Hence he's Elicius call'd."

---

grees, greeze, grice, griece, and grise. The first signifies a stair-case enclosed in a frame.

2. The top of a staircase or ladder.

Grice is equivalent to a swine, hog, or wild boar.

Griece—The same as gree.

Grise—A step, or scale of steps—the bodies of men.

He was styled Olympius from Olympus, the name of the heavens where he resides; or of a city which stood near the mountain Olympus and was dedicated to him. To Jupiter, the first (Human) cup was sacrificed; and the stone was cast out of his temple, for he smites his enemies and brings peace to his obedient children.

Harpocrates was the chief god of silence after the death of Osiris. He was the son of Isis. They offered the first fruits; and consecrated the tree *persea* to him. He was painted naked in the figure of a boy, crowned with an Egyptian mitre which ended in two buds. He stands like a statue by a crooked, leafless trunk of a tree with a blind serpent's head at the top; but around its trunk in five or six coils is twisted an active serpent. By the side of the tree is an owl with a cup on its head; and on the right side of the god a crouching dog keeps its gaze fixed on the dual serpent.

The right side of Harp-oc-ra-tes is shadowed by a wing bearing an owl; and, besides the mitre, four sharp points protrude from his head. Between his feet crawls a tortoise, and the fore finger of his right hand is placed on his lips; because, like Jesus, he is dumb before his enemies. Men cannot hear him speak until the time appointed of the Father.

This god evidently personates the inner man doomed to silence, crucifixion and burial, and overshadowed by the wing of the evil bird of the night of Esau, and the Tree of Evil. The tortoise implies slow but sure progress; for this god will conquer the serpent's head; and his voice shall at length speak out of the wall.

The human (head has ever been the throne in which man has worshiped; and Mind, in all its varied states, will be his God to all eternity. In accordance with the elevation or Fall of that mind will he give his allegiance to the celestial or infernal deities; but, although he bends the knee to Baal, behind that wicked Mind in the wicker basket, in all his majesty is the horn of plenty, and the power Divine which moves the world, and bides his time to burst forth in splendor to extinguish all lesser lights by "The brightness of his coming. Hence, consciously, or unconsciously man adores Mind, although he may recognize only that which is natural; because the inner, all seeing eye of his God is closed to his darkened understanding: so, yielding to the spiritually blind serpent, his higher nature is lost to him in the bull, the eagle, wolf, Mammon, Esau, &c., instead of blossoming within the head of the beautiful, perfect Greek God within him.

But the time for the God of Silence to break the spell and speak again to the race is at hand. Instead of Olympus, the silent City of God, that Celestial *place* redeemed from the traffickers of Canaan is now styled Olombia—the perfect City of the Gods; which is to descend, with all its healing power, into the midst of the noise and confusion of our present Babylon, and say to over-worked, careworn humanity, "Peace, be still!" Man will then resume his proper place in the Cosmos as the crowning joy

of heaven, the pride of Nature, the handsome tower of strength and righteousness, the highest production of the creative power in whose lofty steeple God dwells as the Almighty Intelligence of the universe; for in him alone is the I Am brought forth from chaos to evolve all the attributes of being; he is the chariot of Salvation; for he bears that which will overcome death and usher him into the inner chamber of the King. When he enters that sacred City he will realize the stupendous fact of an immortal existence, and know that from centre to circumference he is God. This is the knowledge which is to free him from the law of sin and death; because when he learns this secret he will cling to the immortal Spirit man, and shun the man of Death.

CHAPTER VII.

THE RAIMENT OF CHRIST.

"The heaven and earth's compacted frame,
And flowing waters, and the starry flame,
And *both the radiant lights*, one common soul
Inspires, and feeds, and animates the whole.
This active Mind, infused thro' all the space,
Unites and mingles with the mighty mass."

The fabulous Pantheon, (pan-the-(e)-on—the Temple of all the gods) at Rome, which symbolizes the human head, has acquired the name of the rotunda* because of its circular form. It has a cylindrical body, a spherical roof or dome, and its inner circumference is divided into seven grand niches, in each of which stands a god: six of these niches are flat at the top, but the seventh is arched. Before each stand two columns fluted, but of one entire block.

The principal Roman gods were divided into three classes known as celestial, terrestrial, and marine.

Thus, in the Pan-the-(e)-on, we have represented the Trinity; the cylindrical body, round head, and six thousand years of incompleteness; together with the seven-thousandth year in which the head is to be rounded out as a complete dome, kingdom, or circle of eternity; and seven dual columns, each of which corresponds with the dual race for a thousand years.

The outer man Satan, and the inner man, God, are also symbolized in the seven niches, in each of which stands a god. Thus the rotunda of the gods was designed to symbolize man's career from the Fall to the restoration.

**Os rotundum*—a round mouth of eloquent delivery.

The twelve superior gods of Mythology, and the twelve signs of the Zodiac correspond with the twelve tribes of Israel as well as with the twelve apostles of Christ—the latter being the Divine Mind of the disciples who concentrate as twelve constituent parts in each individual man whose twelve-sided nature serves as the garment of Christ; while the people, collectively, represent the twelve tribes of Israel. The entire man denied and forsook Christ in accordance with Mat. 26:56. "All the disciples forsook him and fled."

Under the throne of the double faced Janus were twelve *burning* alters which correspond with the foreheads of the Twelve.

There were twelve rivers in hell; and these streams, we will say, flow within the veins of the twelve constituent parts of man—each of which parts bears a head.

That this dual Tree of Life bears twelve manner of heads is declared in the closing chapter of Revelations: "And he showed me a pure river of life clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of it, and on either side of the River was the Tree of Life which bore twelve manner of fruit, &c."

Hermas, Apoc. N. T. Command IX says: "These twelve mountains are twelve nations which make up the whole world; and those twelve nations which possess the whole world (of heads) are twelve *people*."

"And I said, Sir, all these things are great and honorable; but now show me the effect and force of every mountain; that every soul which trusteth in the Lord, when it shall hear these things, may honor his great and wonderful, and holy name."

"Hear, said he, the variety of those mountains, that is of the twelve nations. They of the first mountain which is black, are they who have revolted from the faith; and spoken wicked things against the Lord, &c. These are condemned to death, there is no repentance for them."

The second mountain refers to the hypocrite; the third to the covetous who are taken up with riches; the fourth to the doubtful whose roots are dry; the fifth are the vain and empty.

The sixth are quarrelsome and malicious; the seventh are good and upright, without difference in *themselves*; the eighth being well watered, possess springs of knowledge, and are teachers of others.

The ninth is a desert full of serpents, which ravish away the goods of others and serve only themselves: these are the serpents mingled * * * in that mountain, and they infect and destroy men."

"In the tenth are trees which are over the cattle; and the eleventh consists of such as have believed, and suffered death for the Lord."

"As for the twelfth mountain which was white, they are such as have believed like sincere children; wherefore, this kind of men shall without all doubt inherit the kingdom."

"Hear now, said he, concerning these stones which were brought

* * * into the building of the tower, and placed in the room of those that were rejected: they were the roots of that white mountain."

"Wherefore take care of yourselves whilst the tower is yet building; for the Lord dwells in those who love peace; * * but he is far off from the contentious, and them who are full of malice."

The Lord gave his spirit to thee entire, and thou hast rendered him altogether unprofitable, so that he can be of no further use to his Lord; (Divine Mind) for, being corrupted by thee, he is no longer profitable to him."

X:1. "After I had written this book, the angel which had delivered me to that shepherd came into the house (or head) where I was and sat upon the bed (or brain) and that shepherd stood at his right hand."

2. "Then he called me and said, I delivered thee and thy house to this shepherd, that thou mightest be protected by him * * * If therefore, thou wilt be protected from all vexations and from all cruelty, and have success in every good word and work; and have all virtue and righteousness, walk in these commandments which he has given thee, and thou shalt have dominion over sin * * * and all the lusts and pleasure of the present (or outer world) shall be subject unto thee."

13. "They that do not keep his commandments *flee from their life*, and are *adversaries* to it, and shall deliver themselves unto death and shall everyone be guilty of his own blood;" for, (8:1) "There are two creatures of the Lord: * * * abstain therefore from all evil in one, and thou shalt know all righteousness in the other."

III:63. "For they are companions together, and the one cannot be defiled but the other will be so too."

Thus the twelve tribes or nations represent the different stages of each individual man's development.

According to Joshua (4:19,20) "The people (or Minds) came up out of Jordan and encamped in Gilgal; and the twelve stones which they took out of Jordan did Joshua pitch in Gilgal.*"

Half of the twelve tribes, and half of the twelve apostles represent the outer, the other portion personate the spiritual side of man, or the race. Each thousand years being as one day, six days would produce 6,000 dual men; 6,000 natural, and 6,000 spiritual; and, as 12,000 of each of the twelve tribes are to appear before the throne to receive the mark of God in their foreheads, 12x12,000 gives the 144,000 which are to be redeemed from the power of the beast. This number figuratively engrosses all the people born under the twelve signs of the Zodiac within six thousand years, taken in bulk—therefore, the entire race.

Webster says, "The word gross never had plural form. A great gross is twelve gross—144 dozen, or in the gross, in the bulk; the whole undivided; and, the inner man declares, "I kept them in thy name, (I

*The wheel of revolution; the heap or brain.

am) these (birthrights) that thou gavest me I have kept; and none of them is lost but the Son of Perdition" who is simply the dead body of flesh which perishes in its own corruption.

2 Peter, 3:7 speaks of "The perdition of ungodly men," Rev. 17:8 "The beast goeth unto perdition"; and, "Them that had gotten the victory over the beast, and over his image, and over his mark * * * had the harps of God"—15:2. *All mind is to be redeemed;* for, "Satan himself is to be transformed into an angel of light"—2 Cor. XI:14.

1 Kings, 10:19 describes the throne of Solomon's Temple which had six steps and the top was round; there were stays on either side on the place of the seat and two lions; while twelve lions stood on each side of the six steps."

The two lions represent the dual Mind; the twelve lions on each side of the six steps, or 6,000 years, correspond with the sub-divisions of the dual Mind; as well as the dual Minds of the twelve tribes. Man had to pass over 6,000 years, or mount six steps, in order to retrace his way back to the heights of God's throne and the Eden conditions. This Passover Christ shared with his disciples: he has wandered over the dark mountains—their outer heads—with them; and, all the time has carried the lambs of Abraham in his bosom; he has shared the griefs and miseries of his people as well as his own sorrows alone; because of the race having forgotten and forsaken him to serve Mammon, his enemy.

2 Chron. 4 chap. Solomon made a molten sea which stood upon twelve oxen; or, "Under it was the *similitude* of twelve oxen * * * and the sea was set upon them." * * * These oxen also stood in two rows.

The brim of this sea was like the brim of a cup, like a lily flower; and the house of the Lord was cast in the plain of Jordan.

The lily is shaped like a bell. Abel implies the first formation of the inner man's head; but at first it was but a breath being so very etherial that Cain's strong animal force crushed the beautiful flower of budding Truth. A belle is feminine. Every bell gives forth a distinct sound—the tongue of which corresponds with Mind. Of course every head is a dual bell—good and bad. (See page 400.) Hope had a temple in Rome in the herb market (or place of the branch). She was described as being in the form of a woman standing; and in her right hand held a *sort* of cup, fashioned to the likeness of a flower, with this inscription: Spes, P. R. "The Hope of the people of Rome." Hope was also left in Pandora's box; and Abel personated the hope of the race: A bell—the head of his twin brother—was preserved within Cain's head until the law of evolution should unfold it.

The molten sea probably corresponds with the brain. To melt is to reduce from a solid to a liquid state; and the brain is a palpitating mass or heap fashioned from the dust of the earth by heat.

King Hiram of Tyre assisted Solomon in building the Temple, the *two pillars,* the *two bowls* that were on the top of the two pillars;

and the *net* work (of veins and muscles) to cover the two bowls which were on the top of the two pillars.

These two bowls on the top of the two pillars correspond with the Ark of God, and the Ark of Noah. The former belonged in the City of David; but Judah having gone forth from his place to serve man in his wanderings, the ark was carried about within the heads of the heathen nations. 2 Saml. VI: "David did not remove the Ark of the Lord into the City of David; but he carried it aside into the house of Obed-Edom (O bed of Edom, or Esau) three months." When it returned to the City of David they set it in the tabernacle, and David offered burnt offerings (of carnal minds, which were consumed by the brightness of his coming) before the Lord: he then dealt out among all the people, even among the whole multitude of Israel a cake of bread"—the spiritual brain; and this was done when the Ark returned to its proper *place* in man's consciousness.

"And the Lord said unto Moses, Thou shalt take fine flour (the handful of corn ground between the dual stones) and bake twelve cakes thereof * * * and thou shalt set them in two rows, six in a row upon the pure table of the Lord."

There were six spiritual, within six natural brains, which represent the brains of the twelve disciples, and the table refers to that bony structure which supports the bread of life.

When Jesus went up into the mountain he also fed the multitude; and, after all were fed the disciples gathered the fragments together and they filled twelve baskets"—the heads of the twelve disciples; or the twelve tribes of Israel. He fed them, not with carnality, but with spirituality from the bread of heaven and said, "I am that bread of life." This is the bread which is broken into pieces and divided among the many; and which, with the wine of the kingdom constitutes the *Holy Sac-ra-men-t** of the Eucharist.

Twelve pillars supported the altar; (or forehead) and there were twelve precious stones (or brains) upon which the names of the children of Israel were engraved; and they were all taken out of the bloody river Jordan.

Ahijah, the brother of the Lord, rent his garment in twelve pieces: the woman of Revelations, clothed with the sun, and the moon under her feet, had twelve stars on her head;" and this woman implies the time of Zion's victory over the flesh, when the Divine Mind is to rise and shine on Mount Zion; while the moon, is to be subject to the Will of an evolved, or developed understanding, around which will revolve the stars or minds of the twelve disciples—gaining brilliancy from the radiance of

*Sac—a bag or receptacle for liquids; any cavity closed at one end. Hold the body head downward and the neck closes the cavity of the head. Sac-ra-men-t—the holy food of the rock on the cross, or sack full of blood.

the *supreme* Intelligence; and, "They shall be as stones of a crown lifted up as an ensign upon *his land.*"—Zech. 9:16.

"Thou shalt take two onyx stones and grave on them the names of the children of Israel; six of their names on one stone and six on the other."

"With the work of an engraver in stone, like the engravings of a signet shalt thou engrave the *two stones* with the names of the twelve children of Israel; and thou shalt put the two stones upon the *shoulders* of the ephod for stones of memorial * * * and Aaron shall bear their names upon his two shoulders."

"These tables of stone were written or engraved with the finger of God, or of Intelligence and Wisdom, and placed in the ark in which there was nothing save the two tables of stone.

The twelve sons of Jacob and the twelve disciples of Christ are one and the same; because both Jacob and Jesus possess Christ around whom the twelve revolve; while the twelve tribes descending from Jacob's sons include all people; for the reason that the children of Jacob, or Israel, dwell within every human being—the twelve tribes personating the dual man for 6,000 years; and they all dwell in the Ark of the Covenant. Their sin consists in not knowing it; our ignorance causes sin.

1 Saml, 6:8. God commands: Take the Ark of the Lord and lay it upon the cart (or body) and put the jewels of gold * * * in the coffer * * * and send it away that it may go (6,000 years.) You shall set up these stones in Mount Ebal (The ball of the Trinity), and thou shalt plaster them with plaster (the flesh enfolds them); and, there shalt thou build an altar of stones; thou shalt not lift up any iron tool upon them."

"Thou shalt build the altar * * of whole stones."* Danl. 2:34 says "They were cut out of the mountain without hands."

"The words of the law (or the Ten Commandments) were to be written on them very plainly"; and, "They were left in Kirharaseth—the City of the Sun."

"I will take Nebuchadnezzar, my servant, and set his throne upon these stones that I have hid: and he shall spread his royal pavilion (or skull) over them."

Nebuchadnezzer is the same creature described in the first chapter of Ezekiel—a combination of *man, beast and God*; the last estate of animalism being, in both cases, that of the eagle which "Took the highest branch of the Cedar" and carried it down into a land of traffic, and set it in a city of merchants;" or, a city belonging to merchants; and this city is the outer head given over to the service of Mammon.

*Altar:—

Alt—from Latin *altus*, high; literally, grown great by nourishing; the communion table.

Ar—The mountain to be uncovered.

Alt-ar—The mountain's brow.

The frontal bone which forms the forehead is in one piece, hence, a "whole stone." The Altar of the Scriptures always refers to the forehead.

Ezek. 1:10. As for the likeness of their faces, they four had the face of a man, a lion, an ox, and an eagle-" Nebuchadnezzer was Assyria's king; and Daniel, 4:33 says: "He was driven from men and did eat grass as (or with), oxen * * * till his hairs were grown like eagle's feathers, and his nails like bird's claws;" or, the talons of the bird of prey in the form of the miser, the capitalist, monopolist, merchant, &c.; and in fact the land of Canaan and its Canaanites.

Jeremiah 50:17 says: "The lion drove Israel away and the king of Assyria devoured him. "19" But I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Ephraim and Gilead."

The eagle that carried the highest branch of the cedar away is described in a vision, 2 Esdras XI. It "Had *twelve* wings and *three heads;* and it spread its wings over all the earth. The head in the midst was greater than the others, yet rested it with the residue."

It was Nebuchadnezzer who bade the people fall down and worship the golden image, thus causing the entire man to *fall* under the blighting curse of money and competition. The divine man could not forsake him; but became subject to the rod of the oppressor which ruled over him. He was the life of that rod which was chosen man in preference to the staff of the righteous; but, not being recognized and thus brought into prominence, he simply became subject to Mammon, his creature's chosen Master. God can work only in co-operation with man to spiritualize him; he dies and is buried in the cave in the atmosphere of Mammon's dupes.

The beast described above had once been a glorious king; but, "O king, thy greatness (as an outer man) is grown and reacheth unto heaven: he had (with Pharaoh, whose life he was), been in Eden, the Garden of God, where every precious stone was his covering: he was *perfect* in his ways until iniquity was found in him; and that iniquity was the result of his trafficking with the common inheritance.

The multitude of his merchandise carried him down through the gradations of animalism until he finally found himself sunken into the eagle, the wolf, the lion, the centaur—which the Money System makes of men by stimulating all the lower instincts such as selfishness, rapacity, fierceness, covetousness and all the nature of the beast.

In all the allegories of this eagle stage of man's degradation it is shown to be the one in which iniquity comes to its full, and to its own destruction in a time of great trouble.

2 Esdras XI:37. "And I beheld, and lo! as it were a roaring lion that sent out a man's voice to the eagle, and said: Art thou not it that remainest of the four beasts that have had power over the earth with great fearfulness and with much wicked oppression?" as the Money power has had.

42:46 "For thou hast afflicted the meek, thou hast hurt the peaceable,

thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm; therefore, is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty."

The Highest hath looked upon the proud times, and behold they are ended, and his abominations are fulfilled. Therefore, appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy *malicious heads*, nor thy hurtful claws, nor all thy vain body; that all the earth may be refreshed, and may return (to Eden), being delivered from thy violence, and that she may hope for the judgment and mercy of him that made her."

"Be of good comfort, O Israel; and be not heavy thou house of Jacob, for the Highest hath you in remembrance: * * * and I beheld, and lo! that man (Jacob) waxed strong with the thousands in heaven."

These visions and allegories, in their dual character, carry with them the revelation of the time of their fulfillment. For instance, in the vision of 2nd Esdras, the allusion to a lion that sent out a man's voice, astronomically refers to the companion signs of Leo and Aquarius into which, the sun is just now entering in his precessional course; therefore, the vision pertains to the present time, or, to a cycle of about fifty-two years, beginning with the perihelion (per-i-he-lion) of planets in 1881. The sign Leo corresponds with the Lion of the tribe of Judah; and, Aquarius is the man Jesus said was to be found "Bearing a pitcher of water;" he is also "The Sign of the Son of Man in the heavens;" and with his appearance we are to "Lift up our head and rejoice, for our redemption draweth nigh."

As Jacob here rises out of the eagle condition into the remembrance of the Highest; so did Nebuchadnezzer (who personates Esau in his lowest state of serfdom to the animal man) when his hairs had grown like feathers, and his nails like bird's claws, say, when awakening from his long spiritual sleep, "And at the *end of days* I lifted up mine eyes to heaven and mine understanding returned unto me, and I blessed the Most High. At that time my reason returned unto me; the glory of my kingdom, mine *honor* and brightness returned unto me and I was established in my kingdom, and excellent majesty was added unto me."

In the vision of Ezekiel 1:10 "The last face of the beast was that of an eagle: in the twenty-eighth verse this human beast evolves into the glory of the Lord.

2:9. And when I looked, behold a hand was sent unto me with a book therein; (The Book of Life—man's head; which is esoteric and exoteric): "And there were written therein lamentations and mourning, and woe." This hand is the same as that referred to 2nd Esdras 6:9.

When Jacob and Esau were born, Jacob's hand held fast to Esau's heel; or, as Esau vanished, Jacob appeared, for "Esau is the end of the

World, (or outer head); and Jacob the beginning of that which followeth."

This hand is not by any means overlooked in the story of Nebuchadnezzar, for Bel-shazzer, his son, was holding a great feast when the same hand appeared upon the palace walls (of Carnal Mind) and wrote: God hath numbered thy kingdom and finished it."

All this corresponds with Barnabas 13: 1 to 7. "God made in six days the work of his hands and he finished it on the seventh day * * and sanctified it. The meaning is, That in six thousand years the Lord will bring all things (of the Esau Dispensation) to an end * * * when his son shall come and abolish the season of the wicked one and judge the ungodly * * * and he shall gloriously rest in that seventh day."

That the season of the wicked one refers to the competitive period of Mammon's reign is borne out by the prophet Isaiah who says: "Their land is full of silver and gold, neither is there any end of their treasures: their land is full of idol worship; * * * but the loftiness of man shall be bowed down, and the haughtiness of man shall be made low, and the idols shall be utterly abolished." "In that day a man shall cast the idols of his silver and gold to the moles and to the bats."

The work of Olombia is to accomplish all this: its emblem is the dove, which is to succeed the American Eagle; for the dove of peace must supersede the vulture before the kingdom of Jacob can displace the head of Esau, and substitute the benign conditions of heaven for the strife, despair, fear, poverty, and angry competition of Mammon's Kingdom.

1 Kings 18:31 says: "Elijah took *twelve stones* according to the number of the twelve sons of Jacob, and with the twelve stones he built an altar (or forehead) to contain two measures of seed." Showing that the minds of the twelve disciples concentrate in the dual head; and, God declares, "I will set his throne on these stones."

The twelve stones were set up in Mount Ebal, and they "were laid in water"—or blood.

Joshua 14:15 refers to the City of Four, and says: "Kirjatharba was a great man among the Anakim." Kir is a city, or head.

Jath—a wall.

Ar—the inner head.

Ba—the cry of lambs.

Arba—The mountain in which the lambs are hidden.

Kir-jath-arba. The city within a wall of flesh in which four men are to meet to respond to the cry of the Lambs of God.

The city of Arba is also known as Hebron—the Cave of Machpelah in the land of Canaan—Jud. 15:13. It was situated in the mountain of Judah; and, the City of Four was, as already shown, subdivided into twelve parts; and the twelve parts were known as the twelve sons of Jacob, and also as the twelve disciples of Christ.

Josh. 21:11. "And they gave them the City of Arba, * * which city is Hebron, the *hill* country of Judah."

Going back to the time of the Fall from Eden we find: "The river became *four heads.*" "Four kings joined battle with five"—senses; and every man's four kings, and headquarters, are within his own head; while the five senses are personated by the five son's of Judah mentioned 1 Chron. 2:4.

"And I will appoint over them four kinds, or families: the sword to slay, the dogs to tear, the fowls of heaven, and the beasts of the earth to devour and destroy." There were four tables of hewn stone and four rows of stones; which fact the inner man deplores saying: "He hath enclosed my ways with hewn stones."

Paul took four men, who had taken a vow, and purified himself with them before entering the temple. The mystic four were purified by Paul whose life and experiences were similar to those of Jesus the Christ.

Now, as already stated, reasoning from our standpoint *every man* represents Christ and the twelve apostles; and every man when complete ceases to be divided and becomes one I—four quarters or the whole in Christ, in accordance with wisdom of Solomon (XVIII:24) "And in the four rows of stones was the glory of the father graven, and thy majesty upon the diadem (or precious stone) of the head," which is the forehead.

The Fall from at-one-ment with God resulted in division and subdivision. First, man became dual; and the dual man possessed Christ as the buried third person of the Trinity, while the flesh completes the City of Four. As the twins represent the dual people of 6,000 years, Jacob and Esau comprise the twelve disciples which revolve around Christ; and, all the people, being their descendents comprise the twelve tribes of Israel.

According to John the Revelator, "The City of the New Jerusalem had twelve gates; at the gates were twelve angels and their names were the names of the twelve tribes of Israel; the wall of the city also had twelve foundations, and in them the names of the twelve apostles." The City lieth four square—the length and breadth being equal and the measure of the city is the *measure of a man.*"

"And he (Christ) goeth up into a mountain (or head of a man) and calleth unto him whom he would, and they came unto him."

Mat. 9:15. The disciples were the children of the bride chamber, and the bridegroom was with them in that upper room. "Jesus preached in the cities" (or heads of his disciples.)

"He entered Simon Peter's ship (or head) and taught the people out of the ship."

"The disciples had but one loaf of bread (or brain) amongst them in the ship; and Jesus was known of his disciples in breaking (the one loaf of) bread which was divided among them; for they were all with one accord in one *place.*"

"The acts of the apostles were done in accordance with the prophecy (Deut. 28:68) "And the Lord shall bring thee into Egypt in ships * * * and there ye shall be sold by your enemies for bondmen, and bond women, *and no man shall buy you.*"

"Zebulun was a haven for ships." "Dan dwelt in ships;" and Jesus was in a ship with his disciples when a tempest arose and covered the ship; but he was asleep—" crucified, suppressed and buried.

The names of the twelve whom Christ called to be with him in the mountain or ship were "Simon Peter, and Andrew, his brother; James, the son of Zebedee and John his brother; Philip, and Bartholomew, Thomas and Matthew the publican; James, the son of Alpheus, and Lebbeus whose surname was Thaddeus; Simon, the Canaanite, and Judas Iscariot.

Simon Peter personates the outer man. Latin Simon; Hebrew Simeon; German Simeon (See-me-on); or Simon (see man.) A Simonian was a follower of Simon Magus who wished to purchase the power of the Holy Ghost with money; and, as mag signifies a priest or magician, Simon Mag-us represents the carnal Mind of Peter; and he leads all outer men as the Adversary of Christ.

Si-mony was the crime of buying or selling ecclesiastical benefits for money or reward.

Simon, the text says, was surnamed Peter.

Sur is from sup-er (the agent who sups); and *sup-ra* designates the rock in which he sups. Sur means over, above, upon. The surname, then, applies to the head; and the head of Carnal Mind was surnamed Peter—the rock,* or stone.

Pet, Webster says, was formerly written peat. The first is a fondling, a pet, a cade lamb to be fed and nourished; but instead of cherishing the Lamb the rock stoned it, crucified and buried it. Cade also means a cask or barrel—the body. Pet-it—the head the pet lamb abides in is small, petty, mean, miserly. A petit jury consists of twelve men at the bar: in the case of the disciples, at the bar or court of Christ.

Peat:—

Pea—a pod for holding seed.

Pea-t (The pod of the cross) is allied to the word pit; and, also, Latin *put-e-us*, a well, cistern, or fountain. 2 A piece of turf or bog which is more or less sat-u-ra-t-ed with water, or blood.

Er—an agent.

Simon—that hears.

Peter—the rock.

*Salt Peter, is the salt which exudes from a rock, stone, or wall. Jesus said; "Ye are the salt of the earth; but if the salt have lost its savor wherewith shall it be salted. Have salt in yourselves." Mark 9:49. "Every one shall be salted with fire"—the light of Mind, and the warmth of the spiritual life. Spiritual coldness is death.

Merum sal is a Latin phrase signifying pure salt; it also means genuine attic wit; hence we infer that the salt of life is to be found in the head.

An—one or any. Drew—Caused to follow by coercion; pulled along; enticed; as, "Drew him through dirt and mire without remorse."

Andrew—the strong physical man who entices men to place confidence in the flesh."

Matthew belonged to the publicans, or collectors of toll or tribute. They were often, as now, oppressive in their exactions, and were regarded with great detestation. 2 A keeper of an inn or public house, in which there was no room for the Christ child to be born; and, therefore, Jesus was brought forth in a stable. Had there been room in that inn he would have been born in a palace—made so by his being welcomed as a guest and brother. Matthew is the same as Levi.

M-at—At the house of the murderer of Christ. The word includes Cain's mark (the forehead of the outer man) the Trinity and the Cross: it is from *Matta*, a mat made of bull-rushes for covering *hot* houses; as a mat of weeds, a mat of hair.

Thew—muscles of strength; nerve; brawn.

"And I myself, who sat apart
And watched them, waxed in every limb;
"I felt the *thews* of Anakim
The pulses of a Titan's heart."

Mat applies to the head; thew to the body; and Matthew personates man sold to Mammon to become a slave in gathering together Cæsar's tribute. The literal meaning is, Given to another than Christ.

Lebbeus—a man of heart who praises God; and whose surname is Thaddeus—the head that praises and confesses.

Judas, properly signifies, the praise of the Lord; but Judas Iscariot is the Mind that murders.

A Judaist was one who conformed to the Jewish rites and ceremonies, and was influenced by the prejudices of his religion.

Is-car-i-ot, the last syllable of which is from the Greek, means *the ear;* and Judas Iscariot is the man whose ear is influenced by the false religion of the Adversary to betray and murder Christ.

THE CITY OF FOUR.

The disciples personating the mystic City of Four, and representing the four garments of the Savior, are:

First Garment:

Simon Peter—the outer mind and head.
Andrew—the flesh.
James—the same as Jacob.

Second:

John—man having become reconciled to God, leans on his breast, confides and abides in him, thus becoming the beloved disciple—the gift of God, Divine Mind.*

*Solomon says, "A gift is a precious stone"—the brain or head of man. Ezek. 28:13. "Every precious stone was thy covering."

Philip—a warlike man, a lover of horses—the flesh.

Bartholomew—a son, (sun) who supports the waters.

Third:

Thomas—A twin brother who is a doubter; and "He that doubteth is damned already."

Matthew—man become estranged from his brother, because of entering the service of the Adversary.

James—the inner man.

Fourth:

Lebbeus—the inner man.

Simon the Canaanite—the same as Simon in the first garment, who, having become a merchant, results in becoming

Judas Iscariot, who made merchandise of Christ.

Thus we find that each three disciples personate a type, or character, possessing body, Spirit of Man, and Spirit of God; and sometimes the spirit of the man rules, and at others, the Spirit of God.

In each of the four garments of Christ the outer, inner, and fleshly man are represented. The rock and Mind of man are made prominent at the head, in connection with Andrew, the flesh, who separates Simon Peter from James.

The second indicates the fact of Christ's kingdom having found lodgement in the rock Peter; as the man Simon Peter has been re-named John (the beloved disciple); indicating the reconciliation of the twin brothers.

In the third, John becomes Thomas, because he begins to doubt; his attention being diverted from Christ to worldly interests and the necessity of satisfying the Master introduced into his Eden by the Money System which compelled him to become a taxgatherer, competitive merchant and trader; and the Fourth indicates the inevitable result in serfdom, separation from Christ Jesus, who, neglected, despised and forgotten in the ignoble scramble in Mammon's service, was crucified; while man became a Prodigal merchant from his Father's house.

Having failed to "Stand fast in the liberty wherewith Christ had made him free," John became again "Entangled with the yoke of bondage," from which he came to free him. "For the love of money is the root of ALL evil; which while some (the outer men of the race) coveting after, have erred from the faith, and *pierced themselves* through with many sorrows;" and in thus piercing themselves, Christ was slain by the same sword.

The iniquity of covetousness being the great sin against God; it was for this sin that "I smote him; and because of this sin I hid me in the cave * * *; and he went on turning away frowardly in the way of his heart." Andrew and Simon Peter were brothers; and together they followed Jesus.—Matt. IV, 18

According to Mat. 13:55, Jesus, James, Joses,* Simon and Judas were brothers; and they were all the sons of Joseph, the car-pen-t-er, who was of the House of David.

Mark 1:29 says: "Jesus, with James and John entered into the house of Simon and Andrew," which house was Peter.

"James and John were part-ners with Simon—Lu. 5:10.

John was the son of Simeon, and Matthew was the son of John—Maccabees 2:1; and, we might add, Judas Iscariot was the outgrowth of Matthew.

In the Scriptures, when a man changes from a higher to a lower state or *vice versa*, he is given a new name; and if the characters, of which this new name is composed, are analyzed, it will be found to correspond with his condition.

St. Paul says: "The things of God knoweth no man; but the "Spirit of God" knoweth them; and, he came in the time of the Fourth garment, or, as the Scripture's term it, "The Fourth *Watch*," Christ manifested himself in the midst of his disciples who were as one man.

Watch:—

The act of watching; forbearance of sleep; vigilant; preservative or preventive watching, which is properly intended of the night. An anchor-watch is a watch of *three* or *four* men stationed at an anchor, when a vessel is riding at anchor.

Dog-watch—to be on the watch, to be looking steadily for *some event*. Pilate said: "Ye have a watch; go your way, make it (the sepulchre of Christ), as sure as you can."

I Sam'l. XIX:11. "Saul sent messengers unto David's house to watch him and to slay him."

In this connection Webster directs attention to *Wake* and *infra*. The former signifies to bring to life again, as if from the sleep of death; to arouse, revive, reanimate (re-an-i-mate—to arouse the mate, or brother) the rock; the latter means that which is below, beneath, under; therefore, wake-infra, is to waken the mind beneath the clods of the material brain; and arouse it from its sleep of death.

Watch was formerly distinguished from *ward*, the former signifying a watching or guarding by night, and the latter a protecting by day. There are two watchmen on the hills of Zion; and when Divine Mind is suppressed, Carnal Mind keeps guard during the night caused by his going down, in order to prevent his being wakened and stolen by his disciples for their guidance. When the latter succeed in awakening him in their ship of state, or condition, the day of righteousness will dawn, and Christ watches for the morning. Inner men are "Shepherds keeping watch (over the flocks of Abraham) by night." "All the long night their mournful watch they keep."

*He who is raised (in the cave); he who pardons. James and Joses are, therefore, the inner man and his mind; Simon and Judas are the outer man and his Carnal mind.

Jesus said to his disciples, "Watch *with Me;*" but, instead, they fell asleep to him, and awoke in the service of Satan to watch with, and assist him in crucifying and suppressing Christ: they became the servants or tools of the Adversary; but, the Savior asleep in the Cave was still their life.

In this connection, may not the parable of Christ and his disciples feeding the multitude refer to supplying the spiritual necessities of the people through their five senses, which alone were awake? The five loaves being the dual head, and dual brain of his four garments, and the fifth himself? The two small fishes being identical with the two fishes of the Sign Pisces; and, also represented by the two kids of the goat.

The idea is substantiated by Jeremiah 16:16. "I will send for many fishers, and they shall fish them; and after that I will send for many hunters, and they shall hunt them (the kids) from every mountain and from every hill out of the holes of the rocks; for mine eye is upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes."

Amos 4:2. "The Lord hath sworn by his holiness, that, lo! the days shall come upon you, that he will take you away with hooks;" and, (Zeph. 1:10) "There shall be the noise of a cry from the fish-gate, and a howling from the second, and a great crashing from the hills * * * for all the *merchant people* are there cut down."

The sun entered the Sign of the Fishes twenty-one hundred years ago; which Sign was to bring in the Dark Ages in which the swine, or, the race, debased by crucifying Christ, were to run down a steep *place* into the sea. The final crash is to come with the suns passing out of the second fish gate which is to close against Mammon's reign. The Money System then being overthrown, and all the merchant people being cut off, Christ is to be established in his throne;and, Aquarius, the Sign which heralds his coming will become leader of the constellations together with Leo—the Lion of the Tribe of Judah.

Ezekiel describes the rising of the spiritual waters of Jacob which are to heal the red waters by flowing together with them; and in them, there is to be "A great multitude of fishes."

Everything that liveth * * * whithersoever the two rivers shall come, shall live. The fishers are to stand upon it (the rock) from En-gedi even unto En-eglam; and they shall be a *place* to spread forth nets." Jesus promised to make his disciples "fishers *of men*: and Peter said, I go a fishing;" therefore, the nets, or heads, were for the purpose of catching the fish or Minds of the Red Sea.

Nehemiah foretells the union of the two Minds. 12:39. "And from above the gate of Ephraim, and above the old gate (which is 6,000 years old), and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate * * * stood the two companies of them

that gave thanks in the House of God." "They stood still a united company in the prison gate"—or head of man.

Judah and Judas are of a similar signification; the former indicates man's brain; which, received the name of Judas when it came under the control of Satan—the serpent being represented by the H merging into 'S.' Judas, then, is carnal mind and he continues the line of Cain, Esau, Ishmael, Manasseh, Joab, Simon, Reuben, &c. Of the latter, Jacob said: "Thou art my first born, my might, and the *beginning* of my strength * * * unstable as water, thou shalt not excel because thou wentest up to thy father's bed; thou defiledst it; he went up to my couch"—the brain of man.

Isa. Chap. 57. "Upon a lofty and high mountain hast thou set thy bed; thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed and made a covenant with him"—Satan.

"When thou criest let thy companions deliver thee. Vanity shall take them; but he that putteth his trust in me shall possess the land and inherit my holy mountain; and shall say: Cast ye up, prepare the way, take up the stumbling block (Peter) out of the way of my people."

"For thus saith the high and lofty One that inhabiteth eternity (the immortal head) whose name is holy; I dwell in the high and holy place with him that is of a humble and contrite * * * spirit." "Whosoever shall seek to save his (outer) life shall lose it; and whosoever shall lose his life for my sake shall preserve it" in becoming one with me.

Luke 17:34-37, "For I tell you, in that night (of Esau) there shall be two men (the dual minds of the twin brothers) in one bed; the one shall be taken (and preserved) and the other shall be left: two women shall be grinding (the handful of corn) together; the one shall be taken and the other left: two men (the twins) shall be in the field (or body) the one shall be taken and the other shall be left." And they said unto him, Where Lord? And he said unto them, "Wheresoever the body is, thither will the *eagles* be gathered together."

Gen. 29:3 says "They rolled the stone from the well's mouth, and watered the sheep: they put it again on the well's mouth"—symbolizing the time when the Christ principle should be open a short time, and again suppressed; but, this great millstone is to be rolled down from heaven at the close of Esau's days.

Samuel took a stone and set it up between Mizpeh (the sentinel or watchman) and Shen (the house of the tooth), and called it Ebenezer (the stone of help). This is the precious stone that is "To cry out of the wall."

"Behold I lay in Sion (the mountain of noise and confusion) a chief corner stone, elect, precious; and he that believeth in him shall not be confounded."

Baruch 4:1-2. "All they that keep it shall come to life; but such as leave it shall die." Turn ye, O Jacob (from being subsidized to Mammon)

and take hold of Christ; walk in the presence of the light thereof that thou mayest be illuminated."

Jesus was transfigured by this stone, which was the brain of Christ, on the mountain top. Mind spoke from it and said, What I tell you in darkness (of the outer head, Peter) that speak ye in light; and what ye hear in the ear (of your understanding) that preach ye upon the house-tops"—or heads.

Lam. 3:53. Christ says: "Behold, they have cut off my life in the dungeon and cast a stone upon me;" and this stone was

THE ROCK CALLED PETER,

upon which Christ's church, the Rock of Ages, is to be erected. 2 Cor. 3:3. Paul says to men: "Ye are manifestly declared to be the epistle of Christ, written not with ink, but with the Spirit of the living God; not in tables of stone but in fleshly tablets," or brains.

If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone disallowed of men; but chosen of God and precious, ye also as living stones are built up a spiritual house, a holy priesthood having the glory of God * * * like unto a stone most precious."

The Jews had an idea that Moses received two tables of stone cut from the planet Earth; and Paul here tried to redirect their attention from Moses back to themselves as being the epistles and images of the living, breathing God—their heads representing the earth from which the dual stones, or brains, are cut.

On one occasion the spiritual understanding of Simon exclaimed: "Thou art the Christ, the son of the living God." Jesus answered: "Blessed art thou Simon Bar-Jona* for flesh and blood hath not revealed it unto thee, but my Father which is in heaven; and, I say unto thee, "Thou art Peter and upon this rock will I build my church; and the gates of hell (the rock of Peter) shall not prevail against it." These rocks, called Peter, stoned the prophets and disciples; but they were not always to prevail against Christ's church or head. They stoned to death the good man Stephen (He who wears the crown); and the Scriptural account says: "He kneeled down and cried with a loud voice, Lay not this sin to their charge (which corresponds with the saying of Jesus. "Father forgive them for they know not what they do); and when he had said this he fell asleep."

The people's mind coveted riches, and whenever the Truth presented himself they rejected, forsook, or crushed him out of existence with the stones of emptiness in order that they might serve Mammon, and thus retrograding they continually back-slid into the darkness of Egypt.

The Lord washed Simon Peter's feet (symbols of the understanding which they support or uplift) that he might be clean every whit; and, it was he who attempted to walk alone on the stormy sea of Galilee to come to

*Bar, the son; Jona, the dove; Bar-jona, the head, bearing the dove revealed it to him Bar-abbas is the son of shame and confusion—the child of Carnal Mind.

Jesus; but he would have drowned on the way had not Jesus as his life supported him: it was he to whom the Lord said, wistfully: "Simon, son of Jonas, lovest thou me more than these?" referring to his outer garments of flesh, as well as to material things.

And Simon Peter answered: "Yea, Lord, thou knowest that I love thee;" and Jesus responded: "Feed my lambs" which are committed to your care.

Three times he reiterated the question, thus indicating the three days of 600 years each in which the Lambs were still to remain unvisited, forgotten and unfed because of the Rock Peter being over the door of the sepulchre.

"When Jesus was in Bethany in the house of Simon the leper, (or of corruptible flesh) his *head* was anointed for burial;" and Matt. 6:3 declares the important fact that "Simon was the brother of Jesus;" therefore, it was within Peter, as his twin brother, that Christ was crucified and buried.

37. "He took with him Peter (the outer head) and the *two sons* of Zebedee (outer and inner man) and came to a *place* called Gethsemane, and began to be sorrowful and very heavy"—being about to sleep the sleep of the Just in Golgotha—the place of a skull. So, preparing for the separation, he withdrew apart from his disciples and prayed that this cup (or scull) might pass from him; but, becoming more and more asleep, spiritually, his disciples ignored his presence. Endeavoring to awaken them, he spoke in the ear of Peter, saying: What, could ye not watch with me one hour? Three times he came and found them sleeping, then he said: "Sleep on now * * * behold the hour is at hand; and the son of man is betrayed into the hands of sinners." His death and burial were the result of their failing to watch in at-one-ment with him; and their slumber was the spiritual darkness with which they entombed Christ.

At this time the right ear of the high priest's servant was cut off by Peter. Jesus, however, healed the ear or caused the outer ear to act as a substitute, and man has not discovered the difference. The right ear to hear with is the inner ear of God, which Peter cut off by substituting his own for the use of mind.

"Jesus sent Peter and John to an upper chamber to prepare the Passover; and when the hour was come he sat down to supper with the twelve, saying: "With desire I have desired to eat this Passover with you before I suffer: and he took the cup and gave it to his disciples and said: Divide it (the head) among yourselves; for, I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come; behold, the hand of him that betrayeth me is with me on the table."

"He that dippeth with me in the dish the same shall betray me;" and the Lord said, "Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not."

"And Peter said * * * Lord I am ready to go with thee both into prison (in the cave) and to death (in thee or to be lost in thee); but Jesus answered sorrowfully: I tell thee, Peter, the cock shall not crow this day (to announce the morning of Jacob) before thou shalt thrice deny that thou knowest me."

In accordance with this prophecy, three times 600 years has the head of the natural man denied Christ; and, the same chapter indicates that Satan was successful in his desire to have Simon Peter, the head of man; for Christ lies dead and buried in the place of a skull and the stone (Peter) is rolled over the door of his sepulchre.

The Scriptures say, Jesus was three days in the heart of the earth; (or head) and the king of Assyria, the flesh, beseiged (or surrounded) the mountain of Samaria three years. Jonah was three days in the belly of the whale. "Paul stood in Greece three months."

Amos. 4:7 says: "Whilst it was yet three months to harvest, it rained on one city (outer head) and not on another, and the *place* where it rained not withered. So *two* (dual) or *three* (triune) cities wandered unto one city"—which was watered. All these events refer allegorically to the three days in which Christ is buried in the heart of the earth; and Abraham, and his seed remain still strangers within thy gates, O humanity.

Addressing Simon Peter, "Jesus said unto the twelve: Have not I chosen you and one of you is a devil?"

"He spoke of Judas Iscariot, the *son of Simon.*"

Jesus then said to Judas Iscariot, *whose father was Simon*, "Ye are of your *father*, the devil; and the lusts of *your father* ye will do: he was a murderer (of Christ) from the beginning and abode not in the truth because there was no truth in him; being of a sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters and have forgotten the Lord."

Thus we see whom Jesus referred to when he said, One of you is a devil: it was the father or mind of Judas—Simon, *i e* "the hearer" whose outer head is known as Peter.

These characters are chosen to depict the life, death and crucifixion of Christ in man. Simon Peter personates man in whom Christ strives for utterance; while Judas Iscariot is the same man in whom the divine life is extinguished.

The cap which put out the Christ light corresponds with Peter; and the candle of the Lord cannot be relighted until the cap-stone is removed and thrown down from its usurped place. When this is done, Jesus Christ, as a resurrected Angel, will stand where the clothes of flesh stood, and emerge from the rocky tomb.

"It was Simon Peter to whom the Lord said, after the supper, Ye are clean, but not all; for he knew who should betray him." He also addresses Simon Peter as Satan, saying: "Get thee behind me Satan;" and it must have been the same tempter, Simon Peter, who took Jesus up into

the mountain to the brow of the hill—the holy city—and showed him all the kingdoms of this world; promising him them if he would fall down from his high estate to serve him; for in like manner he rebuked him in almost identical words—"Get thee hence Satan."

As only one Satan is spoken of in the Scriptures and he embraces all carnal mind individually and collectively, and is personated by Simon Peter; who is also referred to as a leper, a zealot and a Canaanite, Satan must be the outer man who is a merchant.

2 Mac. 10:20 says: "They that were *led* by Simon being *led* by covetousness, were persuaded for money through certain of those who were in the castle, to slay their brethren for money; so Simon slew those who were traitors (Jesus being opposed to carnal mind would be classed by Simon as a traitor), and immediately took possession of the two castles"—or dual head.

Haggai 2:15 speaks of "A stone being laid on a stone;" and, Amos 1:5, God declares: "I will break the bar of Damascus * * * and cut off him that holdeth the sceptre (spinal column and brain) from the house of EDEN."

John represents man when reconciled to his master: he lost his own head but gained that of his elder brother. By baptizing Jesus the Christ in his own body, he became John the Baptist.

"Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved. Simon Peter beckoned to him that he should ask who should betray him. He then lying on Jesus' breast saith unto him, Who is it? Jesus answered: "It is one of the twelve that dippeth with me in the dish. He it is to whom I shall give a sop when I have dipped it; and when he had dipped the sop he gave it to Judas Iscariot, *the son of Simon*"—*who betrayed him with a kiss.* This sop was the natural brain.

It was Simon, the father or mind of Judas Iscariot, who betrayed Jesus with a kiss. That is, the dual brain was dipped in the same head and they touched or kissed each other; and this kiss enabled Satan to betray Christ.

Matt. 26:6. When Jesus was in Bethany, in the house of Simon the leper, a "woman came and anointed him." That Simon was a Pharisee, or hypocrite, is proven, St. Luke 7:36; for that record of the same event says: "One of the P*harisees* desired Jesus that he would eat with him; and he went into the Pharisee's house and sat down to meat"—the meat referred to being the brain. He sat at the Pharisee's table; and, that Pharisee, according to Matt. 26:6, was Simon the leper; the brother of Jesus; he was also the brother of James, Joses, and Judah. Mark 6:3.

"And, behold a woman in the city * * * when she knew that Jesus sat at meat in the Pharisee's house, anointed him"—Luke 7:37. Recording this same event Matthew says: "But when his disciples saw it, they had indignation, saying, To what purpose is this waste?"

St. Luke declares, It was Simon who caviled at it, proving that the

disciples were all one man; or, represented the different characteristics, the many-sidedness of a man, whose spokesman was Simon, carnal mind; and Peter, the head.

"And Jesus answering said unto him, I have somewhat to say to thee; and he turned to the woman and said, "Simon, seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears and wiped them with the hairs of her head; thou gavest me no kiss; but this woman, hath not ceased to kiss my feet; my head with oil thou didst not anoint, but this woman, &c."

The man, Simon, having suppressed and crucified his Lord and master on the cross of Calvary in the place of a skull, lost all knowledge of the divine presence; and when Jesus was invited into Simon's house it was this woman—the divine side of Simon—who welcomed, loved, kissed and cherished the Master; but, as Satan, or Simon, desired to have Peter (the man's head) she was not strong enough to win him from his allurements, and the charms of physical sense.

She was a sinner; but, like Joseph, coerced into sin by the strong outer man.

Like Esau, Peter was the man of the sword—"A nation void of counsel and understanding."

"Deut. 32:29-30 says: "O that they were wise; that they understood this. How should one chase a thousand and two put ten thousand to flight except *their rock* had sold them; for their rock is not as our rock, even our enemies being judges"—in it.

Gen. 49:5-6 says: "Simeon, and Levi are brethren; ("Their swords are weapons of violence);" instruments of cruelty are in their habitations." "O my soul, come not into their secret * * *; mine honor be not thou united to them, for in their anger they slew a man (the inner man); and in their self-will they digged down a wall. I will *divide* them in Jacob and scatter them in Israel." (72) Cursed be their anger, for it was fierce; and their wrath, for it was cruel." These are the men who beseiged heaven and took it by violence.

Simon, is undoubtedly derived from the Latin word *Sim-il-is*, resembling closely. Let us follow the word in some of its variations:—

Sim-il-*ar* means a rock bearing a close likeness to another rock.

Sim-il-*ar*-it-y—a close resemblance; as, a similarity of features.

Sim-il-it-ud-e. Ud-al means, held independent of a Lord; free of rent or service; *a free agent.* Ud-E—the head of the Trinity is for the use of God's free agent—Man's Mind. Similitude—The ill head of the Trinity is similar to that of its Lord and Master. To quote a passage from Milton:—"Let us make now man in our image, man in our *similitude.*"

Simon.—The man: with the addition of "E" Simeon, the head of the Trinity on the man; which head, in the Scriptures, is known as Peter.

Reuben, Simeon, Levi, and Judah (the flesh, head, mind, and brain of the outer man) were the sons of Leah—the natural woman. Levi served

as priest before the altar, under the law of the Commandments, but another high priest was to arise after the order of Melchisedec" (the king of Righteousness, Heb. 7:2.) Christ was of this order; and, "For *fulfilling the law* he was made a judge in Israel—Mac. 2:55.

Peter was generally addressed by our Lord as the representative of the Twelve, and on the most solemn occasions he spoke in their name. In the Acts of the apostles Peter stands forth as their recognized leader, although he exercised no authority over them. Peter also worked with Paul.

When Moses drew near his end he blessed all the twelve tribes of Israel but Simeon. It was Simon who assisted Christ to bear the cross to Calvary; for the reason that the dual mind supports every cross or body. Mark 15:21. "They compel Simon a Cyrenian (a wall of spiritual coldness) * * * the father of Alexander (An inner man who assists), and Rufus (the red, bloody man) to bear the cross of Jesus; and these two son's of Simon were the two thieves between whom Christ was crucified. In regard to Simon being father to the inner man, we may say that Mind is always the parent of the child; and when the outer Mind rules he is an adopted father to guide and control the entire man.

22 "And they bring Christ unto the *place* called Golgotha, which, is being interpreted. the place of a skull."

24 "And when they had crucified him, they parted his garments"—among the twelve disciples and the twelve tribes, or, among the people who crucified him within their own heads.

God says to carnal mind. Isa. 22:19, "I will drive thee from thy station, and from thy state shall he pull thee down." Jer. 51:25 "I will roll thee down from the rocks;" and, (20) "In that day I will call my servant El-i-akim (the resurrected God I) and I will clothe him with thy robe and strengthen him with thy girdle; for, (Jer. 21:13) "I am against thee O inhabitant of the rock and I will commit thy government into his hand, &c."

22 "And the key of the House of David will I lay upon *his shoulders*, * * * and he shall be as a glorious throne to his Father's house."

"Isa. 22:24. "And they shall hang upon him all the glory of his Father's house * * * from the vessels of cups, to all the vessels of flagons." A flagon being a vessel with a neck used for carrying and holding liquors.

Milton alludes to "The cup of deception spiced and tempered to their *bane*."

Bane [from *ban-a*, destruction (the head of the triune man); *ban-i*, death (the head of mortal man); *ban-o*, murderer (the head of a malefactor)] is a poison of deadly character; hence, any fatal cause of mischief, injury, or destruction; it is applied to a disease *in sheep*, more commonly termed the *rot*.

Herbert applies the word to "Money, thou *bane* of bliss, and source

of woe;" and, Shakespeare adds: "Our natures do pursue, like rats that *raven* down their proper *bane*, a thirsty evil; and when we drink we die."

To raven (the same as ravin) is to obtain anything by violence; as, the violent take heaven, the head, by force and prostitute it in fulfilling the desires of Satan. Gen. XLIX:27. Benjamin shall *raven* as a wolf."

Ravening signifies: Eagerness for plunder; rav-in-o-us, our mind is eager for prey or gratification; as ravenous appetite, or desire—as, a ravenous wolf, lion, or vulture.

A ravine (rave-in-e—I, Satan, rave in the head of the triune man) is a *place* hollowed by the flood of a torrent; a mountain cleft; a gorge; a cave worn in a rock by circling water; and it applies to the sepulchre of Christ.

Amos. 6:11. "The Lord will smite the *great house* with breaches, and the *little house* with clefts;" and, Jeremiah, 49:16. says to carnal mind: "O thou that dwellest in the clefts of the rock, that holdest the height of the hill, * * I will bring thee down from thence;" and (17) "Edom shall be a desolation."

Two cups are spoken of in the Scriptures; and they are known as "The cup of the Lord, and the cup of devils." From the remotest antiquity this (dual) cup has been an emblem of salvation from death. In the Epicurean we read:

> "Drink of this cup; when Isis* led
> Her boy of old to the beaming sky,
> She mingled a draught and said
> Drink of this cup, thou'lt never die!
> Thus do I say and sing to thee,
> *Heir* of that *boundless heaven on high*,
> Though frail and fallen, and lost thou be
> Drink of this cup, thou'lt never die!"

The Holy Grail, chalice, and cup of Holy Water, all symbolize the head of God, within the natural head, from which spiritual fountain alone can eternal life be quaffed. Of the Holy Grail, Webster says, "An obsolete meaning is a broad, open dish, cup, or chalice—the latter being especially a communion cup.

According to some legends, the Holy Grail was also the cup used by our Savior in dispensing the wine at the last supper; and, according to others, the platter on which the paschal lamb was served at the Passover. By others it was said to have been brought down from heaven by angels, and committed to the charge of a body of knights, who guarded it on the top of a lofty *mountain*. This cup, if approached by any but a perfectly pure and holy person, would be borne away and vanish from sight.

*Isis, consisting of a dual I, as well as twin serpents; (and one of the I's being a capital,) implies duality, with the lower subservient to the higher nature. Like Sarah, Mary, Zion, &c., Isis personates the Princess of the multitude—the Queen of Heaven. She was termed "The Immaculate Lady;" and, in her hand, she carries the cross showing that the mortal is to be subject to her will. She sits on a Sphinx as conqueror of the silent watcher of the night. All mind is silent: it is Peter who talks, as the head of the race.

This led to the quest of the Holy Grail, which was to be sought for on every side by a knight who was perfectly chaste in thought, word, and deed. It is to this that Tennyson refers in his Sir Galahad"—the magic bark being the head and the I, Mind:—

"Sometimes on lonely mountain meres
I find a magic bark;
I leap on board; no helmsman steers;
I float till all is dark.
A gentle sound, an awful light!
Three angels bear the Holy Grail:
With folded feet, in stoles of white,
On sweeping wings they sail."

Webster adds: "The origin of the word in this sense is uncertain: it may be derived from greal, which in the *Langue Romane* signifies a cup or dish. Some, however, suppose the word *sangreal* (the Holy Grail) to be a corruption of *Sanguis realis* (real blood) from it having been fabled to be *filled with blood.*"

The gentle sound refers to the still small voice of the Spirit: the light is the "Sun of Righteousness; and the three angels whose feet were folded together in stoles (garments) are the three men in one—the Trinity.

Addressing man, Zech. 4:7 says: "Who art thou, O great mountain? Before Zerubbabel* thou shalt become a plain; and he will bring forth the Head-stone thereof with shouting, saying: Grace, grace unto it. His hands have laid the foundation of this house, his hands shall also finish it."

"And I will plant it upon a high mountain and eminent; in the habitation of the height of Israel will I plant it." "For now they desire a better country, that is, an heavenly; wherefore, God is not ashamed to be called their God, for he hath prepared for them a city." Heb. XI:16. When men enter that holy place, (Zech. XIV:20-21) "There shall be upon the *bells* of the horses *Holiness Unto The Lord*; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be Holiness unto the Lord of hosts; and all they that sacrifice (carnal mind) shall come and take *of them*, and seethe therein; and in that day there shall be *no more* the Canaanite in the house of the Lord of hosts."

* A stranger in Babylon; a disperser of its noise and confusion. Abraham was a stranger in a strange land, and Ze-rub-babel is of his seed.

CHAPTER VIII.

THE SEVEN WONDERS OF THE WORLD.

The only prison that enslaves the soul
Is the dark habitation where she dwells
As in a noisome dungeon."—*Bellington.*

"While those deputed to inter the slain
Heap with a rising pyramid the plain."—*Pope.*

"And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon; and of the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush, let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

His glory is like the firstling of his bullock, and his horns like the horns of unicorns: *with them* he shall push the (dual) people together to the ends of the earth; and they are the tens of thousands of Ephraim, and the thousands of Manasseh."—Deut. XXXIII: 14-17.

That there was a deep purpose in erecting the Seven Wonders of the World known as the Mausoleum, Pharos Watch Tower, Hanging Gardens of Babylon, Temple of Diana, Colossus of Rhodes, Statue of Olympus, and the Great Pyramid of Gizeh, no one can doubt; but, because of having fallen from the realms of light down into the regions of spiritual darkness, in which the brightness of Eden's glory is forgotten, we have lost the knowledge and signification of our own creations.

Let us now apply the Key of the House of David which has unlocked the mysteries of the Scriptures, the meaning of the heathen gods of Mythology, the strange constellations depicted in the heavens, the ancient Signs of the Zodiac; and, as we have by this means discovered

that all these record the history of "The Almighty" Mind, so we shall find that the application of the same Key will reveal the mystery embodied in the Seven Wonders of the World, which were probably erected in Eden before the hosts of Pharaoh were engulfed in the Red Sea; and, ere its floods poured over the tops of the highest mountains; including the heads of the ancients who erected them as wonderful Sign Posts in which should be preserved, for themselves and future generations, the secret of existence.

There were seven, implying that the seventh would witness the downfall of the abnormal human productions represented by these signs, as well as, at the end of days, the restoration of the race to godly conditions,—as all the records of the past predict,—"which consummation is devoutly to be wished:" so now we behold the tottering systems of the dark ages struggling to maintain their hold on the affairs of men.

The present time is also that predicted for the revealing of the secrets of the Kingdom of God—the inner head; and the knowledge of its existence will enable the world to throw off the usurper, and erect the Church of God on the rock, Peter, in place of the juggernaut of Mammon under which the people in their mad ignorance have cast or molded themselves and their progeny.

The erection of the Church of Christ will be the Eighth Wonder of the World, and it will symbolize the Mind of God and man—the coming together in conscious oneness of Jacob and Esau. This Eighth Wonder will surpass all the others in magnificence, beauty, and significance, because of its being the glorious Temple of Truth the ages have waited for; and the knowledge of its possession is to "Set us free from the law of sin and death" embodied in the old Esau "Den of thieves," belonging to the Canaanites, with its blind error, ignorant corruption, heathen idolatry and madness. It is even now "Coming together without the sound of the hammer; and, erected with living stones, it is to be dedicated to humanity.

Its beautiful, new name, expressing both exoteric and esoteric conditions, is Olombia—which represents the Commonwealth of Israel, the inner head of the race; whose Book of Memory, the brain of Jacob, is now being opened. Having been polished and perfected between the stones upon which Jacob has slept, it reflects what has been cast aside and rejected by the flesh builders of Egypt; and the landmarks of the past corroborate the inscriptions of Memory, every prophecy supports every other prophecy, record corresponds with record, wonder sustains wonder; and all dovetail together for the revealing of the Truth of truths, the Man within a man.

The hitherto rejected stone of the corn-er is now to be borne aloft in triumph above every other name, supported and sustained by the recovered omnific word, I Am; and the overwhelming testimony which shines from every sacred page; whether written in parchment, stone, constella-

tion, Wonder, or Holy Writ, all point, with unerring finger towards God's Holy Mountain, as the crowning Wonder of the World—the apex of creation—the head of God and man.

"For whose cause the earth being drowned with the flood, Wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value." Wis. of Sol. x:4.

The story about the Truth is symbolically told in the Seven Wonders of the World, which record the fact that, apart from God, man can still exist, in the consciousness of a lower order of beings, in arks, worlds, or heads of small value, which Satan or carnal mind cunningly devised and induced woman to form within the womb through a fallen sexual relation. Producing these apples of discord, she brought them forth for the use of fallen men; and these isolated, perverted, Grim Heads, under the rule of their father Satan, are the Wonders, and the astonishment of the universe.

The first wonder symbolizing these heads was known as

THE MAUSOLEUM,

which was a stately sepulchre or monument having a dual tower. The syllable "mau," (the same as maw) signifies a receptacle for food: it is also used as an expression of contempt, and applies to the natural appetites.

So—after the same manner; in this or that state—as "God made man in his own image, and *so* cap-a-ble of dominion.

Le (a)—a field, or sward land. One meaning of sward is a skin or covering.

Um—a prefix meaning to cover or shade; as the gourd shaded Jonah.

Mau-so-le-um—the head of man made in God's image is the sepulchre of Christ: his body is the monument erected to His memory.

Like the New Jerusalem, this tomb was erected on a square rock basis, which corresponds with the rock called Peter, and it was reached by six steps running all around the square. At the corners stood four posts, representing the City of Four, which joined the steps at the *corn-ers*, and served as supports; and, above these were other four steps which led to a higher square platform, symbolizing the appearance of Christ in the Fourth Watch. These, like the six steps, were guarded at the corners by four armed and mounted soldiers—indicating the fact, that at the time of Christ, the City lying Four Square, was given over to the beast, violence, and war.

In the centre of this upper square stood the sepulchre proper. Its four sides were supported by twenty-four pillars—emblems of the people of a great cycle; and, also, with the four and twenty elders of Revelation. Stationed over these were prancing steeds guided by armed warriors; and, over and above all the noise, strife, confusion, and violence indicated by these, was a *garden of palms* which filled the small, crowning square at the top which represented the Garden of Eden.

The Psalmist says: "The righteous shall flourish like the palm tree;" and, as the saints are also to wave palms in the Kingdom it is desirable to ascertain why this plant is chosen for this Mausoleum garden, and, as a symbol also of victory. Webster says it is perennial i. e. it keeps green through the year; it is perpetual, and unceasing: it is also an endogenous tree with an unbranching, cylindrical trunk. terminating in a bud. The leaves have a mid-rib from which parallel viens are given off borne in a crown at the top of the tree.

Endogenous:—

En—the same as in; hence, within, under, beneath. En-dog-en may therefore be written in-dog-in; as "The under dog, in a fight." It is a printer's term meaning *half the square* of the type: as applicd to humanity, half the man who stands as a type of the dual race.

Dog—a quadruped of the genus Can-is, distinguished for intelligence, and attachment to man—a domesticated animal; and, for this reason, as previously shown, chosen as a symbol of carnal mind.

One of the dog constellations is Canis Major, the Greater dog; or, the head in chief. Canis Minor, its companion, is the Lesser Dog; and the two correspond with the watchers on the Hills of Zion.

To dog anything is to follow, hunt, and worry it. Job. x:16 says: "Thou huntest me like a fierce lion;" and King David, in addressing Saul, adds: "Thou huntest my soul to take it; dost thou pursue after a dead dog?"—a crucified Christ? He also declares, "Dogs compassed me about."

No—a word of denial or rejection.

En-dog-en-o-us—the dog, Carnal Mind, controls our dual heads: he denies Christ admittance into his inheritance and hunts him from every head; but, at last, "The perpetual hills" are to bow, and "the righteous are to be "Received unto everlasting habitations."

An endogenous plant increases in size by *internal* growth, and enlargement of the *summit:* its wood is in the form of a thread or bundle: its flowers are mostly in *three* parts, and their embryos have but a single cotyledon or cup-shaped seed lobe which involves and nourishes the seed and then perishes. Per signifies through, all over, done; and, *per*-is-he-s, the serpent's reign over the head of the Trinity is over at the end of his allotted time, when he is to cease.

A cotyle is a liquid measure, corresponding with the head; the bundle is one with the body: the thread tallies with the spinal cord; and its three heads, in one seed lobe and midrib, agree with the Trinity on the top of the spinal column.

Probably, because of these correspondences, the palm was selected to represent that the highest of human possibilities reach their climax in the head. The palms of victory which the saints are to wave are their own immortal heads redeemed from the beast.

The King of Moab captured and possessed the City of Palms (Jud. 3:

12-13) Deut. XXXIV:1:4. "It is embraced within the same area as the plains of Moab and Jericho, from Gilead to Dan; and the mountains of Nebo, Pisgah, Gilead, Dan, Naphtali, Ephraim, Manasseh and all the land of Judah; and, "This is the land I sware unto Abraham, Isaac, and Jacob. *It is the land measured by the palm of the hand.*

A line-ar measure (the mountain of the spine with its cave or brain measure) is equal to either the breadth of the hand with thumb and fingers extended, or the length from the wrist to the end of the longest finger; and a well proportioned hand thus extended would touch the four sides of a square. It is the measure of the New Jerusalem—"The land of the blessed" which belongs to Abel, Abraham, Isaac, Jacob, Ephraim, Jesus, &c.; for their cities were blessed by the hand of their Father; while those of Cain, Ishmael, Esau, Manasseh, &c., were rejected.

To follow the analysis still further, a line is a slender cord; a length of line; as, a fishing line used by Peter to *cap*-ture men when he "Went a fishing."

2 The exterior limit of a body or figure; its boundary, &c.

3 A succession of progeny, or relations descending from a common progenitor; as, the ascending and descending lines of Jacob and Esau; a line of kings or of reprobates.

4 A circle of longitude or latitude—this also applies to the head.

5 A connecting line of public conveyances. The head is a public highway, and every head is connected or related to all others: it belongs to a line of car-ri-age-s (an age of royal cars) for conveying provender, such as corn, or brain, for the nourishment of the people.

6 A measuring rod, such as Aquarius carries "To measure the times and the seasons"—the spine.

A line-age is a period of time in which the people reproduce themselves in their children.

Isa. 44:13. "He marked it with a line * * * and maketh it after the *figure* of a man, according to the beauty of a man, that it may remain in the house."

The celebrated line of beauty is said to be a certain curved line, the extremities of which turn in different directions, giving a form somewhat like that of an elongated letter "S," which serpent-like character resembles the human spine; and, doubtless, for this reason, the two minds of man are termed serpents; the brain attached to the spine, also resembles a serpent's head in shape. (See "Beauty and Bands" page 341).

According to Zechariah 1:16 "The line is to be stretched on Jerusalem. Isa. XXVIII:10 "For line must be upon line and precept upon precept"—the spine of the outer being laid on the spine of the inner man. Milton says: "Eden stretched her line from Auran eastward to the royal towers of great Selucia."

In regard to precept, the word signifies, something taken beforehand

to instruct, or teach; as, "It is first the natural, then the spiritual;" also a commandment, injunction, &c.

A preceptor is the highest teacher in a school, or institution of learning; as, Mind is the instructor within every man's temple.

The precept upon a precept evidently refers to the cave within a cave, the stone upon a stone, or the dual head from which the commandments of God emanated. "His fiat laid the corner stone, and heaved its pillars one by one."

"Line-ar equation is an equation of the first degree, between two variables, (like Jacob and Esau) so called because every such equation may be considered as representing a right line"—that of Jacob. In linear numbers, if the plane figure be a *square* the linear figure *is called* a root." Jesus Christ came of the root of Jesse; and he is the central figure of every square: he is the true man of the counterfeit natural man. "Look upon this picture, and on this—the counterfeit presentment of two brothers," "lies immortalized and consigned over as a perpetual abuse and flam (a delusion, counterfeit and cheat) upon posterity." Milton inquires: "What do these worthies, but rob and spoil, burn, slaughter, and enslave peaceable nations?" Sir Walter Scott adds: "Noteless the race from whence they spring;" while Dryden sums up fallen humanity as, "A train of lies, that, made in lust, conclude in perjury."

Undoubtedly, all figures and numbers, in their combinations, divisions, and subdivisions, originally appertained to the conditions of the dual man and his God-Mind. For instance: the square root of 144 is 12: 12 times 12 tribes are a gross, or the people in bulk; and the real central figure of each "12" is "1." The figure "1" stands for Christ, and "2" for the twins: "1" and "2" added give the number of the Trinity; and 3x4 (the City of Four) brings "The Twelve" again.

Donne says: "God was alone, and *creatureless* at first;" and when the 144,000 are redeemed from the divided four-sided beast, they will all centralize around one majestic figure, and become one I in Christ.

The idea of reabsorption may be distasteful to others beside the poet Tennyson, who says:

> "That each that seems a separate whole,
> Should move his rounds, and fusing all
> The skirts of self again, should fall,
> Remerging in the general soul,
> Is faith as vague, as all unsweet."

It is rejected because each individuality asserts itself as all important; but, this repugnance is the outcome of an erroneous natural conception of the state of oneness. Concentration of mind force is strength, division is weakness. Ephraim lost his power and sway over his own destiny, for a time, because he distributed his vitality amongst a multitude; having become tributary to the mind of the outer man to do his will.

> It was imposed upon us by constraint,
> And will you count such forcement treachery?"

The inner man suffered on the cross for the sins of the World; because universal law so decrees. Ephraim was admonished, by the law of right, not to wed among the women of the stranger; but, Hosea, VI:10, says: "I have seen a terrible thing in the house of Israel; there is the whoredom of Ephraim, Israel is defiled, and (5:9) "Ephraim shall be desolate."

V:7 "They have dealt treacherously against the Lord, for they have begotten strange children."

II "He is oppossed and broken in judgment because he willingly walked after the cemmandments" of men.

VII:8-9 "He hath mixed himself among the people * * * strangers have devoured his substance."

V:14 "Therefore will I be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away. I will go and return unto my place (in the cave) till they acknowledge their offence and seek my face: in their affliction they will seek me."

The rulers said to Esdras (VIII) "The nation of Israel * * have not put away from them the strange people of the land, nor the pollutions of the Gentiles, *to wit*, of the Canaanites, Hittites, Pheresites, Jebusites, Moabites, Egyptians, and Edomites; for they have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity."

"And as soon as I heard these things, I rent my clothes, and the holy garment; * * * and said, O Lord, I am confounded and ashamed before thy face, for our sins are multiplied above our heads, and our *ignorances* reached up unto heaven. Ever since the times of our fathers (the patriarchs of the Esau race) we have been, and are in great sin even unto this day."

(Baruch, III:28 says: "They were destroyed because they had no wisdom, and perished through their own foolishness.")

IX:7-9 So Esdras arose up, and said unto them, "Ye have transgressed the law, (of good) in marrying strange wives, thereby to increase the sins of Israel; and now, * * * do his will, and separate yourselves from the heathen of the land, and from the strange women." In the words of Pope: "What dust we dote on when 'tis man we love; for,

(I Esdras IV) "Wine is wicked, the king is wicked, women are wicked, *all the children* of men are wicked, and such are *all their wicked works:* there is no truth in them, and in their unright-eousness they shall perish." "But as for the truth it endureth and is always strong.' Blessed be the God of Truth."

II Esdras 3:21 "For the first Adam bearing a wicked heart, trans gressed (or begat Cain) and was overcome, and so be *all they* that are born of him. Thus infirmity was made permanent and the (wicked) law, also,

in the heart of the people with the malignity of the root (of all evil); so that the good (son) departed away, and the evil (man) abode still."

Esdras continues (32:36): "Is there any other people that knoweth thee beside Israel? or what generation hath so believed thy covenants as Jacob? And yet their reward appeareth not, and their labor hath no fruit; for I have gone here and there *through the heathen*, and I see that they abound in wealth, and think not upon thy commandments. Weigh thou therefore our wickedness in the balance (or dual head), and theirs also that dwell in the world (or outer head), and thy name shall be found no where but in Israel."

"When was it that they which dwell upon the earth have not sinned in thy sight? or what people hath so kept thy commandments, as Israel? Thou shalt find that Israel by name hath kept thy precepts; but not the heathen;" for "God is originally holy in himself."

v:57-59 "And now, O Lord, these heathen, which have ever been reputed as nothing, have become lords over us, and devour us; but, we thy people, whom thou hast called thy first born, *thy only-begotten*, and thy fervent lover, are given into their hands. If the world (or head) be made for our sakes, why do we not possess an inheritance *with the world?* How long shall this endure?

And the Angel Uriel (U-ri-el) your royal God—answered: "A city is builded, and set upon a broad field (the broad way): the entrance thereof is narrow, and set in a steep place, like as if there were a (pillar of) fire on the right hand, and on the left deep water (or a pillar of cloud), and only one path (or body) between them both, even between the fire and the water, *so small* (the cave of the head) that there could but *one man* go there at once. If this city now were given unto man for an inheritance, if he never pass the danger (the lion watcher, Pharoah) set before it, how shall he receive his inheritance?"

"And I said, It is so, Lord. Then said he unto me, "Even so is Israel's portion; because, for their sakes I made the world, and when Adam transgressed my statutes, then was decreed what now is done: then were the entrances of this world made narrow, full of sorrow and travail (because of coming captive to the flesh): they are but few and evil, full of perils, and very painful"—to the Spirit man: he indeed finds lodgment in very few of them; and it is only by passing through trial, tribulation, suffering and peril that he is enabled to make one of these close narrow caves fit for the Master-Mind's use.

"The entrances of the elder, or greater world were wide and sure; and brought immortal fruit. If then they that live labor not to enter these strait and vain things they can never receive those that are laid up for them"—within their heads. "Strait is the gate and narrow is the way that leadeth unto life, and few there be that go in thereat." A strait way is a closely drawn together, tight place; a narrow way in a mountain

defile. (deaf-isle). A defile is a narrow place between mountains or hills in which troops can march only in *single* file, or with a narrow front.

2. To make unclean and impure morally. Hopkins alludes to the "Defilements of the flesh;" and Ezekiel says: "Defile not yourselves with the idols of Egypt;" but, "Corruption, like a general flood shall deluge all."

Lev. XXII: 8 "That which dieth of itself he shall not eat, to defile himself therewith;" and this command concerns the flesh which dies when unsustained by the Spirit. "For the body without the Spirit is dead,"

II Esdras VII: 48 "And thou, O Adam, what hast thou done? for though it wast thou that sinned, thou art not fallen alone, but all, (inner men) that come of thee; for what profit is it unto us, if there be promised us an immortal time, whereas we have done the *works that bring death*? and that there are laid up for us dwellings of health and safety, whereas we have walked in the most wicked ways of all? and that there should be showed a paradise whose fruit endureth forever, wherein is security and medicine, since we shall not enter into it? For we have walked in unpleasant *places*."

IX: 17 "And he answered me, saying, Like as the field so is the seed; as the flowers be, such are the colors also; such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry (or children), for it was the time of the world"—or outer head. "By their fruits ye shall know them."

Wis. of Sol. IV: 3 "The multiplying brood of the ungodly shall not thrive, nor take deep root * * * nor lay any fast foundation; for though they flourish as branches ("Ye are the branches") for a time, yet standing not fast * * they shall be rooted out. The imperfect *branches* shall be broken off, their fruit is unprofitable, not ripe to eat, yea, meet (meat) for nothing; for children begotten of unlawful beds are witnesses of wickedness against their parents, &c;" and "Evil on itself shall back recoil;" for "That which is morally good or evil *at any time* or in *any case*, must be eternally and unchangeably so."

Ecclesiasticus XVI adds: "Desire not a multitude of unprofitable children, neither delight in ungodly sons: though they multiply, rejoice not in them. Trust not thou in their life, neither respect their multitude, for one just man is better than a thousand; for by one that hath understanding shall the city be replenished, but the tribe of the wicked shall quickly become desolate."

XVII: 30 "All things cannot be in men, because the son of man is not immortal." "No murderer hath eternal life abiding in him;" but, eternal life is "The gift of God."

The Divine admonitions being unheeded the unprofitable multitudes that know not God were brought into being to people the earth. They are still dead in sin and uncleanness; and the Mausoleum, as a magnif-

icent tomb, or sepulchre for the dead, is a symbol of the heads of this untoward generation, who, having crucified and buried Christ Jesus in the place of a skull, sleep in darkness, and in blind, ignorant perversion of the Truth; and, as a cloud of flesh obscure the clear, pure light of the Sun of Righteousness.

"Ephraim is the strength of mine head;" but, being swallowed by the flood of the flesh; and thus blinded, was led by man's infatuations into evil ways "More honored in the breach than in the observance."

"As for the *head* of them that compass me about, let the mischief of their own lips cover them."

> "Author of evil * * * how hast thou disturbed
> Heaven's blessed peace, and into nature brought
> Misery, uncreated till the crime
> Of thy rebellion!"

THE HANGING GARDENS OF BABYLON

were also four-sided, six-storied, and reached by six steps: each story being accessible through six arched doorways on each of the four sides, making one hundred and forty-four in all.

Narrowing upwards from the heavy stone foundation of six steps each story contracted in size; while outside of each was an outer court all around filled with plants; and these were the Hanging Gardens. Surmounting these was the smallest seventh square which crowned the central, inner court, and, it was filled, like that of the Mausoleum, with beautiful and luxuriant palms.

This four sided Babylon, with its six gardens, and 144 gates accords with the description given of the New Jerusalem, after which pattern the outer head was made.

Rev. 4:6 "Round about the throne were four beasts, each of which had six wings--implying the 6,000 years during which this four-sided creature was to reign."

XI:1 John was told "To measure the temple and the altar, and them that worship therein; but the court which is without leave out, for it is given to the Gentiles."

John XIX:41 "Now in the place (of a skull) where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid."

Before these six Hanging Gardens of Babylon sat the silent Sphinx with its Egyptian head and lion's body, representing the lion Pharoah, who, as carnal mind, has never for 6,000 years relaxed his vigilance over the gardens or heads of men in which the latent Christ of God sleeps; for his awakening is Pharaoh's destruction.

THE TEMPLE OF DIANA.

In ancient statues, Diana stands as a huntress guiding and controlling a goat, and accompanied by a dog. She represents the female Trinity,

having three heads. According to Mythology Diana had the head of a horse, a dog, and a human head; and sometimes she is represented as wearing the faces of a bull, a dog, and a lion. She also had three names—Luna (the Moon, or carnal mind) Diana and Hecate; and she was a huntress. Looking at her from our point of vision she was a seeker after gold and wealth; and her temple symbolized the head of the race given over to the madness of serving Mammon instead of Christ.

Diana's head was covered with frightful snakes instead of hair—the same as Medusa who is also symbolical of the head created by competitive strife; and, Diana being the wife of Pluto, the god of riches and king of the Inferno, was goddess and Queen of Pluto, or Mammon's burning Hell.

Diana's Temple was supported by pillars and had no windows; consequently, spiritual darkness reigned within.

The name Diana signifies "luminous" in the eyes of her followers; who were known as the Ephesians. They dwelt in the realm of desire, great ambition and longing for wealth and luxury."

Is not the whole world still looking, longing and hunting after gold from the Temple of Diana? and saying in their hearts, Great is gold! Bless us with worldly prosperity; give us riches, elegance, luxury, costly apparel, splendid equipages, costly homes and money in abundance that we may gratify our desire for wealth "And the infinite flatteries that follow opulency?"

When the "Good man of the house" finds expression and objects to this sordid idolatry, his adversaries cry out, "Great is Diana of the Ephesians whom *all the world worshipeth!*" She cannot be overthrown: it is utterly impossible!

Therefore, the god man mournfully hides his head in the sepulchre again, and laments: "I am broken with their whorish hearts and their eyes which go a whoring after their idols." Ezek. 6:9.

18:6. "Your hearts went after idols." 24 "Your eyes went after idols of silver and gold;" and, "The throne of iniquity cannot have fellowship with God."

Isa. 69:2. "Your iniquities have separated you and your God;" and, God responds, "They cast iniquity *upon Me* and hate me: they will flatter themselves until their iniquity be found hateful."

"Return unto thy God, for thou hast *fallen* by thine iniquity." Hosea, 14, 1.

According to Luke 16:14, The *covetous* man was called a Pharisee: he belonged to a religious sect known as Pharisees, which word is derived from *Perish-in*, the Aramaic form of the word *separated.*

Phar—the same as in Pharaoh; Phar-a-ra—the Trinity of the rock of Pharaoh; or the army of the rock.

Sees—sites, seats, *places* where sovereign power is exercised; the seat of majesty—God's throne from whence he sees all things; but, because of

the Pharisees, I perish-in my seat, or throne, because men, in their religions are addicted to external forms and ceremonies, and worship falsely in churches of their own building; while I, the true church of God, am forgotten, and denied as their life.

Phar-i-sa-is-m (French, *Phar-i-sa-is-me*) is a rigid observance of external forms of religion without genuine piety: it is hypocrisy in religion. The Pharisees pay money for their churches, sermons, pews, and ceremonies; and, when Simon Magus offered money for the gift of God, it was said to him: "I perceive thou art still in the *bond* of iniquity; which *bond* of iniquity is figuratively found in the Temple of Diana—the Money seeking head of the race.

To be in bonds, or *binders*, is to be under an influence which reduces to a state of servitude or slavery; to be chained and fettered as a captive in a prison house. Such is the man who is the slave of the competitive system of Mammon: he is a starving, impoverished pauper and prisoner within his own body unless his Master, Mammon, supplies him with Peter's pence; and, so long as the people say to the good man, when he expostulates with the worshipers at Mammon's shrine, "Great is Diana," so long will they remain prisoners within her hideous Temple of Lucre.

"And now the Spirits of the Mind
Are busy with poor *Peter Bell;*
Upon the rights of visual sense
Usurping with a prevalence
More terrible than magic spell."

THE COLOSSUS OF RHODES,

was a gigantic statue on an island in the Medit-terra-ne-an (in the midst of the earth). It stood at the entrance of the harbor of Rhodes, and wore a crown, carried a bow and arrows, in one hand, and a lamp over its head in the other. Slung behind from the shoulders, was suspended a harp. "Thou hast cast Me behind thy back."

This gigantic image stood astride two divided pillars which formed a gateway, or door of entrance into a harbor of safety for ships; and, all vessels entering therein had to pass under the Colossus and between the two pillars:—the latter being emblematical of the pillars of fire and of cloud, and the former, who strides them, of collective humanity as Carnal Mind standing on their heads to keep them apart.

The inhabitants of the island of Rhodes were called Rhodians; and a rhodium, which might be applied to the heads of that people, is a rose—so called from the bright *red* color of its salts.

A *Rhodo*montade—the same as rod-o-mont (the round mountain of the rod) signifies a vain, stupid, empty fellow; therefore, the head and spine of the outer man.

A road is also a highway, street, passage; a *place* where ships may ride at anchor some distance from the shore. Every wayfaring, or seafaring man must travel the King's Highway and the high-seas in ships,

provided by eternal law, until he casts anchor in the safe harbor of redemption at the beautiful gates of the Temple of Truth—the Palace of the King Immanuel.

THE STATUE OF JUPITER OLYMPUS,

sits in a massive chair with closed eyes. In his extended hand stands an Angel, as if he were saying to his people "Come unto me and I will give you rest" with the Angel of Peace; while in the other he holds a staff upon which is perched a dove.

His chair or throne represents the outer man by whom he is compassed through the Dark Ages of blindness, and within whom he bides his time, until, by wrestling with him, he overcomes the Adversary. The staff and dove proclaim the fact that he possesses the "Staff of the righteous," while the "Angel of his presence" is to save mankind.

THE PHAROS WATCH TOWER OR LIGHT HOUSE.

Pharos, the same as Pharaoh, signifies a watch tower in which a light guides the seafaring man. Faro has the same meaning; and it is said to have been applied to a certain game of cards, because the Egyptian King was formerly represented on one of the car-d-s, with which a person plays against the bank kept by the proprietor of the Faro table.

The cards correspond with our Pharaoh heads; and, in this gambling dispensation of traffic and speculation, Carnal Mind plays against the head in which the precious seed of Abraham is stored, as the treasure of Egypt.

The Pharos Watch Tower stood on a small island of the same name, in the delta of the Nile, adjoining the Egyptian shore over against Alexandria. The Egyptian shore indicates spiritual night lighted by Luna—the female Trinity, known as Diana, who, at this time, peopled the earth with triune men, who lived in the service of Pluto and his queen, without the light of the spiritual sun. "Now night came down and rose full soon, that patroness of rogues, the moon."

> "Therefore the moon, the governess of floods,
> Pale in her anger washes all the air,
> That *rheumatic* diseases may abound."

Rheum, derived from the Greek, means "to flow like a river."

Atic (attic) the cap story of a house.

Rheum-at-i-c diseases, therefore, pertain to the river of blood; and result from a diseased, perverted mind which corrupts the entire system. The moon being a false light—a usurper of the true light, it breeds miasmas which the sun's rays alone can heal.

This evil breeding stream of Egypt is symbolized by the Nile, which word signifies nothing, a cipher: in book-keeping "nil" signifies pass over as of no account; take no notice of these figures, they are unnecessary.

Nil-E—the triune head is a failure; it amounts to nothing; it fails to guide aright.

The Nile of Egypt corresponds with the Jordan of the Holy Land: one

flows through the land of Pharaoh, the other through the country of Jerusalem; therefore the first represents the blood of Esau, and the other, that of Jacob. The Nile is called the Black river, and the river of Cush, or Ethiopia *i. e.* the river which corresponds with the blood of the flesh.* The idea of blackness indicates the intense interior darkness of the body which reigns from the cradle to the grave- Think of it!

The Nile is one of the longest of rivers. To trace it to its source we must go to equatorial Africa where both animal and vegetable life are most flourishing and luxuriant. It has its source in *two* lakes. The water flowing from one of these sources is clear as crystal, is called the White Nile and is the true, or parent of the river. The other flowing through alluvial soil is called the Blue Nile, (symbolical of the blue or venous blood) and forms a junction with the White Nile at Khartoom, now the seat

*The Jordan of Judea, the Euphrates of Assyria, and, the Ganges and Indus of India (or the continent of Asia), are all of the same category. These rivers are called sacred because of being chosen by the ancients to represent the channels in which the dual venous blood and the pure spiritual waters of life flow.

Gen. 2:14 The Euphrates is mentioned as one of the *four* rivers of Eden; and, xv:10 in the covenant made with Abraham the whole country from "the great river Euphrates," to the river of Egypt, is promised to the chosen race.

India signifies the land of praise, and of the law; therefore, the head "The people of India were included under the ethonological title of Cush."

Asia (muddy, boggy) the flesh. According to Smith's Dictionary of the Bible "The word is used, not for the continent of Asia, nor for what we commonly understand by Asia Minor, but for a *Roman* province which embraced the western part of the peninsula of Asia Minor, and of which Ephesus (the land of desire) was the capital.

Acts xvi: 6 "The apostles were forbidden to preach the gospel in Asia;" and, (xx:)16 "Paul, the servant of God, determined to sail by Ephesus."

But he afterwards established churches in Asia, although his life was sought and he almost perished in that God forsaken country.

II Cor. 1:8 says: "We were pressed *out of measure* (or out of the head) above our strength, insomuch that we dispaired of life." Jesus was crucified, but Paul escaped. 1. Tim 1:15 he says: "All they which are of Asia turned away from me."

Acts xix:26 At Ephesus, and throughout all Asia Paul turned away much people saying, "They be no gods which are made with hands." Then the Ephesians declared, their craft was in danger, and to be set of naught; and, not only the body, but the great goddess Diana, (the Mammon head of the race) who being despised by Paul—the inner man, and there being danger of her magnificence being destroyed, "Whom all Asia and the *world* worshipeth, "They were full of wrath, and cried out, saying, Great is Diana of the Ephesians."

(32) Some cried one thing, and some another, for the assembly was confused; and *the more part knew not wherefore they were come together.*

33 "And Alexander beckoned with the hand, and would have made his defence unto the people; but they all with one voice cried out, Great is Diana of the Ephesians,"

35 "And when the town clerk had appeased the people, he said: Ye men of Ephesus, what man is there that knowest not how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the *image* which fell down from Jupiter?"

"To thee have I given power to strike down *Asian peoples;* captive now, thou hast led the proud-Assyrian chieftains; decked in royal robes, I have made them see thy glory, in glittering arms and fighting, high in thy royal chariot."

Asia contained many important cities; and the seven churches spoken of in Revelations which Paul and the disciples finally succeeded in establishing in Asia; represent the inner heads established in the fleshly heads of the people of 7000 years.

St. John (Rev. 1:4) declares: "There were seven churches in Asia;" and (12v) "There were seven candlesticks in the midst of which stood one (I) like unto the Son of God."

of government of Soudan or the Black Country. It empties into the Mediterranean Sea. The two streams from these lakes form a junction at Khartoom (Cart-oo-m—the dual head of the murderer); and farther to the North another great river falls into the main stream. Thus it has *three heads*, and it has no other tributaries. Its course is impeded by cataracts until at the boundary of Egypt it surmounts the last of these obstacles.

After a course of about 550 miles below the cataracts it divides into two branches which water the Delta. The great annual inundation of the Nile symbolizes Noah's flood of blood, the failure of which inundation, in the dryness of Egypt produces famine; for this land is virtually without rain; therefore, with its adjacent Syria, it was chosen to represent the wilderness in which the Israelites wandered "Famished and dried up with thirst," because of man's dependence on blood instead of spirit for life.

Zech. XIV:17-18 "And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain."

"And if the family of Egypt go not up, and they come not that have no rain, there shall be the plague wherewith the Lord shall smite the heathen that come not up to keep the feast of tabernacles: this shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of the tabernacles."

The Nile is charged with alluvium which it deposits in its inundations: it flows in a *rock*-bed between mountains, as well as in the plain country. Along its shores grow corn, barley, and groves of palms. Here Pharaoh and his daughter bathed; and among its bulrushes and reeds was found the basket in which Moses was secreted. Here Pharaoh saw the seven lean, and the seven good kine "Come up out of the river and stand on its brink; and the seven ill favored kine devoured the seven good kine"—the former corresponding with the heathen, the latter with the people of God; or, the dual line of kings and reprobates descending from the twin brotherhood. Milton says: "The cherubim* descending on the ground, gliding meteorous, as *evening mist from a river*."

The River of Egypt has seven branches or mouths; but for a long period of time only two of these have been navigable; thus indicating the two thousand years intervening between the first, and the predicted second advent of our Lord.

The Pharos, Light House stood on the Egyptian shore over against Alexandria—Alex and ria, the royal dual head: Alexander—the defender and refuge of men; Alex and rine—all royal, and not royal, is a kind of verse consisting of *twelve* syllables. According to Pope, "A needless Alexandrine ends the songs, that like a wounded (or bruised) snake winds its slow length along."

The greatest and most valuable library of all the world was destroyed by fire at Alexandria: it corresponded with the great collection of Books

*Refer to page 203 for description of cherubim.

of Life; which volumes all perish in the fires of oxygen and brimstone: the flames of the former consume the flesh; the fumes of the latter destroy the mind that depends on it. Its vicious, stifling exhalations are liable to blaze forth at any moment in anger, discontent, distrust, deceit, appetite, jealousy, envy, covetousness, malice, hatred, revenge, etc. "He frets, he fumes, he stares, he stamps the ground," often under slight provocation; but, "His parts (for a time at least) are kept from fuming away by their fixity." These whimsical, perverted, passion-ruled heads are, however, very precious for the reason that within their recesses is preserved the priceless, immortal seed of Abraham; and these two leaved "Books of Life," which are also called cities, are set on hills "which cannot be hid."

Of these heads the Pharos Watch Tower is a symbol—its light corresponding with carnal mind. Pharos indicates the fact that Pharaoh was chosen, as a type, to represent the head of humanity while in the service of Mammon, and stimulated to tyranny and selfishness under the crushing, perverting influence of his iniquitous Money System.

The Alexandrians were the Greek natives of Alexandria, and they represented both the Roman and Christian capitals (or the outer and inner heads) of Egypt; while Jews and Egyptians were also included among the inhabitants. The city was divided into *three* regions and *five* districts: it was an extensive *corn* market; and, legend says St. Mark (who brands either the mark of Cain, or of the lamb in the forehead) first preached the gospel at Egypt, and founded the first church of God at Alexandria.

As the Pharos Light House points to carnal mind, so

THE GREAT PYRAMID OF GIZEH

furnishes a symbol of the human head lighted only by this dim light; and this, the greatest of the Seven Wonders of the World, is located on the banks of the Nile, as "The shadow of a great rock in a weary land."

Within this massive piece of masonry is foretold the history of the dual head from its Fall within itself to the return to Eden. Other pyramids, also on the Nile, contain only the *subterranean chambers with their passages; and they belong in the same category with the other six Wonders, which all bear the mark of the beast; but, the Seventh includes not only the subterranean chamber of the primeval rock, but also the Chamber of the King, which corresponds with that upper room in which Christ is to sup with his disciples when he again tastes of the vine.

The word py-ra-mid, I am in the midst of the rock, is derived from the Greek *pyros*—wheat or bread; and *metron*—a measure; therefore, the bread measure. "A perfect and just weight, a perfect and just measure shalt thou have"—Deut. xxv:15 "Thou hast ordered all things in *measure* and number and weight"—Wis. of Sol. xi:20.

*Sub-under, beneath; ne, not; terra, earth; an, the same as a. As "ra" signifies the rock, terra might be interpreted, the rock of the earth. Sub-ter-ra-ne-an—the chamber of the rock of earth is not the true cave of the rock.

"But after these, as men more civil grew,
He did more grave and solemn measures frame * *
Yet on the feet whereon the measures go
Are only spondees, solemn, grave, and slow."

Shakespeare alludes to "The measure of revenge;" and Milton to the possibility of "Surpassing human measures."

The Psalmist says: "He layeth up the *depth* in storehouses;" and, Job declares: "He weigheth the waters by measure."

Levit. XIX:35 "Ye shall do no unrighteousness in judgment, in meteyard, in weights or stones; a just ephah, and a just hin shall ye have;" and "With what measure thou metest, it shall be measured unto thee again."

Paul says: "God hath dealt unto every man the *measure* of faith. Unto every one of us is given grace according to the measure of the gift of Christ;" and the gift of Christ is his own divine head.

"Thou art of all thy *gifts* thyself the crown."

Figuratively, as already suggested, the pyramid represents the great collective head within which man and his progeny fall or rise in accordance with the mind he chooses to serve; but, the Divine Mind declares: "They that (choose Barabbas and) seek my life to destroy it shall go into the lower parts of the earth."

"He casts down them that dwell on high, the lofty city he layeth it low even to the ground, and bringeth it even to the dust; and as Jonah called out of the belly of hell, so the inner man says: "I called upon thy name out of the low dungeon," which implies the pit, the sepulchre, the cave, or subterranean chamber of Christ who, with man, "Descended into the lower parts of the earth."

"David is dead and buried, and his sepulchre is with us unto this day." He went down into darkness in the land of H-am, and is there unknown, unvisited, "Sick and in prison and not comforted;" and that sepulchre, which is still with us, is the human head, Peter, of which the Pyramid is a symbol. "Thou wast possessed of David's throne by free consent of all,"—and David was buried in the City of David,—the inner head, within the outer sepulchre.

Quoting from C. Piazzi Smyth, "The Great Pyramid is the highest and holiest subject that can ever occupy a scientific society, supposed now, under an increased body of evidence, to have been erected under the eye of Melchizedek, and according to a design furnished by Divine inspiration. The last seventeen years (and no more) have, strange to say, shown to the eye of modern science, a most grand, ancient, solid, and mysterious building, accurately fulfilling on the most crucial examination everything that has been stipulated for, even in a manner to make the wisest among us draw their breath in awe."

Now, if the symbol with its embodiment of well, numbers, weights, measures, chambers, paths, passages, rock and cap stone be so awe inspir-

ing, how much more wonderful and majestic must be the object it symbolizes; and "How have the mighty fallen" from the all-important knowledge it has concealed and cherished for 6000 years.

Having unlocked the mystery of this ancient landmark of the Nile, which it has faithfully preserved through the ignorance and darkness of Mammon's reign of terror, the attention of Science may now be diverted from the cold, dead symbol to the "quick," living reality, in order to apply the truths wrested from the pyramid, and bring forth the head stone which is to "Cry out of the wall"—the stone of the *corn-er*, "The *Altar* unto the Lord in the midst of the land of Egypt; and, the *pillar* at the boarder thereof which is to be a Sign and a Witness unto the Lord of hosts;" or, unto Mind when perception grasps the mystery of existence, and enables it to unfold "The Truth." The study of mankind should be man: he is the most wonderful production of the universe; and "To love God and keep his commandments, this is the whole duty of man."

"I admonish thee, whosoever thou art that desirest to dive into the inmost parts of nature, if that thou seekest thou findest not within thee, thou wilt never find it without thee. If thou knowest not the excellency of thine own house, why dost thou seek after the excellency of other things? * * O man, Know thyself! in thee is hid the treasure of treasures."

The discoveries of the pyramid but point the way to the Holy of holies—the cave where the Savior urges men on to investigate the Rock of Egypt that they may thereby learn to know the Rock of Ages.

Both the circle and the square are embodied in the pyramid: it is built on a square basis covering thirteen acres; and thus it points to the City built on the square, which includes that City of Four in which Christ stands as the central life of the Twelve. A square of 412.132 cubits for "the length of one of the sides is equal in area to a circle whose radius is 232.520 cubits, or the height of the pyramid;" therefore, the four sides of equal height which end in a capstone at the top embrace the Four again. The triangle is also symbolized throughout interiorly as well as exteriorly; "therefore, it delineates the figure of the Trinity.

The pyramid of Egypt is guarded by the monster Sphinx of the world. Its time standard pays special respect to the week of seven days; and "Throughout the building there is such a constant and pervading protest against idolatry that the monument appears to have been originally, whatever it may have been used for afterwards, not so much an Egyptian, as an Hebrew devised structure of the inspired period, and of the age of the early patriarchs."

"The pyramid system of weights and measures is found to be that on which not only the sacred Hebrew but the hereditary weights and measures of modern European nations, of Saxon and Gothic origin were founded in early stages of the world."

"The Linear standard of the pyramid is founded on the length of the

semi-axis of rotation of the world, being the one-ten-millionth thereof; and gives both the inch and the length of the side of an acre, the same as the British to the one-thousandth;" and, we may add, the world of man—the head—rotates or moves around on its ax-is, the spinal column. "And for the same his lineal race in darkness found a dwelling place."

The pyramid weight and capacity is founded on the above linear standard, in conjunction with the specific gravity of the earth as a whole. Its pound, which is in nature five cubic inches of the earth's mean density, is almost identical with the British pound avoirdupois, and exceedingly close to most of the pound weights on the Continent.

Totten says: "Troy, avoirdupois, and apothecary weights pass back together into the most remote Anglo-Saxon times. From *a priori* reasoning, it is clear, that, in their origin (as we have now actually demonstrated), they must have had a common unit. It would be a most difficult undertaking to trace their actual history, to tell when they severally broke off from the parent stock, why they did so, and which of them is the oldest system. We could probably trace the ounce back to the most remote times. Like the inch, its origin is *shrouded in the deepest mystery*,—a mystery all the more tantalizing, because it turns out to be so consummately perfect a unit."

In regard to the empty stone coffer he adds: "The 1.71250th of the mysterious coffer, it measures *food and drink*, and is correlated through art and science with everything on earth. Finally by its weight it consummates itself. The 1.125000 of the perfect or standard cube, *it is the earth itself in miniature*, and leaves within the range of all metrology no unit lacking."

"This is not rhapsody, nor poetry, nor the scientific, nor unscientific, use of the imagination: it is solid fact, and all concentrated in a cubic inch,—the standard mean of everything man needs for measure."

"Into this narrow compass we have at last compressed the whole significance of the Great Pyramid! and, *as it grew the less*, its wonder only grew the more! Truly, then, can all men say, This is indeed that wonder in the midst of Egypt, and that *altar* on its border."

Now as, according to Webster's unabridged, "Avoirdupois is a system of weights by which coarser commodities are weighed, such as grain, &c.; and, an apothecary (a-pot-he-carries) is a repository, or *place*, case, pot, or coffer to store grain and other things in; and Troy weight is used for the weighing of precious jewels, &c., does it seem out of place to claim that these three weights originally applied to the head, and were established from the dimensions of the skull and brain of man which skull was averaged to hold a pint, or pound of brain; or, the Biblical handful of corn?

In regard to Troy weight; as Apollo built the City of Troy, which we have shown to be the head, it is probable that the brain of that city was styled a pound which, being shared by The Twelve, as factors, was divided

into 12 ounces; and the above three weights comprise the Triune head.

The avoirdupois pound contains *seven* thousand grains; (probably based upon the same measure as a 7000 year cycle) and 175 pounds of Troy weight equal 144 pounds avoirdupois: one, seven, and five, added, are 13; 1 and 3=4 4x3=12; 12x12=144; and 12x12000 gives the 144000 of Revelation; or, as previously shown, all the people of 7000 years taken in gross, or in avoirdupois.

A well known writer on the Pyramid says: "The whole furniture of Solomon's Temple and the earlier tabernacle was conducted on a consummate system of weights and measures, within which was located the inner chamber called the Holy of holies, which has ever been a *vast mystery*."

This sacred chamber was the Ark of the Covenant, within which was stored the pot containing the manna which fell from heaven to sustain the Hebrew children: the rod of Aaron which budded, swallowed the Egyptian serpent, and brought water from the rock; and the *measure* of grace or faith—the inner head. St. Paul says: "God hath dealt to every man the measure of faith; for unto every one of us is given *grace* according to the measure of the gift of Christ."

Among other definitions, Webster defines Divine *grace* as "The favorable influence of God in renewing the heart and restraining from sin." It is, says Paul, "A state of reconciliation with God." 2 Cor. v:19 he adds: "God was in Christ, reconciling the world unto himself * * * and hath committed unto us the word of reconciliation; be ye, therefore reconciled to God."

The above texts are very mystifying unless viewed from the standpoint of Truth, a knowledge of which clears away the mists engendered by the moonlit night of Esau. Consider the inner man as God; Christ as his Divine Mind; his brain as the word of reconciliation; the world as the head of man, and we have "The Truth in a nut-shell," or within the fruit of the Tree of Life: in which all Truth is stored up, and embodied.

To sum up the problem: "The inner man, through the influence of his "right mind" is surely reconciling the world unto himself; and when his work is accomplished man will be "Clothed in his right mind."

Isaac and Ishmael being the two covenants, arks, or tabernacles, the former possesses the pot which contains the manna or brain of heaven; the latter's head is the ark in which it is stored. Ishmael, who is of Mount Sinai, gendereth or begetteth children to the bondage of the flesh; Isaac is the child of promise, or of Spirit; and he, being the Holy Ghost, begets spiritual progeny within man's natural children; or, rather plants the seed of Abraham within their heads after the manner or custom of Eden.

In order to free himself from the bondage of the flesh thrown around him by his earthly father, Carnal Mind, man is "To love his neighbor (or spiritual twin brother begotten by his heavenly Father) as himself; and thus fulfilling the law of Christ, he loses the corruptible in his incorruptible nature in accordance with the command of that God-brother: "Abide

in Me and I in you; for the branch cannot bear fruit of itself except it abide in the vine."

When man fell from Eden it was woman who furnished him with the evil apple of discord; and when Jesus was born woman also brought him forth. Under fallen conditions, outside of Eden, Eve could only bring forth the seed of the murderer; for the reason that Carnal Mind ruled the brain, whose seed coming down the spinal column from the brain, was clothed in a head of dust and a fleshly garment by woman: the child of the murderer being conceived in the womb from the man, or earthly father; while the Spirit child of the saint or inner man is mysteriously conceived of the Holy Ghost outside of the laws which govern the flesh; and the twin brothers then come forth together into the world from the womb. Thus we find that in the pyramid the event of the Fall (at which time Cain appeared) and the period of Christ's advent are both represented by the Queen's Chamber; for, from his birth, man rises or falls in accordance with the quality of his mind, or his spiritual state; in other words, his condition depends upon whether he is led by his earthly father, Satan; or his heavenly Father, Christ. When the former rules the brain of man he brings forth children to the murderer, and "Gives to airy nothings a local habitation and a name."

The horizontal passage leading to the Queen's Chamber represents the transition period from good to evil, during which time man "Cast off Jacob's yoke," and chose Carnal Mind to rule over him; and, led by this Mind, he followed the downward path which led to the bottomless pit, or subterranean chamber. After traveling in the rock desert 1542 years, as indicated by inches, a granite port-cullis shut down behind him, cutting off or blotting out all knowledge of the Eden Life; and a sharp turn in the downward road to ruin points out the time of the Deluge—when, in the words of Dryden, "Most men were in sensual pleasures *drowned*."

From this catastrophe the descent of about 4446 inches (which added to 1542 inches gives 5988 years, or very nearly 6000) leads directly to the dark, dismal hell of oblivion; but, before reaching the subterranean chamber the path ceases to descend and becomes horizonital, showing that the race had fallen to the very lowest depths of depravity.

The Granite Portcullis:—

The primary sense of port is a gate, an entrance or passage way into a place for anchorage. Having cast off the heavenly state, man's fallen mind created the outer head as a port or haven of rest—a rock of refuge during the continuance of the flood; and it shut down over his higher life.

Port is also a rich, red wine—a symbol of the life of the flesh—the river of Lethe or forgetfulness.

Granite signifies grained. Geologically considered, it is an aggregate rock—the durability of which corresponds with the head: its colors, grayish

white and flesh-red, and its grains correspond with the colors and granulated appearance of the brain.

In connection with granite, Webster directs attention to the deep red garnet as being of similar meaning. Gar-to cause to fall; to make sinful. Garnet, (formerly written granate) that which ate the grain, is a mineral occurring in *twelve sided* crystals of a deep red color. It is the carbuncle of the ancients who called it anthrax—a kind of hard, round tumor. Pome-granate—the apple that ate the seed, or corn. The granite corresponds with the brain, and the carbuncle with the outer head known as Peter, which deprived of its thin skin is a fiery red ball.

According to Ezekiel 46:1 "The gate of the inner court was shut," and it was closed by the stone being laid over the door of the sepulchre. The portcullis represents this stone.

Heb. 13:2 Paul says: "Jesus suffered without the gate," for the reason that he was shut out. "There was no room for him in the inn."

To cull is to separate a flower or apple from the tree on which it grows.

Is—to exist; as, I am, thou art, he, she, or it (the head) is.

Port-cull-is—the head of man exists, although separated from his God.

"Judah went forth out of his place" in God to descend with man into hell; the skull of Satan shut down over him, and stranded on the dark mountains of error, in which Cain slew Abel, Stephen and the disciples were stoned, and Jesus Christ was crucified and buried, he has wandered 6000 years in the wilderness of Satan seeking his own inheritance—the Christ Mind; while his Savior also seeks him in the rock which all the long pilgrimage has been horribly dark, dismal, grossly material, and controlled by the appetites. In this connection we may recall the fact that Edom was to be a desolation. "From generation to generation, it shall lie waste: the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it, and he shall stretch out upon it the *line of confusion* and the *stones of emptiness*," &c, Pet-ra, the excavated city,, the long lost capital of Edom, or Esau signifies *a rock*: it is one with Peter.

After reaching the lowest conditions in the outer head or rock of earth—the subterranean chamber—the race begins to grope about in the great spiritual darkness for a ray of light; and, as a consequence, retrace their steps along the horizontal passage leading from the pit.

Reaching the end of this, the place where Abraham commenced to dig the wells of water is indicated by a new upward path diverging from the downward road; and this new path, which is known as The Well, leads by a shorter, more direct route to the horizontal passage leading to the Queen's chamber.

In choosing this new way the portcullis, and the path of the Deluge of red waters and wickedness are abandoned to follow the Well in search of the Living Waters.

According to the allegory, all the wells dug by Abraham were refilled

with earth; and not until the time of Isaac and his servants was a Well established upon which Divine Mind could commence to build the church of God. This fountain is indicated in the upward path; and from Isaac's well we soon rise out of the natural rock and land once more at the entrance to the passage which enters the Queen's chamber. The Well, the Grand Gallery, and the downward path have formed a junction, and we have returned to the place of the Fall from Eden, and also to the place where Christ was born and rejected, while Barabbas was chosen. Here, about 2,000 years ago, the heavenly gates of Paradise stood again ajar for us, but we refused to enter; and here Christ, the God of Eden, was crucified and buried in the place of a skull.

From this junction of ways the Grand Gallery begins. It is a continuation of the Well passage, but broad and high because Christ Jesus, although rejected, had overcome the world—the head of Peter, and for a time held the beloved John in his arms in conscious oneness with himself. Thus man had made room for Christ, and he steadily led the world onward and upward through 1881 inch-years, and his work is all done within the pyramid—the symbol of the Rock, Peter.

The walls of the Grand Gallery overlap seven times; for "The time is not yet." It will come in the seven thousandth year. Seven is also a noticeable feature of the Queen's chamber—both marking the six days of darkness, and birth and resurrection in the seventh. Nebuchadnezzer is to be insane a week of years; and Babylon, which includes the entire Gentile world, was, according to Daniel, to be blind in its own devices seven "times." "We have all erred and strayed from the way like lost sheep."

The Grand Gallery terminates in a contracted passage leading into the Ante-room of the King's Chamber. This passage is fifty two inches long, and indicates the time of the end, when the Red dragon Pharaoh is to be overcome by the Angel Michael; when Babylon is to fall; Mammon is to be dethroned; and the land of Canaan is to be captured by the Israelites for Christ, who is to drive out the money changers and change his inheritance again from a den of thieves into a house of prayer.

According to prophecy it is to be a time of conflict, carnage and perplexity to try men's souls. Nearly thirteen of the fifty-two years are already past; and, certainly, social, financial, and political signs indicate suppressed forces which will, in the near future, unchain themselves for riot, murder and revolution, unless calamity can be intelligently averted by seeking refuge in the Ark of Christ. To do this it will be necessary to abandon the old weather beaten Noachian craft which has crossed the flood of Esau's reign, and is about to land us on "The other side of Jordan's stormy banks."

Noah's Ark is represented by the Ante Chamber which is rough and unfinished in all its parts.

An ante room is one which must be passed through before another

inner chamber which it guards, can be entered. "It is first the natural, and then the spiritual." The word ante signifies that which goes before in place of, or is in front; hence, opposite, contrary, against, &c,; and, a chamber is any upper appartment with a vaulted, square, circular, or arched roof: it is a retiring room in which Mind can seek refuge from others and be alone: it is a private room where a judge sits to hear and determine cases; and, also, a place for rest and sleep. The cave of the head is the chamber of Mind.

Where the Grand Gallery ends, and before entering the narrow fifty-two year passage leading to the ante room, there is a peculiar mode of escape; an exit by which can be avoided the necessity of passing through the troublous times predicted for the next few years. It is found in the *upper corner* near the ceiling at that end of the gallery: it is a small, concealed passage-way leading to a sanctuary of safety over the ceiling of the King's chamber—the ceiling of which is exquisitely smooth and true in *polished granite*, and of the same length and breadth as the King's chamber.

This sanctury, which fits so perfectly into the room below, corresponds with the brain of the King; and the small concealed passage leading to it represents the strait and narrow way for which diligent search is to be made. It is as if, rising superior to the usurper, man is to climb upward into the Holy of holies and take refuge from the enemy in the Divine Mind of his God—the rightful occupant of the King's chamber, but cast out of it by the usurper—the rock coffer, Peter or "Cephas which by interpretation is a stone," (John 1:42) a stone of emptiness, and a useless cipher.

Only thus can the approaching battle of the gods be averted; for God is to array himself against Magog, Jacob against Esau, Christ against Satan, the forces of good against the powers of evil; and this conflict is to take place when man comes again to his own border to wrest his crown from Satan, and establish Christ on his throne.

The fact may be recalled that God spoke to Moses who was in Sinai; but he spoke from the top of the mountain; and, when the dove lighted on the head of Jesus, the voice that said, "This is my beloved son," was over the heads of the disciples. This corresponds with the sanctuary being over the King's chamber, pointing to the fact that Christ was displaced by the stone coffer, Peter; but all that long, dreary time of sojourning in the wilderness, the King's chamber waited polished and perfected for the Master-Mind when the wandering prodigal should return to his Father's house to cast out the stone of emptiness and thus make room for the divine guest.

Passing through the ante-room we enter the inner chamber of the King upon which is piled six stones; the first five are rough and unpolished, but that at the top consists of two pieces joined together in a peak—the mark of division is still visible, but the time of union is indicated in the near future.

Allegorically the Pyramid represents the sepulchre of Israel's kings who went down into Egypt to serve Pharaoh for 6000 years: it corresponds with the stones on which Jacob lay down to sleep; as well as with the dual head of Ephraim and Manasseh: it represents the room in which Christ supped with his disciples; and, after which, they all forsook him and fled to follow Satan—who, being thus supported came against Jesus with staves, (or spines) and crucified him in that great city which spiritually is called *Egypt, where also* our Lord was crucified. Rev. XI:8.

The stone coffer is of red granite, and it is said to be of exactly the same cubical capacity with the ark of the covenant. It contains exactly four original British quarters—the quarter being a *grain* measure. This corresponds with the City of Four.

A recent writer says: "The King's chamber is indeed an image of the pyramid, and a beautifully proportioned one, too! For further examination shows that the two similar diagrams—that of the Pyramid itself, and that of the king's chamber, are related to each other by the cubit number 25 as a ratio. In other words, line for line, dividing every dimension of the original pyramid diagram by 25, we obtain the corresponding one in the King's chamber.

"It is beyond conception that even boasted modern skill could better the solid granite facts thus built into this remarkable room. In spite of centuries of age its noble architecture is still square to the rule and line of the plumb. Moreover, the pyramid diagram fits as beautifully into the dimensions of the coffer as it does into the king's chamber in which it is formed; so, too, the dimensions of the ante chamber verify by the same consummate rule."

"The breadth and height of the king's chamber are the same, while the length is not quite double." Is not a well proportioned head about the same?

"In the Ark of the Covenant was a box of the same volume as the coffer; and the molten sea of Solomon—another and greater measure of capacity—is also made in terms of the sacred cubit."

"The granite leaf, block, or rock reaching across the ante chamber was first described by Prof. Greaves under the appellation of "the granite leaf," from the so called leaf or lock-gate in an English navigation course."

This block or leaf consists of two pieces of granite; and doubtless it represents the two-leaved Book of Life, and the dual stone which Moses received upon Mount Sinai; and also the same as the stone pillows on which Jacob slept. The lower one is carefully squared and finished; but the top surface of the upper one is left in a purposely irregular condition so that it cannot be accurately measured.

The contents of the lower block can be most accurately measured, because of its perfectly rectangular finish; and this is found to be an even fourth of the contents of the coffer.

Upon the upper half of the leaf is the boss—a small raised ornament. Webster says: "A boss is a cloddy bunch, or tuft; a round swelling body; a reservoir for water or liquid." The brain serves as such a receptacle for the blood of the body.

2 A wild ox.

3 A master; one who can combat another and overcome him. The boss, therefore, is a symbol of brain and mind; while the two pieces of granite—the stone upon a stone, corresponds with the dual rock or head.

The boss is not located at the centre of this dual block, but seems to be purposely displaced therefrom a short distance.

The mind of man is off its base until it rests on Christ. During 6000 years he has been insane; mad *upon the top* of his Mammonitish idols—the graven images within which he worships Mammon: he is feeding with the swine and cattle, and eating of the husks, or outer heads, of a material existence; and the masses have fallen to the level of the beasts in ignorance and depravity.

"The height, or relief of the boss is an exact inch: its cubical contents or volume is one pint; and as this pint weighs a pound, we are forced to regard the boss as an epitome of unit (every man being a unit) measures," or heads. "The inch, the pint, the pound—the *three* working units of length, capacity, and weight—are thus united in this wonderful, little projection."

"The boss is a circular arch of rather more than a semi-circle, with a horizontal *chord* which is exactly five inches long"—marking off, we believe, the brain pan: the arch being about the shape of the human head, which averages about five inches through from ear to ear.

A chord (also written cord) is a musical string (or spinal cord); and Dryden says "Jubal struck the chorded shell" (the brain). A geometrical chord, "Is a *right line*, uniting the extremities of a circle."

Masonry is a very ancient order; and, it has been suggested that the Masons of the Golden Age erected the Pyramid, and that in some way the name of their order came from its building; but that order with all the rest of mankind drank at Lethe's stream, and possess now but the outward forms of Masonry; and not until the accursed 6000 years are over can they hope to open the Book of Memory, and read the story of the past.

"The methods of Babylon," says Totten, "are so pregnant with the numerical "6," that, in all her times and seasons, her measures and weights, her name and number have, from time immemorial been branded far and near as 666. It is the prevalence of this numerical 6, trailing, like the serpent it represents over all our inheritance, that makes our modern meteorology a science now so thoroughly at 'sixes and sevens' with itself. Not until we have thoroughly purged our science of the dominant factor six can we hope to make any progress towards the numbers of perfection."

"There can be nothing in common between the Tower and (Competitive) System of Babel, and the pyramidic and earth commensurate (idolatry hating) system of Gizeh. These monuments were the very exponents of two diametrically opposite classes of ideas: the one was marked for endurance, the other for instability itself. Having perverted the one, confusion presided at the other: Promethean success crowned the capstone of the one; the other was the Epimethean experiment of a man whose very name has since become the synonym of rebel. The one was the wise man's building literally founded on a rock; the other that of Folly herself, built upon the sand, and out of the sand, the rock and clay."

"The word—(zr) is the Hebrew equivalent for the Egyptian hieroglyphic Ra (rock), and the Egyptian Ra-is one of the most significant names by which the Great Pyramid of Gizeh was known. In the overflow of the Nile. the pyramid seems to rise as a rock out of the very water itself (as the head rises out of the blood of the body and towers above it). The Hebrew word for water is *maim;* and if we read these two words water and rock combined, we have mizraim, water (blood) and rock; or, blood maims the rock—Mizraim being the word employed for Egypt itself throughout the Hebrew text, by which the pyramid is known. It literally signifies the rock out of the water."

"'Jehovah said: Out of Mizraim have I called my son,' which is significant of the essential importance which this land has always had, and ever will have, in the divine economy of the Scriptures rightly understood. From the earliest dawn of time, when first the spirit of God moved upon the face of the waters, unto its close, as described in Revelation, when we are told, there shall be no more sea, the whole Bible is harmonious in its employment of these roots; and whether it refers to the actual creation of the earth, the macrocosm, as in the first chapter of Genesis; or of the pyramid, the mesocosm, or intermediate type thereof, as in the 38th chapter of Job; or to the lightening up of the darkness which covers the face of the deep submerging the unregenerated soul of man, the microcosm, as it does throughout its pages—the same fundamental cabalistic play upon the mystic words occurs. Truly, this rising from the waters, this idea of baptism, has a meaning as far reaching as the deep from which it springs."

What Mr. Totten says about the two towers is quite true; and, yet, as we have endeavored to show, they are one and related to each other by indissoluble ties; but, there is this difference, the Tower of Babel corresponds with the outer man who is "Without God and without hope in the world; while the pyramid corresponds with the great collective dual head of humanity. The rock itself is gross and material; but within are the two caves or chambers; one of which is the Cave of Christ, the other the fabled Cave of Mammon—the bottomless pit of darkness and despair "Full of lamentations and woe;" and each belongs to both men and

women—the Queen's chamber in the rock marking only periods of rising and falling.

The figure 6 represents the past 6000 years, as well as the perverse crooked conditions of the people during Esau's reign, whose heads are inverted and lost in the dust of materiality, and 666 represents the triune head of the Trinity of God given over to the power of the serpent. 6 is the number accursed: 7 is the sacred number: and when the 7000th year dawns we shall have passed the period of cursing to enter that of blessing.

The mystic words "ra" and "maim," or Mizraim (the rock and flesh of the murderer) refer to the outer man out of whom "I, (Divine Mind) have called my son:" consequently, they refer to each and every step of the march of mind from the Fall in the rock to the descent from heaven of "The City of the New Jerusalem."

The macrocosm—the adding up of works—is embodied in the head of man which is the culminating, crowning production of the labors of Infinite law; and when, through that law of evoluion, it is landed beyond the River of blood into the promised land of Spirit and eternal life, Death—will have lost its disintegrating power: there will then be no more Red sea; for it will have passed away with the Babylonish reign of noise, confusion, strife, toil, and the rule of the beast.

The race will then lay off the fleshly skins with which they were clothed, to fit them for the sojourn in Hades; because in the Eden of spiritual life they will no longer be required to bind the red waters which will have been left outside in the waste, howling wilderness where they belong. Having thrown off the animal nature the skin of the beast will be cast aside with it.

From the heaven of rest the race fell into Peter, and descending lower and still lower in that fearful "Gulf of Satan" they lost Eden, and shut out the light of God, in accordance with, Micah 6:14, "Thy casting down shall be in the midst of thee." When the desire to rise again asserts itself we are told to "Seek (in the same rock) the things which are above."

To follow the injunction man must ascend to the chamber of the King, cast out the stone of emptiness and set Christ, as the conqueror of the world, on his throne to worship only him in "Spirit and in Truth."

"Build thee more stately mansions, O my soul,
As the swift seasons roll.
Leave thy low-vaulted past.
Let each new temple, nobler than the last,
Bring thee near heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

CHAPTER IX.

TRUTH VERSUS ERROR.

"But with the woes of sin and strife
The world has suffered long;
Beneath the angel strain have rolled
Six thousand years of wrong;
And man, at war with man, hears not
The love-song which they bring;
Oh, hush the noise, ye men of strife,
And hear the angels sing!"

"And ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow,
Look now! for glad and golden hours
Come swiftly on the wing:—
Oh, rest beside the weary road
And hear the angels sing."

"Of every wood of the earth, and of all the trees thereof, thou hast chosen thee *one vine;* and of all lands of the whole world thou hast chosen thee *one pit*; and of all the flowers there is *one lily;* and of all the depths of the sea thou hast filled thee *one river;* and of all builded cities thou hast hallowed *Zion* unto thyself; and of all fowls created, thou hast named thee *one dove;* and of all the cattle thou hast provided thee *one sheep;* and among all the multitudes of people thou hast gotten thee *one people*"—2 Esdras 5 23:36. The vine, the pit, the lily, river, city, dove, sheep, and people all represent the head of man—the City of God. In the words of the immortal Shakespeare; "What is the City but the people? True, the people are the City."

"But my people have committed two evils; they have forsaken Me, the fountain of living waters, and hewn them out cisterns that can hold

no water." Milton says: "His eye surveyed the dark idolatries of alienated Judah."

Cistern:—

Cist [Latin *cista*, a box or chest] a sepulchre of the Celtic period consisting of a stone box or coffer covered with a stone.

Ern and erne are terms applied to the *eagle*. Erne, like urn, is a place or receptacle for the ashes of the dead. Ern-E may then be applied to the triune head, the place where Christ lies crucified and entombed by the bird of prey, carnal mind, which took the brain of man down into Egypt and set it in a city of merchants; and this same eagle brought sorrow, subjection, and debasement on woman. "He decoyed and led her to be his slave and paramour in a strange and distant land." The cisterns, therefore apply to our outer heads the home of Satan, or earth-born mind.

The millions still cling to these broken cisterns, and the fountain of life is sealed within their understanding. They dwell in the unsatisfactory delusions of the sense life; but they who seek Wisdom shall be found of her. Until she comes the desire of the heart should be, "Lord give thy servant an understanding heart!"

This should be man's prayer, because the "Knowledge of The Truth" as the centre of his being, will lead his mind to depend on the interior instead of the exterior man, and thus lead it from groveling conditions into the higher nature of God. At present, "What are we doing, a great part of us, but chasing the shows of our senses, and magnifying their import?"

What is sin?

Sin is flesh: to depend on it, instead of Spirit, is sin.

What is the law of sin?

Death! because flesh is corruptible; hence, depending on it one is lost. At its dissolution our staff of support perishes; whereas, in reliance on the Spirit man, our anchorage is within the vail of flesh upon immortal Mind; and in thus clinging to the mighty God of Jacob we are safe both here and hereafter. This is the whole truth; and this knowledge is necessary in order to enable mind to "Cling to the cross" understandingly.

> "By me upheld, that he may know how frail
> His fallen condition, and to me owe
> All his deliverance, and to none but me."

Being the source, the seed, the Fountain of Life, Christ has sustained the race in passing through the horrors of the deep, dark gulf of Mammon in which the Hebrew children have wandered through seas of tribulation, poverty, despair, contention, fear, disease, the densest spiritual darkness; and have blindly created monsters from their own delusions, misconceptions, and inventions; with which wild beasts of Ephesus they have contended for existence; but, notwithstanding, "My loving kindness will I not utterly take from them." Psa. LXXXIX: 33.

Having rejected our Lord, we went from bad to worse in the bloody sea of materiality from which we are just lifting our heads with "The

scars of battle thick upon us;" and dragging the weight of our chains—the results of our delusions, inventions and systems which would still fain prove the undertow to drag us back to perdition; for the seemingly invincible Money Castle of Mammon's boon companion, Giant Despair, overshadows the race like a frightful nightmare, and holds the people captive.

The Sweet Singer of Israel, David, is to cast or mold the stone which shall slay this Goliah of selfishness. Within humanity David leads the hosts of the new dispensation—the advocates of the Olombia No Money System—the light of which even now silvers the horizon; and every one who grasps the truths Olombia *presents* is a David in the army of the Lord. Mammon can never be ousted from his throne in our minds so long as he is allowed to wield his tyrannical golden sceptre; but abolish that rod for our backs called Money and the throne of iniquity is changed and made ready for Christ. One king must be dethroned before another can be crowned. If we do not destroy the lever with which this bloated, blind, cruel monster moves the world the higher powers that be will accomplish his downfall in blood; for "Heaven, though slow to wrath, is never with impunity defied."

The six angels, spoken of in Revelations, each personating the people of earth for 1000 years, have already emptied their vials of wrath upon our heads, which only contained the results following our misdeeds and wanderings from God; and now the seventh angel is about to pour out his vial on the earth, as the time foretold by prophecy as the closing days of the week of the Fall, is at hand. As already shown, it will be terrible because of representing the battle of the good and evil gods, and the dying struggles of the old dispensation of Bel and the dragon!

Deborah sang: "Lord, when thou wentest out of Seir; when thou marchedst out of the field of Edom, the earth trembled, the *heavens* dropped, the *clouds* dropped, the mountains melted, &c."

This exultation was over the slaying of Sisera,* captain of the hosts Canaan (of merchandise and traffic). "The kings came and fought the kings of Canaan by the waters of Megiddo, but they *took no gain of money.* Blessed above women shall Jael be, because she smote off *the head* of Sisera, &c."

At the same time "The three spirits like frogs—Reuben, Simeon, Levi, "belonging to the sign Pisces—which have possessed the land since the time of Christ, are to be vanquished; for, "They are the spirits of devils." But, although tribulation, fear, dismay, and the horrors of the last vial descend in fury, Olombia's Sun of freedom, which reflects figuratively from her glorious Flag of Peace, proclaims the approaching Sabbath of rest, and waves above the conflict to usher in the final Jubilee of Christ's victory.

As the long night of wrestling wanes man begins to desire a better life. "Proof is here of men's unquenched desire that the procession of

*S-is-e-ra—the serpent Satan—the agent or mind of the triune rock.

human life might be more equitable, majestic, pure andfree;" and, although Satan still endeavors to entice him away, Jacob will hold him firmly, at the appointed time.

According to the allegory: "The man (Esau) said unto Jacob, Let me go for the day breaketh; and Jacob said, I will not let thee go except thou bless me"—the inner man desires union, not separation.

And the man said unto Jacob, with whom he is just making acquaintance, "What is thy name?"

"And he said, Jacob."

"And he replied: Thy name shall be called no more Jacob but Israel, (The Rock of God) for as a prince hast thou power with God and with man and hast prevailed."

"Jacob bowed (or submitted) himself to the ground (the dust of Esau) *seven* times; and then coming near to his brother, Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept" tears of joy at the consummation of the at-one-ment.

"And Jacob said: * * *I have seen thy face as though I had seen the face of God, and thou wast pleased with Me.*"

As soon as Esau recognizes his brother, Jacob will cease to be a "Stranger in a strange land," and Esau will exchange his Grim Head, and Sphinx-like face for the Divine Head and face of his Elder Brother; for "Satan is ready now to stoop with wearied wings and willing feet on this *new world.*" Milton also says: "Man he made, and for him built magnificent this world. I found the new-created world which fame in heaven long had foretold, a fabric wonderful of *absolute perfection*," "Ye gods, says Addison, what havoc does ambition make among your works!" Acts. VIII:3 "As for Saul, he made havoc of the church."

As each individual is just what his interior life makes him; and all he can claim in the universe, which cannot be taken from him, is his own individuality it is most important that he cultivate to the utmost his latent, spiritual forces, and thus "Work out his own salvation." What others have done, or may do, adds not in the least degree to his capabilities or growth.

The mind of multitudes has gone out, instead of in, to our Elder Brother Jesus; and, consequently, "His joy has not been fulfilled in themselves." They have merged into idolatry, and adored the outer man-ifestation of Jesus, and thus have worshiped the creature rather than the Creator, whose command is, "Thou shalt have no other gods before Me"—*i. e.* no fleshly man to stand before my face and form to hide "the angel of my presence" from entering your understanding. When the "graven image" usurps God's place in man's mind it is utterly impossible for him to obey the law of evolution, to "Be ye perfect even as your Father in heaven is perfect." So long as the kingdom, or perfect head of the Father is sought as a "far country," or, as a divinity outside of the Me in thee, man must remain in the enemies' land; for only "I Am

the way, the Truth and the Life; no man cometh unto the Father but by Me."

The outer man may well say: "I am the cloud that vails an unextinguished sun;" and this vail must be rent before The Truth can shine, illuminate the mind and inspire the man.

The vail is a covering, curtain or sail—from *vehulum*, from *vehere*, to bear, to carry, and thus originally that which bears the ship: it is also something to hide an object; a screen, mask, or disguise; as the outer man serves as a mask for Christ Jesus. All inner men "Are masked and vizarded;" and "This thought would lead me *through* the world's vain mask." Milton says of woman: "Her face was vailed; yet, to my fancied sight, love, sweetness, goodness, in her person shined."

Truth is vailed by the flesh; but, seeking his own continually, he labors to illumine the mind of his creature, and call his wandering attention from fleeting things to a knowledge of his own eternal life.

When the Beloved casts his mind within the vail no harm (H-arm) can reach him: no icy hand of death, which belongs only to the outer man, can quench the immortal principle of life, which ever calls to its own; but, during the dark ages "Its own receives it not." Still, received or rejected, beloved or despised, it forever seeks to entice its own back into the immortal head—the Eden of God.

All who emerge from outer darkness into that inner life must "Enter in through the gates into the Holy City which hath foundations, whose builder and Maker is God;" and in whom he shall find his Redeemer, friend and brother—in his own Immortal Mind. When he enters there he will be born again—"Not of blood, nor of the Will of the flesh, nor of the will of man, but of God."

When the night is over and with the rising sun the moon withdraws her light, the voice of the child shall speak in his wisdom; the aged man shall acknowledge his source and become as a little child; and, "All shall know the Lord from the least unto the greatest."

"In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called: The Lord our Righteousness," *i. e.* our Righteousness is the Lord.

The closing chapter of Revelation exults over the victory of the Spirit Man, and the promise of the Father to give the *head* to his people for an everlasting possession, and sums up the whole matter thus:—"And there shall be no more curse, but the throne (or brain) of God shall be in *it*; and they shall see his face, and his name *shall be in their foreheads*, and they shall need no candle, neither light of the (material) sun; for the Lord God giveth them light and they shall reign forever and ever."

"For *without* are dogs, and sorcerers, and whoremongers, and murderers, and whosoever loveth and maketh a lie; but, I Am the root and offspring of David and the bright and morning star"—of Jacob's reign.

Jacob is the Truth of truths; the Man of men: the God of the World

of Heads; and his coming to reign will accomplish a purpose more holy than words can express, or mortal can conceive: he will arouse the heads of the race from their "deep sleep" of Lethe to rejoice in deliverance from bondage to the flesh; and in doing this the legions of evil will be overcome; the down-trodden will be lifted up; the deaf ears of the Spiritual Brother-hood will be unstopped; their eyes will be opened; and their long silent voice will ring out in clarion tones the song of freedom from Mammon's degrading chains of competitive strife, as well as from the fetters of ignorance and error. Truth comes to lead into realms of justice, halls of harmony, caves of satisfaction, and coffers of enlightenment. All he requires to be able to lift man up to his height or head of Wisdom, is the understanding desire of the heart. Guardian of our birthright, he stands with outstretched arms to welcome all who seek to enter larger, brighter fields of action; but by his radiant side stands his dark twin brother, Error, who is also known as Ignorance, continually striving to obscure his loveliness—the wisdom which bathes him in light.

Having heretofore lived a secluded life among men, his Wisdom now comes forth to fill mankind with that "Peace of God which passeth all (mortal) understanding," and lift the race "Into heavenly places *in* Christ Jesus."

What is an heavenly place?

None can tell save them who seek Truth, become acquainted with Wisdom, and follow their joint leadings into the rest and joy of that heaven which comes with the knowledge of the sacred *place* man should occupy in the vast worlds of being. He sleeps and knows no waking, however, until the trump of desire calls for that light which surely and effulgently comes, when his mind awakes to a knowledge of his incompleteness; but, unless such need be felt, Truth, and his Wisdom, have no power to speak; no means of revealing their existence; no way of scaling the City of the strong man, who is the enemy of Truth. Southey says: "Health and understanding are incommunicable"—to the spiritually blind and deaf outer man; and Milton laments the "Impotence of mind in body strong."

Solomon informs us that "When the desire cometh it is a Tree of Life" *i. e.* the desire evolves that beauteous tree and its immortal fruit. "The Lord showed Moses a tree, which when he had cast it into the waters, the waters were made sweet."—Exod. xv:25.

> "What were sublimer, rarer and more blest
> Then all men's daily, homely, common life!
> What can be lovelier than to be a man?
> What holier than the culture and the love
> That *open to dim sense its heavenly house?*"

"But, O, my people, they which lead thee cause thee to err; and destroy the way of thy paths: for we have made lies our refuge, and under falsehoods have we hid ourselves.—Isa. 3:12—28:15.

Amos 2:4 declares: "Their lies caused them to err, after the which their fathers walked;" and, Jesus adds: "Ye do err, not knowing the Scriptures nor the power of God."

According to 2 Tim. II:18 "Concerning the Truth we have erred, saying, the resurrection is past already," when it is yet to come. Jeremiah says: "They prophesied in Baal and caused my people Israel to err." Isaiah declares: "They erred through wine; and through strong drink (or blood drunkenness) are out of the way; the priest and the prophet have erred through strong drink; they are swallowed up of wine, they are out of the way through strong drink: they err in vision, they stumble in judgment; for all tables are full of * * filthiness, so that there is *no place clean.*" "We have erred from thy way like lost sheep."

Humanity truly needs "The Truth, the whole Truth, and nothing but the Truth," but, How shall they believe the Truth of which they have not heard; and "How shall they hear without a preacher, and how shall they preach unless they be sent"—Rom. X:14.

Matt. XV:14 "Jesus says: They be blind leaders of the blind."

"They the truth with superstitions and traditions taint."

Jer. XXIX:9 "They prophesy falsely unto you in my name, I have not sent them;" but, they are under the leadership of carnal Mind which knows not the Truth.

"Where are the teachers sent to minister unto them? for, (Isaiah XLIII:27) Thy teachers (or interpreters of Scripture) have transgressed against me."

The world has been attracted to, and misled by exterior forms and ceremonies which blind the eyes and shut the door of the heart against the glorious Inner Man who is an imprisoned tenant in a mansion which he should govern with spiritual power. His faculties are full, harmonious and divine; but, What avails a power sublime, if it be walled up within a dungeon surrounded by cruel keepers who shut off every avenue of escape, because they wish to occupy and rule the house, and their only hope of supremacy lies in keeping the king of the realm in darkness? "There is a cavern where my Spirit was panted forth in anguish, whilst thy pain made my heart mad."

Jesus said to the multitudes to whom he taught the truths of God: "When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart; for when they have heard, Satan cometh immediately and taketh away the word * * lest they should believe and be saved: and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering choke the word."

"Therefore, I speak unto them in parables; because seeing they see not, and hearing they hear not, neither do they understand."

The wicked one is the selfish man who is ever on guard; and this carnal mind is personated by the never sleeping dragon of Mythology which

"guarded the golden fleece" of the lambs of Abraham; and still guards it.

Only through the aid of divine interposition are they who do understand, enabled to overcome this Satanic mind. A host of angels surround such to ward off the enemy. He shall give his angels charge concerning thee; and in their hands they shall bear thee up."

That adverse influences sometimes prevail is not strange, when the general tendencies of men in the flesh are more in keeping with the leadings of the outer mind. Not that the powers for good are not all powerful when recognized; but, like seeking like, each law of the universe strengthens and supports the conditions with which it accords and works. For instance: If a man is infatuated with the appetites he becomes an easy prey to the forces of evil; but if he strives for, and desires goodness and purity, these beautiful influences will assist him to throw off the blandishments of sense and unfold his latent inner nature.

Workers with the forces of righteousness reap their reward in personal growth and development; while they have the satisfaction which comes from helping the lost and ignorant up to higher spheres by bringing more advanced states into their atmosphere. Such effort is never without recognition and fruitage, for no thought or deed fails of being recorded in the Book of Life.

What matters it that a few unfledged mortals deride the Truth blossoms which shall be plucked and assimilated by them who follow us up the golden rounds of spiritual life; for, above the pandemonium of competitive clamor, and the insane scramble and confusion of Babylon, which encompasses all fallen humanity in sorrow, perplexity and despair, the beautiful flowers planted by the wayside shall glisten and nod amid the gloom for all who stop to inhale their fragrance. Therefore, weary pilgrim of the desert of Mammon's realm, be up and doing: "Or ever the silver *cord* be loosed, or the *golden bowl* broken, or the pitcher be broken at the fountain, or the *wheel* broken at the cistern; for then shall the dust return to the earth as it was, and the Spirit shall return unto God who gave it. Vanity of vanities * * * all is vanity. Let us hear the conclusion of the whole matter;" which is, to "Fear God and keep his commandments for this is the *whole duty* of man."

If this be man's whole duty, why longer waste the precious days of Earth life in serving Mammon, and in gathering Peter's pence? No longer abide in the shadows: the day of Esau is far spent and the closing travail so long fortold draws near! Over the seas, as well as from our midst, come ominous sounds of wailing and discontent, as the hosts murmur vengence against the oppressor: the multitudes perish of hunger and cold amid the bounteousness of Nature's providing; and woman, as well as man, languishes degraded and enslaved under the malignant power of Money's blighting curse:

"In each human heart terror survives
The ravin it has gorged: the loftiest fear
All that they would disdain to think were true:
Hypocrisy and Custom make their *minds*
The fanes* of many a worship now outworn.
They dare not devise good for man's estate,
And yet they know not that they do not dare:
The good wants power but to weep barren tears:
The powerful goodness want,—worse need for them;
And all best things are thus confused with ill.
Many are strong and rich and would be just,
But live among their suffering fellow-men
As if none felt: *they know not what to do.*."

A painful canker sore of poverty, wretchedness, prostitution and disease eats into the vitals of the race; political machines grind the faces of the poor; selfish business interests hold the products of the earth in bond; toiling, overworked, half-fed legions swarm in every country of the earth: churches teach the acceptance of all the woes of life with submission, thus riveting the chains which bind, and blinding the eyes of multitudes to The Truth; aristocracies hold the lands, and claim the proceeds from the products of the earth; and how can the great body social be happy, healthy and prosperous?

The race have no time, in the service of Mammon, to serve Christ, "For Wisdom cometh by opportunity of leisure and he that hath *little business* shall become wise. How can he get Wisdom that holdeth the plough?"

The slavish conditions which impede the Spirit's development are the result of our own guilty ignorance and mismanagement; and it remains with man to undo his work and rectify his mistakes.

Jer. IV:18 "Thy way and thy doings have procured these things unto thee: this is the result of thy wickedness, and it is bitter because it reacheth unto thine heart." Man himself planted the poisonous Mammon Tree and cultivated the bitter fruit thereof, of which he has eaten; and, thus he learned the sin of covetousness; while the desires for wealth he has cherished have proved a curse not only to lash, torment and enslave, but to arrest his development, and hold him back in spiritual darkness; for not one step or action is without the jurisdiction of the law of cause and effect, which follows every act with its inevitable results.

As the body is made up of cells so the human family, as one great man, is compossed of individuals who represent the cells, caves, or heads which compose this Colossus; and if this Giant have a tumor on his foot, the pain and discomfort from it effects the sensitive nerves of the entire body politic as much, if not more, than it afflicts the foot, and thus the innocent suffer with the guilty. For this reason, if for no other, the afflicted foot should be healed; and it should be the care of each and all to see that every man, woman, and child be comfortably clothed, fed, housed

*Church towers or sanctuaries.

and afforded every available advantage for personal improvement and spiritual development. The lowest strata of society may represent the feet of this grand man; but is it not desirable that his extremities be cared for? or, does he still desire to stand knee-deep in filth, ignorance, degradation, and immorality, while his head rests on downy pillows, and his shoulders are draped in silken attire?

In this view of the situation can anyone afford to rest in selfish ease and inactivity, while the masses are in poverty and ignorance? The psychological microbes of the wails and longing desires of the miserable, like malarial, or pestilential breath, penetrate to the most luxurious surroundings; and neither wealth, position, nor human power can stay the tide of retribution which surges in mighty waves throughout the length and breadth of the habitable globe. Rich and poor alike struggle in the conflict, and the final fierce battle approaches: the ripened harvest of tares even now, shivers in the premonitary clouds of coming wrath which follow in Earth's wake like the Sleuth Hounds of Perdition, to bring the inevitable penalty which succeeds wrong and injustice. Tate says: "Who can all sense of others ills escape, is but a beast at best in human shape."

Long has the voice of Mercy cried: "Let my outcasts stay with thee Moab! What mean ye that beat my people in pieces, and grind the faces of the poor, saying: When will the Sabbath be gone, that we may set forth wheat, making the ephah small and the shekle great, and falsifying the balances with deceit, that he may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat."

"The people are oppressed every one by another, and everyone by his neighbor:"—until humanity *en masse* cry out in anguish of Spirit, "Ah why should life all labor be."

Is it essential, or desirable, that a metal we tread beneath our feet, should be dug up and placed between the people and their birthright in the products of the common mother, Earth? Is it at all necessary, to the welfare of the most exalted, that three-fourths of the human family suffer, live, and die in absolute squalor; and in anxiety, care, privation, and misery because of not being able to secure an adequate supply of the shining metal, which is demanded of them at every turn of the journey of life; whether ill, deformed, crippled, mentally or physically infirm, aged, or devoid of capacity to secure or hold it against the crafty birds of prey which hover around such; as well as follow the widow and the fatherless to rob them, if they have, by good fortune, fallen into pleasant places in which Mammon accords them the right to food, clothing, shelter, and existence on this dear old bandit ridden earthly home of ours? Truly, "Many things have been done in hugger mugger in our day!"

After casting the people out of Eden, this iniquitous Money System has held the children of God as Pharaoh's slaves for 6000 years; and the plagues of Egypt have tormented the race since its establishment.

Is it not time to cast out the usurper with his wicked system of usury

and exaction? "The voice of the people being the voice of God," that powerful God can change the routine of present existence and usher humanity into the commonwealth of Olombia—the pure and blessed Kingdom of equity.

"For lo! the days are hastening on
By prophet bards foretold,
When with the ever circling years
Comes round the age of Gold;
When Peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing."

What a beautiful lesson Jesus transmitted down the ages when he said: "Consider the lilies, how they grow: they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

The sweetness, purity and faith of the lilies clothes them in loveliness; and so will human flowers blossom; yea, the whole world shall unfold physically, mentally and spiritually, in the design long planned by Infinite law; and all who work to this unfoldment will find their sheaves ripe and golden in that day when He maketh up his jewels for the crown (or head) which the righteous judge shall give unto all them who unfold the Spirit of Truth.

"They toil not, neither do they spin," and yet they are both nourished and clothed. All they do is to grow and blossom. Is not the saying of Jesus "They toil not, neither do they spin," a loving rebuke against the spending of all one's energies in the matter of food, drink, and the wherewithall to be clothed: in business, and the accumulation of that which "Fadeth like the flower?"

Like Martha, we have wasted our lives in cumbersome cares and worries; when the paramount object of this brief earthly existence should be to develop the spiritual nature. We are to be "Strong in the Lord and in the power of his might:" we are to concentrate all our forces and abide continually in him who is our life; thus conserving unto him all our strength instead of scattering it to the winds among the fleeting things of earth; for if he is strong in us, we are strong; and his strength is the carnal man's weakness.

O, friends, the day is come when we may let go our hold on bubbles, and stand on the eternal Rock of Truth. Fear not. The sun, moon, every star, tree, plant, insect, bird, animal, and human being, pursues an undeviating course in its appointed place; and only man vainly imagines that he has the power to rule himself, and make laws for the guidance of himself and his fellow men; but, ushered into this world without being consulted, he grows to maturity, eats, drinks, sleeps, walks, talks, lives, and dies, under immutable law: to exist, he is forced to do all these things; and his end is involuntary like his beginning. All the evils which

assail him, arise from his failure to recognize and come into conscious harmony with that spiritual jurisprudence which maintains supremacy, and controls his destinies, whether he will or not. Truly, "There is a Divinity that shapes our ends; rough hew them how we will."

In assuming to make his own fallible, unjust laws, apart from the fiat of almighty power, man blindly follows a mirage of the desert of Carnal Mind, while forsaking, "The anchor both sure and steadfast which entereth into that within the vail;" consequently he can never be restored to the happiness of Eden until he repents and returns in mind to that shelter which embraces the world, or head, as soon as the mind casts anchor in the Divine Man.

All the unrest; the seeking for personal satisfaction, wealth, glory and exaltation, are the cries of a mind perverted, or turned aside from its centre to be interested in side-issues: but behind these, is the deathless craving of "The chiefest among ten thousands and the one *altogether lovely*"—the perfect man, for your appreciation, your love, your allegiance, yourself? The Father of your heaven says: "Son, daughter, give Me thine heart"—the centre of your being, that you may be united to Almighty Truth, the Everlasting Father, and the Prince of Peace; and thus become acquainted with your immortal nature—the true man.

If I hurt myself, it is the Spirit that feels it; therefore, Spirit permeates my being, and I Am all spirit, from the finest and purest as the centre, to the covering or mask which may be termed crude spirit, because it is not sufficiently refined to be enduring; or, rather, to defy dissolution.

In the acceptance of Truth, man will eventually unfold into the body celestial without undergoing the ordeal of physical death; because, when the God within is recognized, and he abides in him, he will be enabled to throw off the flesh gradually, or, perhaps suddenly, if it be desired; while he still consciously lives in God. "From these corporeal nutriments, perhaps your bodies may at last all turn to spirit."

Rom. 9:5 Paul says it was "Concerning the flesh that Christ came;" and did not Jesus, as seer, prophet and Savior predict the redemption of the body from death? He said, "If a man keep my saying he shall never see death"—the outer man; because, by keeping the sayings of Jesus he will be enabled to return to the spiritual life of Eden, having risen above the curse of death which resulted from the Fall from that blest abode.

According to Rev. VI:8 "Death is a man who rides a white horse," and Jesus said: "The last enemy to be overcome is death."

Rom. 8:23 Paul adds: "And not only they, but ourselves also, who have the first fruits of the Spirit, even we ourselves, groan within ourselves waiting for the adoption, to wit the redemption of our body."

1 Cor. 15:54 he adds: "So when this corruptible shall have put on incorruption then shall be brought to pass the saying that is written:

Death shall be swallowed up in victory." "He was a thing of blood whose every motion was tuned with dying cries."

Was it ever intended that man, made in the likeness of God, should succumb to the diseases of the man of death, which now fasten on his vitals to paralyze and dissolve, for a time at least, all his energies?

In reply to the question, The prophecy is distinct and pronounced that if he abides in The Truth, or Inner man, he shall never see death. When he uncovers the fountain of his latent possibilities they will, when not crucified on the cross, assert their power and overcome; for, the true man is not a worm of the dust, but an immortal God.

1 Cor. 15:22 "For as in Adam all die, even so in Christ shall all be made alive."

In his translation of Plato "On the Soul's Immortality," C. S. Stanford says: "Death is so far from being natural, that nature abhors it; and it was far from the design of God in the state in which man was first created; for he created him holy, innocent, and by consequence immortal: It was only sin that brought (the man of) death into the world; thus, "Robbing their children of the inheritance their fathers handed down"—from Eden.

Dryden says: "What greater curse could envious fortune give, than just to die when I begin to live." Death is part of the curse which followed the exodus from Eden; and it will be removed when the higher life is restored; for "High heaven in mercy to your sad annoy, still greets you with glad tidings of immortal joy."

Jeremiah IV:2 says: "The nations shall bless themselves in Him,"—the immortal man; in whom "A better country looms to view beneath a brighter sky;" and this land has its root in Eden: it is "A flower which once in Paradise, fast by the tree of life began to bloom," and, "In its immortal seed all nations shall be blest."

Wis. of Sol. 1:13 "God made not death (the outer man); neither hath he pleasure in the destruction of the living (inner man); for, he created all things that they might have their being: and the generations of the world were healthful, and there was no poison of destruction in them; nor the kingdom (King's dome) of Death upon earth, but ungodly men with their *works and words called it to them.*"

12 v "Seek not Death in the error of your life; and pull not upon yourselves destruction with the work of your hands."

2 Chap. 23 v "For God created man to be immortal and made him to be an image of his own eternity; nevertheless, through envy of the Devil came Death into the world, and *they that do hold of his side* do find it."

3 Hermas. Sim 9:153 declares: "Before a man receives the name of the Son of God he is ordained unto death: but when he receives that seal he is freed from Death and assigned unto Life."

Rom. VIII:13 "If ye through the Spirit do mortify the deeds of the body ye shall live,

10 v "For the Spirit is Life;" (2 v) and "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death."

The Spirit man being Truth, I John II:27 says, "The anointing (of Jacob) which ye have received of him abideth in you and ye need not that any man shall teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

25 "And this is the promise that he hath promised, even *eternal life.*"

The tide of Time hurls us onward in spite of remonstrance or resistance, to that precipice over which man must plunge headlong into oblivion outside the kingdom along with the "foolish virgins;" or, its waves will bear him gently into the "unalterable good"—"The rest that remaineth to the people of God.

When the lesson of submission to the Spirit, through repeated failures to direct his steps in accordance with his own opinions, ideas, desires, man-made religions and laws, is learned, the problem of the ages set before him for solution, will be summed up as he glides consciously into his own interior life, and there loses his willful self in the Divine Will and Presence; and he can then truly say, "I have overcome the world, the flesh, and the Devil:" "O, Death! where is now thy sting, O grave where is thy victory."

The greatest obstacle which stands in the way of God is the muck-rake; which, in the hands of gold-hunting humanity, has blinded eyes made for heavenly sights; stopped ears fashioned for the use of the inner Mind, and shut the door of sense against the Lord of lords, and King of kings; for, Mammon, hideous monster, has grappled God's inheritance, with tentacles which have interlaced all his interests.

From his usurped throne Mammon beckons, and, deceived by the eyes of sense, his dupes obey; and, swept along in his train, all the world hugs the usurper's golden coins with a tenderness which would fain protect them against every iconoclastic attack of the evoluting cycles of time. Men shrink from investigating anything that questions the cherished Mammon instituted customs and beliefs that have been established 6000 years, and protected by priest, people, and conventional law.

There is, however, an unrest and uncertainty abroad which indicate the insecurity felt while clinging to these hoary-headed errors. To-day, man is awakening from his stupor and seeking some change; some ideal good, he scarcely knows what; but, the spirit of abolishing Mammon's sceptre, Money, is abroad, and although still vaguely defined in his mind, this is, whether he knows it or not, the pearl he strives to grasp in order to lift himself out of the Slough of Despond; for, "The love of Money is the *root* of all evil;" and "The ax must be laid at the root."

So dim is his light under the glitter of tempting gold, that he still hugs the fond delusion tighter; and, when he hears an idea or suggestion beyond his ken, or outside of his limited experience, his dulled comprehension gasps to catch his breath and adjust the unfamilar thought to his educational tendencies. Wrapped as he is within the folds of hereditary opinions, educational beliefs, cherished religious ideas, and the dogmas of conservatism, he fears that which is destined to change his whole life, and undermine his established position which he feels he must, with grim tenacity cling to though but a drowning man's straw; because of his hopelessness outside of that custom and habit made environment. Were his false anchor cast away would he not be at sea without hope or rudder?

He is now "Wiser than when he believed" because in this frame of mind he will begin to "Sift the chaff" of education from the wheat of Truth that he may "Prove all things and hold fast to that which is good." There is absolutely nothing to fear but error. That which is true or of any worth among his treasures is invulnerable: it will become stauncher and firmer the more it is studied. Error alone has cause to fear the probing instrument of honest research which will expose its falsity, and condemn it as chaff only fit for cremation.

"I looked; aside the dust-cloud rolled
The Master was the builder too;
Upspringing from the ruined old
I saw the new.
'Twas but the ruin of the bad,—
The wasting of the wrong and ill
What 'ere of good the time had
Was living still."

There is, then, nothing in all this universe to fear, and there is no death. Sheltered within God's head, "The secret place of The Almighty," the I Am is safe. Take refuge there, and "No evil shall befall thee, neither shall any plague come nigh thy dwelling."

But there the glorious Lord will be unto us a *place* of broad rivers and streams wherein shall go no galley with oars, neither shall gallant ship pass thereby."

A tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the *cords* thereof be broken."

"The stars shall fade, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amid the war of elements—
The wreck of matter and the crash of worlds!"

CHAPTER X.

AWAKENING AND RESURRECTION.

"I knew Thou wert coming, O Lord Divine,
To gather the world's heart up to Thine;
I knew the bonds of thy rock-hewn grave
Were riven, that, living, Thy life might save.
But blind and wayward I could not see
Thou wert coming to dwell with me, e'en me;
And my heart, o'erburdened with care and sin,
Had no fair chamber to take Thee in:"

"Not one clean spot for Thy foot to tread,
Not one pure pillow to rest Thy head;
There was nothing to offer, no bread, no wine,
No oil of joy in this heart of mine;
And yet the *light of Thy kingly face*,
Illumed for Thyself a *small*, *dark place*,
And I crept to the spot by Thy smile made sweet,
And the tears came ready to wash Thy feet.

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed." 1 Cor. 15:51.

Matt. 13:23" But he that receiveth the word and understandeth it"—Hath the foundation within himself—Luke 17:21. "His foundation is in the holy mountains" Ps. LXXXVII:1.

Perhaps, because of dwelling continually upon the possibility and desirability of development and enlarged consciousness, " I dreamed a dream that was not all a dream:" Methought, I stood an atom in the universe; a mote in the atmosphere; yet, a centre of light or intelligence which radiated in all directions taking Infinity within its grasp. From it circled a never ending circumference of all things. What the eye failed to penetrate, mind fathomed; and, in accordance with desire, I sprang from planet to planet exploring all mystery. Invulnerable amidst the majesty of rolling worlds," I listened amid the solitude of boundless space alone; yet, not alone, for God was there.

Presently, a pure, shining cloud of incense floated near, or emanated from me, and a clear, distinct voice said: "Thou, O man, art The Truth. All my springs of life, knowledge, and wisdom are in thee. Search into the 'Deep things of God' and discover evidence of his presence, in accordance with all that is promised to them that return to worship in his holy temple."

A moment of profound silence followed, and the melodious voice, with increasing volume of sound, continued: "Thou hast discovered the secret of power! 'Abide in Me and I in thee;' and, behold, beloved, I Am with thee eternally; for only with man is the God Head found!"

As these inspiring words echoed and reverberated through the arches of space, the thunders and lightnings of old Sinai roared and flashed around me in sublime grandeur; while I realized myself a rounded whole, a microcosm, an epitome of creation in the midst thereof.

Withdrawing within myself in deep humility before the vastness and power of the universe, I said: "I worship only thee! my will is thy will; and in thee alone, my innermost fountain of light, will I seek my Savior, Redeemer, and heavenly Father, "In whom I live, and move, and have my being." Oh, my God, as I retire into the recesses of "The great rock in the weary land" of my own lonely mind which has, thus far during my passage through the Red sea, dwelt blindly in the desert outside and apart from my true self, receive and teach thy servant thy Truth." "Hearken unto my cry, my king and my God, for unto thee will I pray, whose ear is ever open, and his eye gracious to re admit the suppliant."

All the days of my mortal life had I searched hither and thither for the candle of the Lord which is, after all, the very tower from whence my eyes light up exterior things for my comprehension; and now, turned from the outer to the inner life, was to bring spiritual illumination. I fully realized that only within my own head could the light break forth for my guidance; although, hitherto, I had ungratefully ignored its perfection, its wonderful mechanism, its faithfulness and watchful care which had ever been exercised in my behalf while I strayed in by-ways leading away from my Father's house,—the dwelling not made with hands, and given me to evolve in strength and beauty in, that I might glorify him forever; and, the voice whispered, 'The body furnishes the dark lantern of the Spirit which none can see by, but him who bears it.'"

Aye! Aye! I responded; and, filled with the importance of the revelation, I mused until alighting upon a spirit isle in space, as it were, I slowly wended my way through flowery fields and under sunny skies, until a specially attractive spot, under what appeared to be a luxuriant lily tree in bloom, and exhaling the most delicate and entrancing perfume, invited repose beneath its overhanging shade.

Reclining, but not sleeping, on the grassy sod, and inhaling the pure odor-ladened atmosphere, I pondered over these things in an ecstacy of

newly acquired, elevating, and joy inspiring knowledge which filled my soul with new aspirations, and revealed the innate nobility of the human race; and, there, I passed rapidly through the following remarkable experiences; while Bible texts, flashing forth in radiance, supported every step of the way as if to encourage their acceptance as truth; for from early years I had been taught to revere the Scriptures.

Besides the presence from whom the low, sweet voice emanated, Possessor Olo, as a more advanced explorer of the Spirit realm who could assist my progress, seemed frequently to be my sympathetic companion in the pursuit of light and knowledge.

O how fully I realized the great mistake man had made in falling out of God's holy temple into Satan's dominion, where the vital forces which should be focalized within the head and body are disseminated in the broad way of the wilderness, within the camp of the heathen gods.

Recognizing this, and sorrowfully meditating on the lost state of the world, my blessed invisible monitor, as if in confirmation of my thoughts, said, "God is spirit: Spirit is life. The highest manifestation of life is found in mankind; and thus incarnated, God is personated and made manifest in the flesh; but, the holy germ must be resurrected into consciousness, else the individual fails to possess the knowledge of dwelling in the Father and of the Father dwelling in him. Then again, "He that acknowledgeth the Son hath the Father also." This wisdom was lost in the Fall: the loss of it was the Fall from grace into a Lethean sleep in which man forgot his divinity; and this forgetting of the Spirit man to dwell in the flesh constitutes the original and unpardonable sin: original, because he knew no sin until the seed of the divine life was buried and hidden, causing him to lose his knowledge of God: unpardonable, because by a law as unswerving, unrelenting, and unalterable as that of the Medes and Persians, is the man ordained unto spiritual death who blasphemes against the Holy Ghost. Though his stupor remain on him a million eons, just so long will he be under the penalty of spiritual death; for the blasphemy against his own higher life can never be condoned or forgiven. 'He wanders in the wilderness in a solitary way: he finds no city to dwell in,' but, is 'Like one that on a lonesome road doth walk in fear and dread.'"

"As you have already discovered, the natural mind is only a branch of the true vine, and dwells outside of the City of God as a Prodigal: it can never find rest in an abiding place until it returns to find anchorage in God: it is Satan cast out of heaven to wander over the earth, or outside instead of within the head; and as such wandering spirits are dead in sin or flesh until the God child is conceived, quickened, and awakened; and Christ must slumber until they recognize and abide in his presence, peace and power, the sin of remaining in ignorance of this innate possession, or birthright, is forever unpardonable; because, the love and harmony of

the Divine Life cannot approach this attitude of perversion from the Truth; and they have the rigorous choice of *inversion* from the outer to the inner mind by awakening, or certain death with no shadow of compromise. All the countless hosts who have been swallowed up in death and Hades are they who have committed the unpardonable sin of forgetting the Holy Ghost."

"Much time, labor and wealth are given to intellectual and physical culture; whilst the spiritual nature, which is the pearl above all price, is left to oblivion in the cave. Instead of teaching the individual to concentrate his energies within himself for a perfect expansion of his own powers, his mind, for light and wisdom, is misdirected to someone who, it is said, discovered and made application of The Truth nearly 2000 years ago; or, to an imaginary God afar off. At all events, he can never be satisfied until he awakes in God's likeness—until *Christ Jesus be formed in him.*"

"If he emerges from the body in the carnal mind, he knows nothing of the harmony of Eden, and finds himself still enslaved by that mind's mundane habits, and dead in the sin of ignorance about God. In the words of Solomon: 'There is a generation that is pure in its own eyes, and yet is not washed from its filthiness.' It is possible to throw off this *ignus fatuus*, but to do so may require a struggle of centuries.

> 'Full seldom does a man repent, or use
> Both *grace* and *will* to pick the vicious quitch*
> Of *blood* and *custom* wholly out of him,
> To make all clean, and plant himself anew.'

"Thousands annually join the ranks of these and help to swell the great, dark ocean of spiritual unrest and discontent which surges across the barren sands of the wilderness in which they dwell, and from which they know no avenue of escape. These swashing waves of misery also engulf all persons in the flesh who belong to the same sphere or state; and at death they will be swallowed by them." "The cited dead of all past ages, to the general doom shall hasten."

"Never dreaming of any good thing in themselves; forever looking out, up, and away from their own habitation and dark surroundings for light and inspiration, they founder on the stumbling blocks of Error amid the clouds of a perverted understanding: they dwell in the Spirit of Man still, when out of the body, instead of in the Spirit of God; and, beseiged by sad memories and regrets, often suffer tortures from disappointment and fear at not finding their cherished educational or religious beliefs and hopes realized. These represent 'The angels who, having forsaken their own habitation, are reserved in everlasting chains under darkness;' and here they must remain until the 'last day' of such infatuation. 'In returning and rest (which few can indulge in under

*Properly quitch or quick grass; probably so named from its vigorous growth and the difficulty of eradicating it. It is also called *dog*-grass because it roots deeply and is not easily killed.

Mammon's Money System) shall ye be saved: in quietness and confidence shall be your strength."

"That man who bearing precious seed
In going forth doth mourn,
He doubtless bringing back his sheaves
Rejoicing shall return."

"The slavish conditions of men embody the appetites, habits, and customs which hold the naturally free-born Mind in bondage to the wiles of Satan, or Mammon's Will. Your elder brother, Jesus, likened the Kingdom of heaven unto a certain king which made a marriage for his son, and said: 'My oxen and my fatlings* are killed, come ye to the marriage.' It were useless to invite guests to the wedding until the lower nature were crucified; therefore, there is neither rest nor hope for the multitudes until, arising from their nightmare dream of preconceived opinions, educational tendencies, beliefs, customs, and habits of a depraved state; and from the competitive strife and excessive toil and application to the treadmill of mundane affairs enforced by the Money System, they abandon an erroneous environment and, through honest desire for truth, seek for that ray of light which leads to the Kingdom of God."

This very graphic description of the condition of fallen mind was followed by a bright, clear light which enabled me to read from a scroll, suspended in the air, the following quotations in golden letters, which appeared one after another in quick succession as the scroll unrolled.

The first was: "The wicked shall be turned into Hell, and all the nations that forget God."

"As a bird that wandereth from her nest, so is the man that wandereth from his *place*."

"And truly had they been mindful of that country from whence they came out, they might have had opportunity to return."

"All manner of sin shall be forgiven save that of blasphemy against the Holy Ghost."

While intently watching for what should come next the light suddenly vanished; and, in the darkness, I beheld armies of the benighted adrift on a sandy desert. They seemed as if pulled hither and thither, not knowing which way to go: their faces were anxious and distressed; while many, although human, appeared in the forms of animals, and were hideous to look upon. "Yet they knew not how to find the uncertain *place* and blundered on, and staggered on."

It seemed as if the prevailing darkness settled down upon my own perturbed spirit, and for a time I was bewildered amongst a legion of lost souls. I could plainly perceive their unhappy state, and felt like a giant

*Ling, is a termination denoting the state or condition of offspring or progeny: it refers to a heath (See heathen page 271): and ling-honey comes from the buds or flowers of the heath. A certain *fish* is called a ling. My oxen and my fat lings therefore refer to the heathen, as body and mind; which are to be overpowered and destroyed by King Mind before a certain heavenly marriage can take place.

struggling within the meshes of despair over my debased fellow creatures. "Taught by that power that pities me, I learned to pity them."

How could I awaken the people to a sense of their degradation and sinfulness? How reveal to their darkened understanding the brink of the precipice upon which they stand, and the future that awaits the unregenerate mind? How pierce that densely dark atmosphere with a ray of the spiritual light which had penetrated my own darkness? Why, O why do they not take refuge in "The Almighty" house of God?

The reply came, clearly and distinctly, '"Work out thine own salvation:' this is thy first duty!"

Startled, and almost shocked, at the command to turn from the woes of others to attend to myself, I obeyed; and, closing my eyes to the dreadful panorama of the lower regions of mind which had passed rapidly before my vision, and which army I was entirely unable to assist, I exclaimed with the Psalmist, "Thou art my hiding *place* from all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Thou (Mind) turnest man to destruction; and (thou, Mind,) sayest, "Return ye children of men."

"Thou art my refuge and *my portion* in the land of the living: thou, O Lord, art a shield for me; my glory and the *lifter up of mine head.*" "Home being the sacred refuge of my life," "I will worship toward thy Holy Temple"—the church of God; and, turning from the outer world, my mind began to search diligently after the inner life; while the admonition, "Know thyself!" continually forced itself upon my attention with intense meaning, as, forsaking the by-ways of the wilderness, I returned as a prodigal to my own centre of intelligence.

Realizing the possibility of becoming inverted from the fleeting, material, outer life into a substantial, spiritual, interior existence, a new, sweet sense of self-communion, ownership, strength, and peaceful rest hovered dimly about my senses, banishing the distress induced by the previous woeful revelations.

Having accepted the truth theoretically, I now began to realize the latent possibilities concentrated within the human organism, and a vaster career for myself and for all mankind opened clearly to my understanding, as the simple but essential art of concentration suddenly revealed itself to my mind, together with the text, "He that doeth truth cometh to the light."

I had been cast out of Eden because of being enticed by Satan, and his world of ambitious rivalry; which iniquity had separated me from heaven and my God. I was feeding with the swine, and with the ox in "A land of spiritual darkness, as darkness itself, and of the shadow of death without any order, and where the light (of mind) was darkness;" when, with repenting sorrow and yet with gladness, I turned from the falsities and delusions, the obstacles and enemies which sought my higher

life to crucify it, and hastened to take shelter in my house of refuge, myself, where "He that keepeth Israel shall neither slumber nor sleep."

On the threshold, an angel met me and, in the words of Baruch 3:10, inquired kindly: "How happeneth it Israel, that thou art in thine enemies' land; that thou art waxen old in a strange country; that thou art defiled with the dead; that thou art counted with them that go down into the grave? It is because 'Thou hast forsaken the Fountain of Wisdom. If thou had'st walked in the way of God, thou shouldest have dwelled in peace forever. Learn where is wisdom, where is strength, where is understanding, that thou mayest also know where is length of days; where is the sight of the eyes and peace."

And I replied: "Where is the place of understanding, and of sight, and of length of days, and of peace, but within mine own mind?"

Smiling benignly, the angel vanished as he said: "Thy light cometh. 'Lo! yonder comes the powerful King of Day, rejoicing in the east.' Pass thou on to the Holy of holies, the Master calleth for thee."

In obedience to this injunction, "I turned from vanities to the Living God;" and, entering His tabernacle, shut the door of exterior sense against all intruding thoughts. While looking out through its windows, I also listened at its gates from an interior perception; but, never before having thus viewed things, it was at first difficult; and my wandering thoughts could maintain the position but a brief period at a time by settled exercise of the Will.

The secret of existence was not, however, to be relinquished without a persistent effort on my part to obtain it: the precious stone of Truth being mine I would seek its abiding *place* in the Kingdom of God, and "Find Truth where it is hid."

Jeremiah 29:13 says: "Ye shall seek me and find me when ye shall search for me with all your heart; but, the Psalmist adds, "If I regard iniquity in my heart, the Lord will not hear me."

Prov. 2:3-7 "Yea, if thou criest after knowledge, and liftest up thy voice for understanding: if thou seekest her *as thou huntest for* gold and silver, and searchest for her as for hid treasure, thou shalt then understand the fear of the Lord, and find the knowledge of God; for, the Lord giveth Wisdom; out of his mouth cometh knowledge and understanding. "The hearing (spiritual) ear, and the seeing (inner) eye the Lord hath made both of them."

For my own part, I was searching honestly, as well as earnestly after "Truth, the whole truth, and nothing but the truth;" and by persevering effort accompanied by an increasing cry of the Spirit for Wisdom, which involved deep concentration, my mind at length acquired the permanent, conscious power of entering its own habitation at will. Beginning, as already stated, by a forced effort to remain at home, it gradually gained the mastery; and at times, gathering itself together as a nucleus in the centre of my head, it circled around the brain, went down the spinal

column to the very extremities and back again, seeming to arouse new life, as manifested in electric sensations and waves of motion which often continued for a time after I, as Mind, had returned to my throne—the brain. It was as if after all these years of straying from my Father-Mind, I was for the first time in my life going through my own habitation in order to make acquaintance with my dwelling place that it might be set in order for the advent of a new occupant; and, with Milton, I could say rapturously,

> "Mother of Science! now I *feel* thy power
> Within me clear, not only to discern
> Things in their causes, but to trace the ways
> Of brightest agents."

Jeremiah, 17:10 says: "I, the Lord search the heart;" and with the Psalmist I implored, "Search me, O God and know my heart: try me and know my thoughts: see if there be any wicked way in me, and lead me in the way everlasting."

"O Lord thou has searched and known me: such knowledge is too wonderful for me."

"I have loved the habitation of thine house and the place where thine honor dwelleth."

In doing this, I simply, as mind, withdrew into mine own closet or head; and shut the door against outer things in order that I might find Christ, and be found of him; and thus *I was alone with God.* It was "The old, old story of Jesus and his love;" and, because of understanding the abiding power it was indeed a sweet old story in a new guise, but exceedingly satisfying in the simplicity of abiding within myself in accordance with the injunction of Jesus, "Abide in me and I in you."

I was, however, only just beginning to find the Master-Mind, and Satan was eager to break the bond before it became "fixed as a nail in a sure place;" for, "He accounts it no small mastery * * * to bereave us of this habitual joy in the Holy Ghost, arising from the animation of Christ living and breathing within us." My attention was assiduously diverted to exterior things whenever my vigilance in concentration was relaxed; but, the inner man wrestled continually with my roving, mortal spirit that he might overcome it and thus become master of the head. "He that wrought effectually in Peter * * the same was mighty in me;" and when I co-operated with his efforts we held the fort against the enemy and denied him. "God is our fortress in whose conquering name, let us resolve to scale the flinty bulwark of the enemy. His scattered limbs with my dead body burn, and once more join us in the holy urn."

I fully realized the contention that existed between the outer and the inner man. There were represented in the two, "A savor of death unto death on the one hand, and a savor of life unto life on the other."

> "The wise extending their inquiries wide,
> See how *both states* are by connection tied;
> Fools view but part—do not the whole survey,
> So crowd existence all into a day."

"Their own short understandings reach no further than the present."

"For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God"—within him.

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

"Blessed be the Lord my strength, which teacheth my hands the way, and my fingers to fight," against Satan and his hosts.

When drawn away by the one I was, as it were, lost in the "Waste howling wilderness;" a dreary and desolate *place* inhabited only by wild beasts, but reinstated in the other, I rested on the eternal rock of my inheritance. "Therefore, draw nigh to thy God and he will draw nigh to thee."

Polycarp 11:13 "Let all things be done to the honor of God: labor together, (Jacob and Esau; Zion and Jerusalem) contend together, suffer together, sleep together, and rise together as the stewards, assessors, and worshipers of God"—Divine Mind.

Listen, said my faithful monitor, to the application: In thus walking, sleeping, dwelling and abiding in God, outer things lose their attractiveness, and become more and more unreal and transitory to the senses as we build on the real man: in forsaking the one, we embrace the other 'Whom to love is life eternal;" and to love is to seek, cling to, trust, abide in, and depend upon as the flower lives in the light and warmth of the sun."

> "True love's the gift which God has given
> To man alone beneath the heaven:
> It is the secret sympathy, the silver link,
> The silken tie, which heart to heart,
> And mind to mind doth bind."

Yes, I feel the truth of it all, I said; while still more eagerly seeking the inner walks of life, whose realities steadily wooed my attention; until I forsook, to a great degree, the outer life of physical sense in order to find my long lost inheritance, or spiritual consciousness; for "All earth's glory seemed but dross unclean."

The strife to enter in at the strait gate at length produced its legitimate fruit; for, after a time, in accordance with promise and prophecy, the stirring of a new, strange life was plainly manifest. At first, the evidences of it were so gentle as to be scarcely perceptible; but, increasing slowly, it seemed to me for years and decades, the resurrecting life at length resembled the bubbling up of a fountain which flowed continuously from its source until the River of the Water of Life permeated my being in a perpetual overflow of a mysterious, hidden spring. "The Muses and the Graces, grouped in *threes*, enringed a billowing fountain in the midst."

Not until then could I realize what our Savior meant by "The well of water within you springing up unto everlasting life;" while I, at the same time, began to "Throw off the old man and his deeds" in order that I might become a new creature with a changed heart, new sight, hearing ears, another name (or I Am), an inverted mind, and a higher existence in the enlarged life of the Spirit which now continually struggled for birth, growth, and liberty.

"Thou visitest the earth and waterest: thou greatly enrichest it with the River of God which is full of water;" which river, clear as crystal, flows within the veins of Jacob.

"All the rivers of Judah shall flow, and a fountain shall come forth of the house of the Lord."

"He that believeth and is baptised (in this healing stream) shall be saved; but he that believeth not shall be damned," or condemned; because, unless a man believes the River of Life flows for his baptismal cleansing, the stone, or outer, unbelieving head closes the door of the sepulchre, and suppresses the Fountain of Life. Faith is the only power which rolls it away; for the reason that faith is an attribute of God which, when exercised, rises superior to the evil leadings of Satan. Of the unbelieving it is said, "*These be wells without water*"—In them the Fountain of Life is not flowing: they are "Broken cisterns which hold no water."

"I have planted, Apollos watered, but God gave the increase. "Now he that planted and he that watereth are one (dual man); for we (twin brothers) are laborers together with God: we are God's husbandry, we are God's building"—He is our Father. We are the creations of Mind.

Like Paul, "I therefore worked with the Spirit and with the understanding also"—that I might overcome the flesh and at last stand up within it, a resurrected Spirit.

These truths were strongly impressed on my mind, which seemed fully alive to the importance of appropriating them; but they now seem to come, not as revelations, but as recovered knowledge which had at some remote period of the past been lost: they all seemed familiar. I had known the Truth before; and, bowing in reverence before the unveiling power, I solemnly promised to watch and strive, together with the Divine man, against the adversary,

> "Till for the Lord *a place* I find
> Where he may make abode;
> A place of habitation
> For Jacob's mighty God!"

When this resolution found anchorage in my mind, instantly angel legions took up the symphony in an anthem of praise which, as a refrain, appeared to be sung by choir after choir of choristers in the distance until lost in remoteness of space; and, still, it seemed to me as if it were being chanted so far away that the ear failed to catch the reverberating echoes of "A place, a place of habitation for Jacob's mighty God!" It was sweet

and majestic; a chorus of melody and significance. "For there is joy in heaven over one sinner that repenteth;" and all this blissful gladness came from the heavenly minds of multitudes who gave expression to their interior felicity; for only in divine, immortal heads are found the Kingdom of God and the joy of the saints.

"Whither shall I go from thy Spirit? (which is within me); or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I take the wings of the morning and dwell in the uttermost parts of the sea even there shall thy hand lead me, and thy right hand uphold me;" for, "Art thou not from everlasting, O Lord my God, mine *holy one?*"

In this view of Deity, "Who, indeed, shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor any other creature shall be able to separate us from the love of Christ." With Job we can truly say, "There is a friend that sticketh closer than a brother;" and, with the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

1 Peter IV:17 says: "The time is come that judgment must begin at the *house of God;* and, if it first begin *at us*, what shall be the end of them that obey not the gospel of God," to worship in his holy temple?

They whose end is spoken of are referred to Rev. III:17-21: "Thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold (or brain) tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, that the shame of thy nakedness may not appear. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come *in to* him, and will sup with him, and he with me." "To him that overcometh will I grant to sit with me in my throne."

Every man, still unacquainted with his twin brother, is indeed wretched, miserable, poor, blind, and naked until he opens the door to admit that neglected, despised higher counterpart of himself into his consciousness, as the *true* man, *i. e.* the Truth of God: man being God either true or false,—the former being known as the Spirit of Truth, the evil God as the Spirit of Error. "In our spirit doth his Spirit shine, as shines the sunshine in a drop of dew."

"God sends his Spirit of Truth henceforth to dwell in pious hearts, an inward oracle of all truth;" and, "When the Spirit of Truth is come, He will guide you into all truth: whom the world (or outer head) cannot receive because it *seeth* him not; neither knoweth him; but ye know him for he dwelleth with you and shall be in you." "The entrance of thy word giveth light."

When my eyes opened to perceive Truth, I believed, I sought, I found. Remaining at home, I made acquaintance with my gracious Lord and Master; and under all circumstances my endeavor was to view things from within, through the inner eye of God. For instance: at one time I left the beautiful lily tree to follow a woodland path which wound along the green banks of a purling brook; and, instead of permitting my mind to go in advance of my body, it was held within its abiding place with the I Am; consequently, my spiritual forces being retained, I felt "Strong in the Lord, and in the power of his might;" who, "Single, has maintained against revolted multitudes the cause of truth."

St. Paul (Eph. VI:11) tells us to "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

12 "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in *high places.*"

But I had no fear of the Adversary, because, with Paul, I felt confident of this very thing, that "He who had begun a good work *in me* would perform it;" and, wending my way back to the green couch beneath the tree, I sang in gratitude the familiar words:

> "I knew thou wert coming, O Lord Divine;
> I felt in the sunlight a softened shine,
> And a murmur of welcome I thought I heard
> In the ripple of brooks and the chirp of bird;
> And the bursting buds and springing grass
> Seemed to be waiting to see thee pass;
> And the sky, and the sea, and the throbbing sod
> Pulsed and thrilled to the touch of God."

In the more advanced stages of my strange experiences came the throbbing, quickening power of the new life—the actual leaping of the Divine child; and thus I realized what the blessed teacher meant when he said: "Verily, verily, I say unto you, "Except a man be born of water and of the Spirit he cannot enter the Kingdom of God. That which is born of flesh is flesh; and that which is born of spirit is spirit; therefore, marvel not that I said unto thee, Ye must be born again;" or, according to the marginal rendering, Ye must be born *from above.*" Christ is to be resurrected in the same cave in which he was crucified and buried; but Jesus, who bears the Christ as precious seed within his Divine Head, fills the body with the angel of his presence: he is the saint and prophet within every man; and, when born, as a spiritual child, he is born within blood; hence, the second birth is of "water and Spirit." The dual man says, "We went through fire and through water together, but thou broughtest us into a wealthy place."

The sensations I experienced were also often similar to those motions, or fluttering pulsations observed in the chrysalis before the imprisoned butterfly breaks its shell. When the caterpillar draws itself together and forms its sepulchre, it probably has no thought of losing itself in a higher

life; but, concentrating all its energies it finally emerges from the worm of the dust as a winged creature, which, forsaking its earth-born shell, enters upon a larger, freer, more joyous existence; and feeds upon the honey-dew of flowers, just as an unfolded humanity is to partake of the milk and honey of the promised land.

The indications of unfolding life varied. Sometimes a glowing warmth, indicating the rising of the spiritual Sun of Righteousness, pervaded the entire system; at others, flashes of mind-light revealed glimpses of scenes and landscapes not embraced within my immediate surroundings: an involuntary, interior breathing was also established which seemed to be entirely without aid from the lungs; and I knew that the Sun, which had stood still a whole night of Esau, at the mandate of Joshua, had, also at his command, again resumed its march on Gibeon: I had also begun to open the inner sight, and to breathe the breath of the resurrecting, immortal life.

In connection with the sensations of heat referred to, Paul teaches the necessity of being purified by fire 1 Cor. III:15. (13 v) He is to be revealed by fire. Heb. XII:29 Our God is a consuming fire. The Psalmist adds: "He shall sit as a refiner and purifier: a fire goeth before him and burneth up his enemies."

As God is Love, as well as a consuming fire, it must be that the love of God consumes all the dross, and the brimstone fumes of the lower regions of mind and changes the hatred of the Gulf of Satan into a heaven of love, goodwill to all men, and happiness.

"Under his glory he shall kindle a burning like the burning of a fire; and the light (or mind) of Israel shall be for a fire, and his Holy One for a flame, and they shall devour and burn his briars and thorns,"—Isa. X:16.

"Then stood up El-i-as (I as God) the prophet as fire, and his word burned as a lamp,"—the dove had lighted on Israel, and extinguished the sulphurous, brimstone fire or fumes of hell which drove the race from Eden. "Paradise, so late their happy seat, waved over by that flaming brand."

2 Mac. 12:29 "When our fathers were led into Persia, the priests (or minds of that period) took the fire of the *altar* privily, and hid it in a hollow *place* of a pit where they kept it sure, so that the *place* was unknown to all men,"—during 6000 years; but the time is near for the discovering of this fire of the pit, which is one with the seed of Abraham: it is the life of the handful of corn.

Eccle. IV:II says: "If two lie together they have heat; but how can one be warm alone?" It is as if the minds of the twin brothers, acting in unison, produce the friction or warmth necessary to light the hidden fire; and spiritual death exists in the dual head until the warmth of the Sun of Righteousness brings heat and animation to the buried seed; but, Amos (III:3) inquires, "Can two walk together unless they be agreed? and the admonition of Jesus was "*First* be reconciled to thy brother."

The twelfth and fourteenth verses of the same chapter point to the very spot where the secret fire is hidden, viz: "The children of Israel dwell in Samaria in the *corner* of a bed, and in Damascus (the sack full of blood) in a couch; and I will visit the *altars* of Bethel, and the horns of the altar shall be cut off and fall to the ground: the houses of ivory shall perish."

As the scroll bearing the above vanished, the faithful voice added: "Unless a man walks with God he fails to share the living warmth of the Divine Mind hidden within Samaria, and within the brain which is the couch or bed in which abides the mind of Jacob, or Israel. Man dwells in the chilled night air of Egypt, until warmth is established by the Christ of God who will awaken when called upon and desired. Unless anchor be cast within the vail, he fails to receive illumination from the perpetual fire of the ancients; which is, hidden or manifest, the burning light within Jacob's head—*the Church of the Redeemer*. Wise men will grasp this great fundamental truth, and thus enable Divine Mind to penetrate the darkness of the outer head:"

The angel ceased speaking; and, as if his words had by some means prepared the way for the phenomena which followed, a cloud of thick darkness in which I had unconsciously stood slowly parted, and, rolling away toward the horizon, discovered to my sight a brilliant star. It was the Star of Bethlehem which I had followed to where the young child lay in a manger; and, circling around it as if to spy out the land of Canaan, I found the star a powerful magnet to attract mind. "If I be lifted up, I will draw all men unto me." I had called forth the Christ light by seeking to enter the gates of Paradise.

From this time I was more and more frequently one with this star, which represented my own Sun of Righteousness, or "right mind." Both Mark and Luke speak of a man, who had been possessed of a devil, as "Sitting clothed in his *right mind*," after the evil *one* was dispossessed by Jesus, his inner life; and every human being must drive out the carnal man before Divine Mind can clothe him in its own native goodness, and purity. This birthright God preserves as one of his deep things which is to be sought after as a forsaken, forgotten, long lost treasure.

I now strove to attain that complete equilibrium of forces, and at-one-ment with my inner nature which would enable me to lose myself in Christ; for "My undefiled is but one:" he is not dual. The accomplishment of this purpose seemed the only thing in all the universe worth striving for; but that self possession ever eluded my grasp until the time was ripe for the birth of the infant—Christ Jesus; for only through that wonderful child could I hope to grow up into the fullness of the God Head.

When the period of elimination, growth, and unfolding was rounded, the flower of Truth blossomed; the apple of the immortal Tree of Life was formed; the shadows which had obscured The Truth unveiled; the

mystery of God himself stood revealed, and I supped with him; dipping my mind in the same dish, and eating of the bread of life—the handful of corn at the table of the Lord of hosts. I had unearthed the seed of Abraham, discovered the sacred fire, as well as the dove, and stood a spiritual body clothed in a scarlet robe which fitted me perfectly from head to foot. It was "a seamless garment" that I wore, but, at the same time, as a Spirit, I was freed from its bonds and could lay it down and take it again at will. I was the same identity in a new setting—a celestial body, and a higher life of fidelity to the Truth revealed, having been "Called out of darkness into his marvelous light."

Solomon inquires: "Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his Son's name?"

We venture to give the following reply: Mind hath bound the waters in a garment; and the son of Mind is man, whose name is I Am.

Walking in the Spirit, I realized that the divine presence filled the sanctuary with its glory, as well as controlled my every word, thought and action. I often seemed to rise out of the material form, which, at the same time, sank away as the earth drifts from the balloonist. In the words of Ezekiel, "Moreover, the Spirit lifted me up."

I had sought honestly for the Truth: this step was required of me, but once the stirring of the new life commenced, it went beyond mortal volition or control: the spark being alight, it drew me from a world of care and anxiety into myself as to an ark of refuge. This inner life had heretofore dwelt with me as "A stranger in a strange land; because of my having been unacquainted with it; never had I even dreamed of its existence; and so I had failed to seek, visit, cherish, and welcome it into my recognizing friendship. Nevertheless, I represented the land of Heth, the man of dust in whose Cave of Machpelah Abraham had buried the precious seed of Truth; and I was also the land promised to the Son by the Father.

Paul alludes to being "The prisoner of the Lord; and his silver *cords* of love also drew me "Closer, closer Lord to thee" by day and by night. The greater the noise and confusion of Babylon without, the sweeter the quiet fold within; and like a weary child I confided myself to my Spirit's care and rested in its love, while the everlasting arms enfolded, and "The angel of his presence" whispered of Life and Love eternal and Divine.

"Beloved, let us love one another,' it said, 'for I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

"As the bud turns to the sun for all the glory and joy of its existence; and, the sun loving and cherishing the bud in its warmth and shining glory enables it to put forth its powers of growth and unfolding, so the rays from your birthright, our mutual Sun of Righteousness, attracts your mind. When you respond and turn your wandering thoughts

thitherward, to seek its light and bathe in its sunshine, you blossom into life eternal; for, I Am 'The man that sits within a monarch's heart; and ripens in the sunshine of his favor.'"

"The material sun has supported man through repeated reincarnations from the blade of grass, the flower, insect, bird, and animal to man; and he loses his power of disintegrating these physical bodies only when man reaches dependence upon the next round of the ladder of evolution which transfers his existence to the charge of the higher imperishable sun of the immortal life. Until he turns his face towards his own border, his life and mind are under the power of the natural sun which will in due time cast him out of his body to again disintegrate it. Until he overcomes Satan and takes possession of the promised land, reincarnation, in a new physical body will necessarily be repeated over and over again until he learns the difference between the natural and the spiritual sun, and transfers his allegiance from the one to the other; or, until the latter, through love and attraction for him, draws him up on high unto himself and thus raises him above mortality."

With the last word spoken, the illumined scroll again unrolled and I read: "The Psalmist says: 'The Lord is my *light* * * * the Lord is the strength of my life * * * He shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me on a rock, and mine head shall be lifted up above mine enemies round about me; therefore, will I offer in his tabernacle sacrifices of joy,' *i. e.* I will sacrifice my own mind joyfully that I may inherit his mind."

Deut. XXXIII: 12 "The beloved of the Lord shall dwell in safety by him: the Lord shall cover him all the day long, and he shall dwell between his shoulders,"—or within his head. 'And *a man* shall be as an hiding *place* from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land.'"

Jesus said, "No man can come unto me unless the Father draw him. They are all taught of God. Every man, therefore, that hath heard and hath learned of the Father cometh unto me."

"The Savior never leaves nor forsakes his sheep," said my monitor. 'He gives his back to the smiters,' and to the rods of the oppressor; and follows the wandering Prodigal, although he may have become coarse, abandoned, and loathsome in his uncleanness: he abides with him during his foolish, blind idolatry; stumbles with him on the dark mountains; falls into the trenches he digs; is made subject to the evil appetites, habits, customs, and systems he establishes; and suffers with him, in the results which follow his delusions, because he is part and parcel of the man, as well as the possessor and preserver of his forsaken and forgotten birthright."

"'God is originally holy in himself;' and, holy and incorruptible, he is in all men. 'Therefore chastenest thou them little by little that offend, and warnest them by putting them in remembrance of wherein they

have offended; that leaving their wickedness they may believe on thee', *i. e.* on thy head and mind instead of believing and abiding on that of the corrupt outer man."

"The time will surely come in the near future, when every man will understand the power which has preserved, protected, loved, cherished, and disciplined the race during the fallen, debased state."

" 'As a wise master-builder I have laid the foundation; but let every man take heed how he buildeth thereon; for other foundation can no man lay than that which is laid.'

"That basic structure is none other than man's own head within which he is 'A laborer together with God,' who is continually pleading of him to work in harmony with his designs for his own elevation and ennobling; and this desirable change takes place as the man Error loses himself in Truth, who says: 'I have made the earth and created man upon it. I have raised him up in righteousness, and I will direct all his ways: he shall build my city and let my captives go free, and not for price or reward.' 'They in their earthly Canaan placed, long time shall dwell and prosper; and, his altar is the high places of the peaks of earth's o'ergazing mountains.' "

As for myself, I yielded my ways to the will of my Maker who directed my course. He came in to abide with me, and I realized myself a holy vessel made fit for the Master's use,"—a self-centered, substantial, fixed reality in God.

Emerson says: "Self reliance is obedience to God." "Dryden adds: "Our hopes must center in ourselves alone: we are safe in ourselves, while on ourselves we stand;" and, if weak, we can become strong by concentrating our forces.

> "Self-reverence, self-knowledge, self-control,
> These three alone lead life to sovereign power."

In referring to the heavenly bodies, Matthew Arnold suggests a profitable lesson:—

> "Unaffrighted by the silence round them
> Undistracted by the sights they see,
> These demand not that the things around them
> Yield them love, amusement, sympathy.
>
> Bounded by themselves and unobservant
> In what state God's other works may be,
> In their own tasks all their powers pouring,
> These attain the mighty life you see."

"Thou wilt kept him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

"Open ye the gates that the righteous nation which keepeth the Truth (or birthright) may enter in."

"He is my peace. I will walk within my house with a perfect heart," —or central life. Milton says: "That thou art happy owe to God: that thou continuest such, owe to thyself."

I was prepared for many of the spiritual changes through which I was called to pass; because, as already stated, Possessor Olo was frequently my companion in the spirit; and, he having forestalled me in passing through the experiences attending conception, quickening, and birth, we at these times of visitation conversed much together on the mystery of godliness, and the second birth; but, as no two cases will probably transpire exactly alike, there being the same infinite variety in this unfolding as in all the mysterious works of eternal law, each individual will have his own special testimony to give in regard to the working of the Spirit.

Paul says, "There are diversities of gifts but the same Spirit; and there are diversities of administration but the same Lord; and there are diversities of operation; but it is the *same God* which worketh all, in all; and the manifestation of the Spirit is given to every man to profit withal. How wonderful beloved, are the gifts of God."

In the case of Olo the different stages of development had been passed rapidly; while I said: "I am like the century plant of slow growth."

"But," he responded, 'God hath chosen the weak things to confound the mighty;' and 'The foolishness of God is wiser than men; and the weakness of God is stronger than men.' A babe in Christ must grow to the full stature of the perfect spiritual man, even as the child of Satan grows to natural manhood; and 'Out of the mouths of (spiritual) babes and sucklings hast thou perfected praise;' for 'Except ye become as little children ye cannot enter into the Kingdom, for, of such is the Kingdom of heaven,'—or the heavenly head."

"Yes, how true! I am but a babe in Christ; an infant wrapped in swaddling clothes lying in a manger. And I realize, 'O Father, Lord of heaven and earth, how thou hast hid these things from the wise and prudent (of earth), and hast revealed them unto babes.' When I knocked at the door of heaven it opened. When I sought the Master therein I found him. When I asked the bread of life, the stone, Peter, was not given to me; but my head was filled and satisfied with the bread of the Lord's table. Still clothed in corruptible raiment, I, a prodigal, returned home to seek his blessing: he met me, his arms enfolded while he soothed me, he made joyful over the wanderer's return and prepared a 'Table in the presence of mine enemies (carnal mind, and the errors of ignorance and education): he anointed my head with oil' (of gladness), the River of Life flowed; my mind was anchored within the vail."

Olo rejoiced with me, and our sympathies were now enlisted in the one great object of establishing the Kingdom of God—the Olombia Commonwealth, on earth. The all-absorbing topic of Olo's conversation was, in this vision, the same as is his wont in the body, about conveying a knowledge of our personal experiences in such a light as to make them desired and sought for by the multitudes of Earth and Hades. He thought about it, talked about it, dreamed over it, and devised

ways and means of attracting favorable attention to the Olombia System, so that it might be established in such a way as to enable the weary, overworked, care-burdened, blind world to drift naturally, without violent revolution out of the old, iniquitous, competitive system of Mammon into the rest and harmony of the kingdom of Christ.

Usually, when meeting me in the spirit, he appeared walking rapidly, or, as it were, like Perseus flying and bearing proudly aloft the silken, sunlit Banner of Olombia, which he calls "The Transition Flag;" and, here in the spiritual atmosphere of heaven, it sparkled as if strewn with diamonds, which threw around him a halo of light.

While he was at this time earnestly discoursing about the transformation of the world to new conditions, we were startled by a tremendous cloud burst, which shook the either firmament, as if some mighty binding force had been riven. As the thunder rolled away the lightning which accompanied it suddenly formed, in great golden letters against the sky, the familiar word OLOMBIA, at which Olo covered his face to hide the emotion that leaped to his eyes, and, taking my hand he said solemnly; "At last! It is a sign of promise. Joy to the world!" and looking devotedly upward I thought him invoking the aid of the Supreme Intelligence; while I, still watching, beheld the golden letters merge into the word PEACE: and I cried, "Look! Behold another Sign of promise!'

And now, as if an emanation from the Banner, the great, WHITE STANDARD OF OLOMBIA formed, and in gauzelike folds "Streamed to the wind with gems and golden luster rich emblazed." Its glowing sun sent out its penetrating rays to the remotest corners of space, and filled the atmosphere with additional light and warmth. Presently, floating gracefully earthward it came toward us, until its pure white staff was placed in Olo's hand, and it fluttered over our heads. When we looked for the Transition Flag it had vanished. The new one of *pure white linen*, had been fashioned and blessed in heaven.

'His promises are sure said Olo;' The kingdom will be established on earth by Divine Wisdom.

"Yes, Olo, your faithful perseverance in the cause of Olombia is not to be vain labor: the good seed sown will yet bear fruit to the redemption of the fallen race."

While thus conversing we, as it were, transfigured until we walked in white, shining raiment, or celestial bodies, having cast off the bloody vesture of scarlet; for, our understanding of Truth was open so that Christ from the sepulchre lighted up all things to our sight, ourselves included. For us 'He had risen,' and two angels 'stood where the Lord had lain.' With David we could truly say, "We are risen and stand upright."

The cloud, thunder and lightning corresponded with the rending of Sinai; and the flag Olo now wrapped so lovingly about him, was an emanation from his own divine mind which, working in harmony with

celestial forces of "The Highest" Mind, had been assisted in bringing to birth a grand, beneficent idea for the uplifting of fallen, down-trodden humanity. His earnest concentration of thought on the subject, together with a great desire for the downfall of Mammon, and the raising of Christ from the tomb to the throne, had created Olombia—the embodiment of right principles, as his child of promise for the world. This benign System of equity he had conceived, nurtured, and brought forth to supplant Mammon's system of competitive strife. The vision we had seen ratified its name, its emblem, and its corner stone. Olombia is the kingdom of the eagle lost in the Phœnix of immortality.

This was the gist of the explanation given by a choir of heavenly voices which chanted in sweet cadences about the Truth of God; and the refrain was: "He is a Spirit, and they that worship him must worship him in Spirit and in Truth."

When resurrected, the Spirit manifests itself as a distinct personality. "The king himself is set forth;" and, "As an oak whose substance is still within, when it casts its leaves, so the Holy seed shall be the substance of men,"—to all eternity. What is the substance of man but immortal mind?

The sayings, "Abide in me, and I in you;" and, "I dwell in them and walk in them," are literally true to him who walks in the Spirit; for, to such a mind, the body is only the "coat of many colors." "He was clothed in a vesture dipped in blood, and his name was called the word of God."

The Spirit is the vine, ye are the branches; and I now abide in the vine, and in the cluster of grapes of Eschol; or, within the spinal column and brain in which "My life is hid with Christ in God."

"I lean upon no broken reed
Nor trust an untried guide:
I know him, and he knoweth me,
He walketh by my side.

I hold a hand as on we walk
And he still holdeth mine:
It is a human hand I hold—
It is a hand divine."

With each advance step in the spiritual life, I thought all wisdom revealed, for every illuminating ray came as an astounding revelation. The illuminating experiences of dreamland came successively, each possessing a glory all its own: a subtile power of penetration and understanding filled my own soul with rapture; while absorbed in one revelation, a new combination demanding attention and interest presented itself. As an example, I saw the head and shoulders of a snow-white lamb leaning against a luminous cross, and my ministering angel explained: "The lamb corresponds with innocent purity of mind; all the ferocious, wicked instincts of the lower nature having been eliminated, the mind becomes harmless for evil in its gentleness, love of right and justice, its power of

distinguishing the true from the false, and its consequent freedom from all the passions which lead to perdition."

"The shining cross indicates that the Sun of Righteousness will rise and illuminate its head, when the lamb of Mary is resurrected within its Augean Stable to wash away the accumulated filth of thousands of years; to drive out the cattle, birds of prey, wolves or money changers; and, the foxy, covetous nature of the beast, in order to make room for the altar and throne of God to take the place of Baal's. "Behold the lamb of God which taketh away the sins of the world." When the Grim Head is tamed, the lion and the eagle will make way for the lamb and the dove. 'Goodness is the only happiness; and the only bonds of good-will, loveliness and lovingness;'—The generous virtues of a vigorous kind, pure in the deep recesses of the mind.'"

Grasping the thread of pure thought which flowed in musical harmony through the spheres, an intense desire for that "beauty of holiness" took deep root in my aspirations, until desire amounted almost to pain. O, to reach that beautiful land of promise! At the point whereat I felt the burden most wearisome, some living, breathing, spiritual force within broke its fetters, and my mind expanded beyond its hitherto comparatively narrow limitations: its rays shot forth, and immediately I was in touch with the universe. In every grain of sand, each blade of grass and drop of water; within seed, flower, tree, star, animal, and human being, I beheld the same light which corresponded with my own; but, only that of mankind could meet "The Highest" attributes of my being; and the love of God went out to the great human family, as if to my brothers and sisters in Christ, with intense desire for their blinded eyes to be opened, so that they might see the stone of unbelief, and roll it away from the door of the sepulchre to let the light of the perpetual fire shine for their eternal illumination.

"Ne'er saw I, never felt a calm so sweet;
The river glideth at its own sweet will:
Dear God! the very houses seem asleep,
And all that mighty sun is lying still
In humanity,
Like a glow worm golden in a dell of dew
Scattering unbeholden, its ærial hue
Among the grass and bushes which screen it
From the view."

From the mountain's brow I looked down upon the mad world lying in wickedness, and marveled at the infatuations of a blind, Mammon worshiping race. I could see the slumbering Christ within his fold like a star whose brightness is extinguished by clouds, and said, Surely I can awaken that spark of life? Selecting a man whose aging face bore the impress of thought, as well as of suffering, I touched his brain; but he gave me no recognition, no welcome. "I had come unto my own and my own received me not," for, "The first born lay dead in the house," and

carnal mind, greatly agitated, circled round and round his head lest I might succeed in attracting his attention, and finally lured him away to delve in Mammon's cumbersome books of reckoning in a dingy warehouse, so that he might not hear.

Then, approaching a woman whose sympathetic mind I thought might be aroused, I knocked for admittance; but, in this instance also, the outer mind interfered and caught her attention through numberless household cares and social duties, and, absorbed in these, she forsook her inner nature which would otherwise have responded to the Christ in me.

A beautiful boy not yet wholly sacrificed to Lucre appeared; but so sedulous were his teachers in bending all his thoughts into Mammon-made ruts, habits, and customs; in home, church, school, and everywhere, that I could not divert his attention from the false and perishable to the sound of the "Still, small voice of the Spirit" which strove to break the chains that were riveting around his tender years, in order to save the youth from the iniquitous clutches of Pharaoh and his task-masters.

Some of these must be ready for the Master, I said, the resurrection morn is here! So seeking other worn and weary pilgrims who walked in Satan's highway to death, I pleaded: "Flee from the wrath to come!" Seek the narrow way! Why will ye die when eternal life is so precious and so free? "O freedom, first delight of human kind! Slaves are made thy citizens by turning round; yet, know withal, since thy original lapse, true liberty is lost which always only with *right reason* dwells."

Some looked annoyed, more glared or sneered; while many noticed not. I but urged deaf, dumb and blind *luna*-tics (the people of *Luna*, or Diana's temple,—"God made * * the lesser light to rule the night") who heard not with the understanding ear; who saw, but with a darkened sight—a mortal, fleshly eye.

"How true the words," said my teacher; 'The natural man receiveth not the things of the Spirit of God, for they are spiritually discerned:' the light is therefore hidden from all who blindly deny, and revealed to them who seek. All seekers are heirs to salvation. 'The remnant that is escaped of the house of Judah shall yet again take root downward and bear fruit upward;' but, at present, 'Night, sable goddess, from her ebon throne, in *rayless* majesty now stretches forth her *leaden sceptre* o'er a slumbering world.' Look yonder: see the broad altar of God given over to buying, selling, bribery, fraud, selfishness, and all the iniquity attending traffic!"

From the direction pointed out, approaching slowly, came an elderly man who had prostituted a brilliant intellect to robbing the world in the dark transactions of the Stock Market and Produce Exchange. All the sympathetic chords of his nature were weighted by the fiends of speculation, care, anxiety, and the unholy ambition to succeed in worsting his competitors in manipulating the Money market; and his shrivelled Spirit appeared to shrink almost to annihilation from the wicked life he led.

His furrowed brow was even now working and planning some syndicate scheme for cornering wheat. Truly he had turned God's house into a den for thieves; and, the *line* of *thought* (spine and brain) into the service of the Adversary of Christ.

As he drew near I met him and said, involuntarily, "O thou that art named the house of Jacob, is he shortened? Are these his doings? Do not my words do good to him that walketh upright?"

He replied "What say you, friend? Stocks run high to-day, and higher to-morrow."

"A man, answered I, shall not be established by saying "When will the Sabbath be gone that we may set forth wheat, that we may sell corn, yea, and sell the refuse of the wheat!" Heeding me not, he passed on. The words to him were but "Sounding brass and tinkling cymbals." Sadly my eyes followed that slave of a pernicious system; and, my angel friend said sorrowfully, "Alas! sister, he must sleep until his resurrection day dawns."

As the speculator disappeared, I felt discord, distrust, and confusion in the atmosphere, which grew and deepened until, O, terror! it surrounded, reproached, buffeted, and despised me with a derision which pierced my innermost life. I covered my face in dread and anguish; for "On all sides, from innumerable tongues, came a universal hiss, the sound of public scorn." O, that I might hide from the sight of men, and away from the pelting storm; but, instead, the sublime power of God within me arose in majesty, and above the din of Babylon I heard: "I'll speak, though hell itself should gape, and bid me hold my peace!' Know ye not that God is still the power behind the throne? Ye would vanish as a mirage of the desert, but for Christ. Back, whence ye came! 'So graze as ye find pasture.'"

I was familiar with these words; and, for this reason, they came forth. And yet it was not I but the Father that spoke in me; for "I and the Father are one."

Some unseen influence pushed back the hellish hosts. "His presence made the rudest peasant melt, who in that wild, upland*ish* country dwelt;" and "Satan, talking to his nearest mate, with head uplift above the wave, and eyes that sparkling blazed with ire, envy, and despair which marred all his fiery vizage," sank lower and still lower until his fearful, angry, revengeful head was covered in the darkness.

I had invaded his domain, and his idolized craft was in danger. "His wolves would get a breakfast on my death," and he fain would have crucified and buried the Christ in me; but, the night of persecution on the cross being far spent, his waning power was crippled so that I escaped that awful ordeal of being crucified afresh in Satan's cave. This time the prayer that "This cup might pass from me" was granted; and my soul rose above the confusion and turmoil of the Babylonish hosts.

Musing still over the mad infatuations of the outer world, I gazed

upon ten thousand times ten thousands who, serving Mammon, had no time for Christ. "In the *ruling passion*, there alone the wild are constant, and the cunning known."

With Jesus by my side grieving for the lost, I cried with him in the sorrow of my heart: Jerusalem, the City of God! How often would I gather you, but ye will not! Ye will not come to Christ!

My awakened mind seemed in sympathy with each sleeping Christ in all. He lay in each head, as within a basket. His twin brother, who had been cradled with him, had been found and adopted by Pharaoh's daughter who had overlooked the more lovely babe; but I, as the daughter of Christ, had discovered him; and with his entry into my life my "lesser light," or mind had been consumed. "The moon grows sickly at the sight of day." I was lost in God, and walked in his light; while he said: "Daughter of Zion, thou hast heard of the woman clothed in the Sun: that Sun of Righteousness is her own "right mind" which can blaze forth only from her higher individuality. Dost thou recognize her?"

I perceive thy meaning, and it is grandly glorious. Every woman is Zion, the mountain of the Lord, when she shines, or stands in the Sun; and every man is Jesus the Christ when he uncovers his head, and lets his own divine light shine. Yea, Lord, thou hast given me thine understanding heart, and thy seeing eye. I rejoice in the promised day which is to come to earth."

"My child it is come to thee; and, when one ear of *corn* is ready for the reaper the harvest is near. The time is at hand when they who sit in the light of the waning moon of night, will awaken to the light and warmth of the Sun of day. 'And all shall know the Lord from the least unto the greatest.'"

When the Israelites came to the brink of the river, they were told to stand still in Jordan—Josh. 3:18.

16:17 "And the waters of Jordan rose up upon a heap (or brain) very far from the City of Adam; and they of the salt (Red) sea failed and were cut off, while the priests (or minds) who bore the ark of the Lord stood firm * * * in the midst of Jordan,'—and man was cleansed by the crystal tide in the crimson flood.

> "So the pure, limpid stream, when foul with stains
> Of rushing torrents and descending rains,
> *Works* itself clear, and as it runs refines,
> 'Till by degrees the floating mirror shines."

Until thus cleansed, nothing is pure to the outer man: he defiles, debases, and demoralizes everything, even to the God side of his nature with all its holy attributes.

The pure, generous, noble, twin brother stands in his polluted presence 'Bound hand and foot in his grave clothes,' and nailed on the cross, or body of his corruptible brother, within his hands, feet, and head, where he must remain entombed until the man liberates him by breaking

Satan's power; and this can be done only by choosing Christ to rule in his stead.

According to prophecy, as previously shown, the serpent's reign is drawing to a close, and we may look for Christ's awakening within the cave to usher in the light of morning. So benighted, demoralized, money-cursed humanity, "Lift up your heads and rejoice, for your redemption draweth nigh."

"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come and the voice of the turtle (dove) is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell."

The Song of Solomon covers a secular week; or the 6000 years of Esau; and, in its esoteric sense, is clearly an expression of desire between man and his Maker for marriage. The enamored bride and groom seek each other in the holy purity of divine admiration and love which is portrayed with pathos and power. They who have never quenched their thirst from the Well of Bethlehem cannot understand the difference which separates earthly passion from divine love. The one begins in the lower conditions of animal life, and continues to be represented in all its degrees in humanity, until, through advanced types of the race, men cross the great gulf of separation between the human and the divine nature, and, emerging from the one into the other, become wedded to the Will of the Father whose perfect love finds expression through divine Mind instead of natural sense.

Rambler says: "Vice begins in *mistake* and ends in ignominy;" and the Psalmist declares: "Behold, I was shapen in iniquity, and in sin did my mother conceive me."

The outer man is a mistake: he is the result of the Fall from God into flesh, which he worships; or rather acknowledges as his life. In the words of Milton: "His God is ridiculous, and himself past shame."

Why is it that all men instinctively despise the manifestations of the fallen mind in others, and seek in secret the same satisfactions which end in demoralization, physical infirmity, shamelessness, and all the deplorable results following excess, pollution, and depraved desire? Why does secrecy wrap itself so assiduously around some of our customs, and earthly relations? It is because they are not godlike. The higher nature rejects them as belonging to degraded conditions; and, indulged in, they lead to all the depravity of the bottomless pit—the subterranean chamber.

Were the Elder Brother allowed to lead he would soon lift humanity out of the Sloughs of Dissipation, into which the mistaken, selfish, perverted, insane Satanic mind has led them, into the atmosphere of God. Were the minds of the young diverted from the false to the comtemplation of the true, and to the evolving of a spiritual progeny by the preservation of the vital forces, we should soon find nobility of character where now, under established habits and vices, generation after gen-

creation continues to Fall into the snares of the fowler; and fail to stand upright in the integrity of noble lives, which are only to be found within the nature of the twin brother—the *one* who is altogether lovely. He would beckon his people on into green pastures, and beside *still* waters. He would restore the soul and guide our feet into paths of righteousness, purity, and the bliss of *Eden—the head of the bridegroom, or inner man, whose bride is the inner woman.*

Listen to the song of the bride:

"As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his *fruit* (the apple of the Tree of Life) was sweet to my taste: he brought me to his banqueting room, and his banner over me was love. O, my *dove*, that art in the clefts of the rock, in the secret *places* * * let me hear thy voice. Thy countenance is comely * * * My beloved is mine and I am his, he feedeth among the *lilies.* * * * Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside (the margin line substitutes, *that is vailed*) by the flocks of thy companions?"

"What is thy beloved more than another's beloved, O thou fairest among women?"

"His voice is most sweet; yea, he is altogether lovely. He is my beloved, and this is my friend. O daughters and sons, I am my beloved's and his desire is towards me."

The bridegroom responds: "My dove, my undefiled is but one; she is the only one of her Mother, she is the choice one of her that bear her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her."

The Mother of woman is her own Divine Mind. She must enter her inner head for instruction, even as man must enter the house of the Father. The concubines referred to are the fallen race of outer women.

The following is from Prof. James Strong's beautiful translation:

"Lightly scan
My features, which a southern sun has tanned
In vineyards where my envious brothers made
Me watch in girlhood, while my own estate,
And face as well, were left to sad neglect."

The sons of Jacob sold the bride of Christ into Pharaoh's *vine*yard; and the burning brimstone of the thirsty land of Egypt darkened woman's face with evil; while in serving around Pharaoh's throne, her own unfolding was neglected.

The bridegroom answers:—

"Thou rivalest, my love, the dainty steed
In Egypt's royal car caparisoned;
Thy temples' flush enhanced with strings of pearls,
While jewelled chains befit thy marble neck.
Gold necklaces we add, with silver studs,

Around the king's divan my perfume spreads;
So is my love to me, a nosegay like
The one that in my bosom rests, a bunch
Of henna in En-gedi's garden plucked.
Oh fair art thou, my love with eyes like doves!"

Egypt's dainty steed corresponds with the delicate form of woman; while her inner head rivals in beauty the Egyptian car, or outer head, which the bride wears as the *cap*, or helmet of Mt. Ar.

As the bridegroom points out the charms of the bride; so, the awakening inner woman is seeking the Christ Mind; and, learning how lovely, kind and desirable the Elder Brother is, she says to him:—

"Thou too art beautiful, my love, and kind.
What charming verdure thou hast made to grow
About yon garden-couch; and see our home,
With *cedar* roofed in panel's laid with fir!
Yet I am but a wild flower of the vale."

The garden couch, or body is beautified by the Spirit; and the dual head of the bride and groom is roofed in pan-els, or God-cups. This cedar roofed house was "The Highest branch of the cedar which was taken down into Egypt and set in a city of merchants" by the eagle; for, "The lofty cedar personates thee."

The bridegroom, recognizing his bride in the *place* of her captivity, replies:—

"A lily rather, grown among the thorns,
Compared with other maidens, is my love."

The bride also discovers him as the Good Tree in the midst of the Tree of Evil:—

"A fruit-tree in the wild-wood is my love,
Compared with others; 'neath whose shade I sit
Delighted, and its mellow sweetness taste.
He brings me to his banquet room, where waves
His banner o'er me, all inscribed with "Love."

The banquet room is an upper, inner chamber; and his banner, the forehead of God, which bears the mark of Christ. "Lift ye up a banner upon the high mountain, exalt the voice unto them * * that they may go into the gates of the nobles."

"Wake not, I beg, fair Zion's maids, my love,
The timid fawn, until her sleep be o'er."

But the bride, Zion, is already awakened from her slumbers by the sound of his voice; and looking out from her lattice, she cries:

"'Tis he, my loved one's voice! Like bounding deer
O'er mountain glade he comes. Yon latticed wall
Scarce screens him from my view. Hark how he sings!"
* * * * * * * *

The flesh in which he stands scarce hides him as he woos the bride:—

"Oh beautiful thou art, my love! thine eyes
Of dove-like softness glancing through thy veil;
Thy ringlets like a flock of goats that prance

Down Gilead's side; thy teeth like lines of ewes
In shearing time, fresh rising from the bath,
Twin-bearing each without a fellow lost;
Thy lips a scarlet thread, that sweetly ope;
Thy cheek the blush of pomegranate's slice
Beneath thy veil; thy neck the graceful tower
Of David, *hung with many a trophied shield;*
Thy bosom like the lilied field where graze
Twin fawns. Till breezy eve where'er I rove
O'er fragrant hill, I think of thee, my bride,
As spotless all. Oh that from Hermon's peaks
Or Lebanon's with me thou mightest view
The lion's den and leopard's lair! * *
* * * Like herb-clad Lebanon
Thy person with delights is redolent.
A garden barred art thou, a *fountain* sealed
To all but me, my virgin bride; a grove
Of *pomegranates*, set with every shrub
Most aromatic, fed by living springs
Or rills perpetual from Lebanon."
* * * * * *
* * * Among the stately throng
Of scores of former queens and concubines
Or countless maidens, peerless is my dove,
My spotless *one*, her mother's darling pride,
Admired and loved by all the rival band."

Repeating these lines I awoke; and, instead of the dewy flower-gemmed couch beneath the strange lily-tree where I had lain me down to seek the Lord, I found an earthly cot on which I had reposed while passing through the visions of the night. But, though vanished, the vision can never be obliterated.

"For memory too with her dreams shall come,
Dreams of a former, happier day,
When heaven was still the Spirit's home,
And her wings had not yet fallen away.

Glimpses of glory ne'er forgot,
That tell like gleams on a sunset sea,
What once hath been, what now is not,
But, Oh! what again shall brightly be."

Through some favorable chain of circumstances, or spiritual condition, I had been permitted to visit the other world to receive education and understanding; but the all important lesson being learned, I was obliged to leave the Elysian fields and return to earth, "Else had I an eternal requiem kept, and in the arms of peace forever slept;" but awakening "I found all real as the dream had lively shadowed;" for mine eyes could never again be blinded by the shadows of ignorance in regard to the grandeur and majesty of existence.

Heaven is love: heaven is home. God is a divine and pure man: he is within his creature to all eternity: it only remains to find him. Heaven leaps, it lives, it dies not: it despises the image, and breathes in the real.

I can distinctly recall feelings, sensations, and experiences, as well as almost hear again the gentle, melodious voice, which so often cleared the

mists away, saying to my mental whys and wherefores "The only wonder about it all is, that the simple teachings of the Christ in man should have wallowed in the mire of misinterpretation two thousand years before being understood, applied, and realized in Spirit and in Truth. That it is now unveiled reveals the fact that the times are ripe for 'Christ to appear a second time in the clouds of heaven with power and great glory!'"

It is all clear now; and I can but marvel at my own obtuseness in not having been able to penetrate the mystery of godliness within myself, without the revelations of the night-glass of slumber, when the mind is most awake to the inner sight.

Like others, having been taught to "Look away to Jesus for all good, I had failed to find Christ in me, until I followed the instructions of the holy man of Nazareth, who said: "Use not vain repetitions: but enter into thy closet and shut the door;" and heeded the Psalmist's admonition: "Flee like a bird to thy mountain;" and hearkened to Jeremiah: "Flee ye, dwell deep;" and to Isaiah, "Come my people, enter thou into thy chambers and shut thy doors about thee;" and to Solomon, "The King hath brought me into his chambers, we will be glad and rejoice in thee;" and to Tobit, "Give praise to the Lord for he is good; and praise the everlasting King that his tabernacle may be builded in thee again with joy; and let Him make joyful in thee, them that are captives, and loose in thee them that are miserable."

"For, behold, how good and pleasant a thing it is for brethren to dwell together in unity! It is like the precious ointment upon the head * * *; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore—" in The City Of The Gods.

THE END

INDEX.

A 170, 180; AA, 192.
Aaron, 237, 250, 340.
Abaddon, 186.
Abel, 197-8, 205 402, 460.
Abimelech, 274, 275.
Abram, 254-79; Abraham, 58, 253-4-5-6-7, 260-3-4-5, 274, 277, 282, 460.
Absalom, 313, 354.
Adoran, 274.
Adversary, 46,171, 195,208, 218, 361, 417, 493.
Adullam, 278-9.
Ai, 219; Aisle, 179.
Agar, (same as Hagar) 219.
Age, 31, 169-70.
Ahasuerus, 199.
Ahijah, 419.
Alexander, Alexandrine, 452-3.
Alpha and Omega, 170.
Altar, 204, 273, 286, 300-4, 419, 420, 457, 508.
Amada, 386.
Ammonites, 234, 259, 261, 317.
Amraphel, 258.
Amelekites, 259.
Anointing the, 174 203-5, 341.
Andromeda, 405-7.
Angel, 173, 177, 201, 268, 347, 376, 451, 488.
Apollo, 401-2-3.
Apparel, dual men in white, 167, 334.
Apple, 163, 171-2-3, 243, 336, 341, 363, 399, 405, 459, 507.
Aquarius, 60, 167, 303-4, 404, 422.
Ar, Mount, 168-9, 235.
Arc, Arch, 243, 464.
Archangel, 253, 266.
Arabia, 219, 315, 363.
Ararat, 246-7.
Arba, 170-9, 252, 278, 423.
Aries, 254, 406-7.
Ark, 245-7, 273, 337, 354, 378, 419, 458, 461, 463.
Armenia, 247; Arioch, 258.
Armour, 338, 410.
Animal nature, 25, 246.
Ashtaroth, 258.
Asia, 452; Ashdod, 363: Askelon, 310, 363.
Ass, 237-9; Assyria, 209, 239, 327, 345, 412, 421.
At-one-ment, 37, 178.
Awakening and resurrection, 482.
Auriga, and kids, (See kids), 405.
Avoirdupois and Apothecaries weight, 457.
B 243.
Ba, 240, 275, 423, bab, 240.
Babel, 240, 322, 465.
Babylon, 172-3, 240-1, 315-16-17-20, 362, 372, 384-5, 408, 464.
Back-bone, 204, 336-7, 341-3, 450. See rod and spine.
Ballot, the, 159.
Bar, 195; Barabbas, 195-9, 331-6; Barbarous customs, 113, 399; Barbarism, 52-4, 405.
Bartholomew, 427; Bar Jona. 431.
Bas, 195; Bashan, 234, 313, 325.
Banner of Truth, 29.
Baptism, 63, 175, 246, 269, 491.
Baskets, 238, 244, 330, 346, 419, 453.
Bethel, 201-4-5; Bethlehem, 184, 204-5, 364, 495.
Bether, 185.

Beasts, 327, 351-4, 355, 358, 362-7, 393, 418, 464.
Beer, 262; Beersheba, 201, 274-5-6, Beerlaharoi, 262.
Bell, 400, 418, 438; Belus, 411; Belial, 325; Belly, 191, 354; Behemoth, 238.
Bera, Bela, 258; Bered, 262.
Bethuel, &c., 201, 204.
Beulah, 396.
Bible, an allegory, 60, 177, 221.
Birsh, 258.
Birth, 30-9, 349. 372, 395, 493-9; birthright, 183, 190, 206, 221.
Bishop, 357.
Boar-wild, 254; Ham, 250-4, 354, 404.
Bodies, terrestrial and celestial, 64, 173-6, 430.
Bones of brass and iron, 214, 339.
Book of Life, 30, 169, 184, 302, 440, 454.
Bootes, 406.
Bow, 214, 249, 302, 403; Bowls, 418, 474.
Bozrah, 196, 303, 310.
Bread of Life, 64, 189, 193-9, 200, 223, 364-6. 419.
Brimstone, 172, 362, 404, 454.
Broth, brothel, 377; brewery, 255.
Brother Elder, 65, 188, 226, 331, 365, 508; Hermetic, of Egypt, 334; twin, 179, 182-8, 202, 219, 263, 400, 492.
Bull, 402-13; Taurus, 405-7.
Bush burning, 218-20-1, 298; burn, to rage, 172-4, 343, 363.
Business, 308.
C 179, 220.
Cæsar, 399.
Cain, 197-8, 251, 336, 364, 405.
Caleb, 209.
Calf, 172, 223.
Camps of God and Satan, 184.
Can, Cana, Canaan, 201, 251-2-68, 272, 317, 322, 332, 400, 445-69.
Cancer, 400.
Cap, 240, 400; Capernium, 295.
Capitol, 240; Capitoline Hill, 411.
Capricornus, 400.
Car, carn, carnate, incarnate, 361, 400, 451.
Carnal Mind, 175, 185, 203, 225, 235, 274, 342, 351-4, 361, 484.
Cards, 443, 451; Carapax, 400.
Cassiopeia, 405.
Castle, castramentation, 184.
Cattle, oxen, 213, 262, 300-25-33-59, 402, 411-18, 464-86.
Cave, 218, 266, 278-9, 281-2, 364, 429, 443.
Cedar, 235-272, 313, 420-1, 508.
Centaur, 403-4-5-8; Cetus, 407.
Chamber, 273, 432, 462, 510.
Chaldees, Chaldeans, 260, 317-19.
Chariots, 189, 312-15, 334, 385, 400, 410-14.
Chedorlaomer, 258-9.
Cherub, cherubim, 203, 299, 315.
Child, 41-5-6, 63, 174-5, 213-18, 233, 290, 372, 395, 493-5.
Children, 179, 208, 262-3, 277, 280-7-8, 395, 447, 458.
Chol, 339.
Chorazin, 295.
Christ, 44, 173 to 7, 187-8, 210, 332, 460.
Christ anti, 175, 195.
City, 25, 41, 173, 186, 205, 214-18-34-42-73-93, 327, 331, 358, 362-9, 384, 392-4-5-6, 402, 13-19-23-26-42, 484, 505-10.
Cord, chord (spinal) 346, 407, 443, 496.
Corn, 180, 194, 284, 286-7-9, 293-9, 300-11, 419; corner, 287-9, 440, 496.
Corpse, 186.
Couch, 430, 495, 508.
Counterfeit, 377, 380.
Country strange, 209-13, 289, 326-29, 470, 496.
Covenant, 199, 219, 260-1-6. 275, 288, 326, 362, 405, 420.
Crab, 399.
Creation, 178, 423.
Crete, 177, 409, 412.
Crown of thorns, 173, 357, 402.
Cup, 172-3, 188, 318, 362-3-6, 403, 413, 432-4-6-7.
Curse, 97, 190-3-9, 220, 234 396.
Cyrus, 302.
D 235, 400; Dagon, 330.
Damascus, 259, 290, 315, 357, 434.
Dan, 196, 231-3-4-5, 294, 315, 334-7, 443.
David, 71, 222, 277, 329. 343, 364-9, 402, 409, 419, 436 to 39.
Depravity total, 36, 51, 176.
Desolate, 34, 248.
Devil, 225, 337, 348.
Devourer and swallower (man) 189, 208-9-10, 324, 446.
Diana, 80, 258, 401. 449, 452; Dibon, 295.
Disciples of Christ, 169, 173. 425.
Dispensation Old and New, 178, 184-5, 190, 203, 211, 221, 242-5.
Dog, 203-9, 220, 384, 405-6, 413, 442.

Doves, 81, 271, 386, 409-11-23, 502, 507.
Dragon, 51, 232 to 237, 263, 330-55-8, 400-7-8.
Drunkenness blood, 197, 217, 226, 238, 250-1-5, 306, 318, 332, 362-8.
Duality, joint heirs, 25, 39, 191, 225-6, 308.

E 1-9, 180-7-9, 341, 468.
Eagle as carnal mind, 174, 272, 304, 355, 410-13, 421-2-3, 430, 468, 508.
Ear, 432.
Earth, the head, 242, 294-5, 396, 403-51-5, 487
Ebb, Ebher, 255; Ebal, 234. 420-3.
Eden, 31, 170, 181-3-7, 202, 239, 485.
Edom, Esau, 177-9, 180-1-6-7, 195, 202-8, 223-9, 310-13-31-2, 342-46-63, 460.
Egypt, 98, 202, 218, 228, 267, 317, 324, 372, 451-3. 508.
El, God, 204, 220-6, 240; Elam, 258, 334; El Paran, 258; Eliezer, 260; Ellasar, 258; Elisha, 226; Elijah, 279.
En, 232; endogenous, 442-3.
Enmishpat, 259; En-gedi, 259. 429.
Ephesus, Ephesian, 317, 429-52.
Ephraim and Manasseh, 263, 292-3-8, 302, 311-13-22-32-83-429, 444-5.
Ephron, 279.
Er, 233-87, 393, 400.
Error, 30, 105, 485.
Eschol grapes, 259, 312, 338-9, 363.
Eshtaol, 334.
Esoteric sense of Scriptures, 177, 294.
Etan, 331; Ethiopia, 372.
Euphrates, 217, 260, 394.
Evil, 348.
Evolution, 39, 46, 61, 174, 358, 395.
Ex, 180; experiences, 421, 493.

Face, 176-7, 185, 191-8, 205, 340, 371.
Fairs in Eden, 314-15.
Faith, 245-6 9 345., 349,491.
Fall the, 32, 172-8, 190, 234,272, 315-19-76-99, 424-59-86.
Faro, 451.
Filthiness, uncleanness, 51, 173, 206, 306. 315, 351-9, 365, 473, 485.
Fires, 172 to 178, 202-3-4, 251-7-60-67-96, 304, 363 93, 494-5.
Firm, firmament, 296.
Firstborn smiting of, 203, 236,313, 326, 381-4.
Fishes, 312, 330-1, 360, 429.
Flag, 16, 18, 29, 33, 80, 161, 500.
Flood, 236-7-8, 245-7-8, 459, 461.
Font, fountain, 48, 67, 184-8, 201, 212, 270-6, 490-1.
Fornication, 363, 383.
Fort, fortress, rampart, 384.
Fruit, 326.

G 220, 390, 411.
Gall, 183; gallants, 312-13.
Galeed, 199; Galilee, 295, 309.
Garments, 176, 200-13 17-26, 303, 332, 335, 392, 415-19-27-36-96.
Gates, 215, 266, 303-92-95, 429-30-31.
Gath Rimmon, 296, 408.
Gaza, 310.
Gebal, 314.
Gemini, 182-4, 319, 401.
Gennesaret, 330 1.
Gentile, 177-9, 225-43, 332.
Gerah, 275; Gerizim, 234.
Gethsemane, 186, 195, 432.
Gibeon, Gibeonites, 272, 357, 494.
Gideon, 286, 306.
Gilead, 199, 234-93, 310-13-337-86, 408-21-43.
Gilgal, 312, 417.
Girdle, 214, 365, 436.
Gnostics, 334.
Goat, 223, 355, 400-6-11, 448.
God, 30, 40, 50, 70, 104, 169, 172 to 178, 187, 225-8-9, 236, 281, 235, 239, 324, 409-16-70.
Golgotha, *place* of many skulls, 432-6.
Gospel, 390.
Governments, 35, 41, 82, 155-59, 160.
Greece, 411; Paul in, 433.
Grim Head, 170-3, 356-76-99, 441.
Gross, 417, 444, 458.
Ground dry, 177, 198, 205, 308.
Gulf of Satan, 404, 494.

H 239, 261.
Habitations, 69, 280, 442-71.
Hagar, 59, 201-8, 219, 261-2-3,276, 363-72.
Hai, 197, 208, 262.
Ham, 249, 250-4, 355, 455.
Har, her, 256, 372.
Harlot, 872; Haran, 199.
Harp, 350-55-72, 401-2, 418, 450.
Harpocrates, 413.
Hat, hatred, haters, 183, 197, 201-8, 362, 377.
Head, 62-7, 70, 118, 168, 170-3-4-6, 180 to 189,197-9, 225, 233, 245-6-92-3.304-6-18-30-45-54-6-7-9, 366-70-88-94, 400-13-24, 440-1--4-6, 487, 507.
Heap of witness, 199, 200-34, 382-93, 394-95, 418, 505.
Heathen, 225-36-42-48-68-71, 225 to 8, 300, 313, 342-83-7, 446.

Heave, 342; heaven, 92, 105, 162, 181-2, 233-44 5, 292 to 8, 289, 296-9, 300-11-32, 339-381, 396, 413, 445-8.
Hebrews, 53, 225-38-43-51-82-8. 288, 326, 364, 456-8-68.
Hebron, 209-57, 278, 281, 297.
Hell, 17, 59, 65, 105, 140, 169, 170-2-3-4-8, 184-8, 191-2, 202-3, 227, 278-86-96, 355-83-98, 404-454, 504.
Hercules, 182, 359, 401-2-3-4-6.
Hermon, 56, 57, 234-56, 386.
Heshbon, 317.
Heth, 261, 279, 332.
Hittite, 261; Hivite, 317.
Hobah, 252.
Hole, 217, 364; holy, holiness, 34-8, 51, 67, 97, 117, 205, 218, 211-25-7, 304, 352-3,359, 364, 393-6, 406-19-56-71, 502.
Holy Ghost, 347-459-84.
Hope, 65, 158, 241-97, 329, 418.
Hor Mount, Horites, 258; Horeb, 279, 409.
Horn, 214-15-77-87-320, 403-11-13-39-46-95.
Hornets, 168-70.
Horse, 228, 404-10, 478.
House, 25, 33, 173-6-9, 197, 204-5-9, 267-98.
Hu, 239.
Hundred forty-four thousand, 417, 444-58.
Husbandman, 250, 386, 447

I
180, 192, 219, 344.
Idolatry, 269-73-82, 313-23-62-79-80-1-3-4, 379, 490-11-23-49-56-64-8-70.
Images graven. 23, 64, 98, 183, 190, 203-6, 234-7-8-9, 263-7-8, 298, 320, 334, 376-7-8-9, 380-6, 392, 450-7-64-70-2.
Incarnate, 360.
Incontinency, 360.
Individual, 48, 62-7-8-90, 213, 307-73-90, 416-44-70-5.
Infernal regions, 241, 409.
Infinite the, 37-8, 47, 202, 318, 466.
Intellect under evil, incentives, 88.
Inventions man's evil, 98, 351-5, 362-79, 469.
Isaac and Ishmael, 192, 219, 262-3-4-8, 278-81-2, 387, 459.
Isis, 413-37-93.
Isle, 177, 251.

J
180, 188.
Jacob, 60-5, 177-8-9, 180-1-2-7-8, 197-8, 200-1-3, 224-5-9, 251-76-95-7-8, 304-5, 350-61-5-71-84-94-95, 420-46-70-91-5.
Jager, 295.
Japheth, 186, 249, 250-1.
Javan, 314.
Jerusalem, 208-13, 261, 318-50-61-4-71-2-6-84-5-7-92-6-7, 424-43-71, 505.
Jesus Christ, 37, 46, 54-8-9-61-4-8-9, 104-5-17, 176-88, 215-16-18-22-73-4, 304-28-38, 420-31-60-93, 505.
Jew wandering, 198, 215.
Jonah, 59-60, 407; Jonas, 408-9.
Jordan,257-93-4, 313, 417-18-19,452-61-71.505.
Joseph, 183, 229-48-81-4-5-7, 330-51-87-95.409-28.
Joshua, 209-29-73, 359, 417-94.
Jove, Jupiter, 409-11-12.
Judas Iscariot, 216, 430-1-2-3.
Judah, 195, 208-9, 249-91-3-5-301-5-10-13-15-29-30-43-59-61-3-73-84-6-95-9,405-23-38-43-56-60-8-71-91, 503.
Judea, 256-95, 364, 452.
Judges in Israel, 326.

K
ids, 192-3, 365, 405, 429; correspond with twin fawns of the Canticles, 509.
King, 72, 170-1, 219-41-78-89-90, 326-73-80-6-96, 442-62-6-93, 501-10.
King's dome, 25, 169, 289.
Kingdom, 17, 41-9-51-4-61-2, 99, 168-9, 170-1-6, 190, 241-2-3-4, 64-71-99, 375-85, 405-77-93, 500-1.
Kirharaseth, city of the Sun, 273, 420.
Kirjatharba, city of four, 423.
Kirkaroth, a swift beast, 393.
Kisses, 215-16, 340, 434.

L
168-9, 243.
Laban, 199, 200.
Ladder, 174, 201-70, 341, 497.
Lambs of Abraham, 38, 41, 70, 170-1, 219-41-78-89. 353-73-80-6-96, 442-62-93, 501-10.
Land of promise, 70, 222-89, 494-7, 502-5; not cleansed, 358-66; the head, 359; of Nod, 198; strange, 260-4-89, 396, 487-94-6-7, 502.
Law, 26-31-5-9, 47-56-8-65-6, 161-88, 212-25-7, 46-71; 304-52-4, 412-15-77.
Lea, 217.
Leather, 217.
Lebanon, 199, 235-56, 309-12 86, 509.
Lethe, 31, 159, 201-39-60. 399, 459-64-84.
Levi, 340; Levites, 317.
Light, 66, 104-74-85-97, 200-90, 328-63-4, 401-97, 502-5.
Lily, 34-271, 328, 402-18-67, 477, 507-8.
Line, 442-3-60-4, 504; Linear, 443-4-56-7-60.
Lion, 41, 171-95, 202-29-37-82, 334-84-94, 406-

10-18-21-2-37-45, 502-7.
Lone, L-on, L-one, 241.
Lot, 256, 372.
Lord, 50-61-6-7, 174-176-7-82-3-4-6, 190-4, 203, 324-9-4-352-66, 471-97.
Love, 24, 40, 58, 62, 70-1, 183, 208-11-26-89, 496, 502.
Lucifer, 31-3, 181.
Lucre, 32, 356-7, 450, 503.
Luz, 204.

M 170-1-89, 243-64.
Macedonia, 317.
Machpelah, 278, 381, 422-3-96.
Microcosm, 297, 464-6.
Maidens and young men, 92-3.
Maker, 46, 70, 183, 220-89, 378-80-1, 2-4-7-9-90-1, 498, 506.
Mammal, Mamre, 183, 253-9-80.
Mammon, 22, 45-6, 51, 82-4-5-6, 91-6, 101-11-70-1-85-95, 219 to 28-41-57-80-5-6-9-96, 321-32-67-73-80-4-6-96, 421-3-49-54-6-61-5-8-9-72-1-80-6, 500-5.
Man, 24-5, 30-4, 61-2, 90, 104-5, 169, 171 to 189, 191 to 6, 201-4-12-16-27, 261-6, 310, 355, 365-81-3, 410-13, 430-2, 464-6, 471, 95-7, 506.
Manasseh, 198, 291, 300-5-6-95.
Manna, 193-5, 200, 289, 352, 458.
Manifest, 170, 208.
Matthew, 426.
Mark of Cain, 45, 170, 198, 361; of the Lamb, 454.
Mary, 263-81, 387, 395, 437.
Marriage, 63, 70, 250-57-62-67, 375-80-3-7-9-90-1.
Master, 25, 168, 171, 183-4, 190, 206-11-80, 300-29-36-62-462-89-496-9, 503.
Masonry Order of, 464.
Measure, 173, 244-87-92, 312-31-3, 423-4-42-3-52-6-7-8.
Medes Media, Midian, Midianites, 244-84-5, 334, 412.
Melchisedec, 250, 436.
Merchants, 32, 100, 221-47-71-2-84, 300, 14-15-16, 19.22-52, 400-7-20-9-34-68, 407-20, 508.
Mercury, 310-49-99, 404-9-11.
Meribah, 317.
Metes, 239; meteor, 233.
Methuselah, 239.
Michael, 198, 222, 461.
Mind, 34-8, 41, 62-3, 88, 101-16-18, 173-5-83-8, 92 to 7, 200-3-8-9-10-19-20-29-31-60-72-90, 304-17-18-24-50-3-4-67-80, 413-23-64-9-85-9-96, 501-2-5-8.
Mizpah, 199, 270, 430.
Mizraim, 465-6.
Moab, 221-65-87-5, 310-13-19-58-63, 476.
Moleck, 220-2-51, 359.
Monsters, monstrous customs, 22-6, 111, 274, 355-60-1-2, 407-69-80.
Money, competition, 26, 33, 45, 50-6-7, 82-4-5-9, 94, 158-61-2, 227-8-32-58-69-72-81-3-7-8, 317-20-26, 436-50-69-80; system, 91-2-3-9, 103, 209-22-8-40-51-3-4-76-86, 320-3, 429-54-76, 501,3; tentacles, 89; wrecks of, 87.
Moon, 185, 209-11-13-42-83, 419-49-51-71, 505.
Mornings, 185, 342.
Mort, 171; mortal, 169-70-2-7, 182, 198, 220, 409.
Mortar, 171-2, 288-93, 353.
Moses, 42, 66, 221-38-44-7-9-78-98, 301-4-9, 340-53-8, 463.
Most High, Mind, 33, 68, 229-43-5-57-9-60-77-90-7, 325-45-6-60-71-84-8, 409-22, 501-2.
Mo her, God, 40-4, 82, 213, 507.
Mount, mountain, 32, 58, 68, 169-96, 200-7-14-18-19-21-4-5-34-7-40-4-54-73-4-8-82-6-7-9-91-2-9, 300-5-7-9-13-18-29-30-3-58-72-3-95, 416-18-23-4 30-7-41-3-50-97-8, 505-8-10.
Multitudes, 50-65, 248-54-81-4, 324-42-62-80, 419-47-84-5-92-9.

N 232, 361.
Nazarene, Nazarite, Nazareth, 22, 50, 104, 334-5-85, 510.
Ne, 331; Nebo, 221, 443.
Nebudchadnezzer, Carnal Mind, 31, 238-70-99, 313, 420-1-2-3-61.
Net, 270-1, 330-1, 429; magnet, 364.
New Order of Builders, 156-86.
Nile, 451-6-65.
Nimrod, 239, 408.
Nineveh, 240, 331.
Noah, 233-6-8-9-245 to 252-7, 305, 404-7-19-61.
Nod, land of, 198.
Nut, shell, 172, 372, 458-64-6.

O 160-71-80-9, 243.
Oak, 34, 246, 312-13-14.
Olive, 43, 176, 234-67, 328-54-63, 409.
Olo, 29, 33, 99, 155, 243, 343, 484-99.
Olombia, 10, 29, 80-5-6-7, 129-53-6-7-8-9-62-78, 241-3, 413-23-40-69-99, 500-1.
Om, 187, 232-43.
Oracle, 221, 320-33, 403-11.

Orion, 405.
Ox, 169-70-4, 304, 325, 421-64-86; kine, 453; Oxalis, 169. See cattle.

P
390, 400.
Padan Aram, 201.
Pagans, 248, 271.
Palestine, 234. 256, 294.
Palm, 341, 441-2; of Christ, 183.
Pan, 241, 415, 464; panels, 508.
Pandora Box, 82, 241, 418.
Paradise, 17, 97, 202-40-56-78, 376, 409-47-61-79-94-5; of fools, 45, 206.
Passover, 255-89, 404-18-37.
Pastor, 300.
Patmos, 177-82, 201, 243.
Patriarch, 253-89.
Pavilion, 155-76, 200-89, 420-97.
Parasites, 120-55, 247.
Paul, 198, 207, 357-67-95, 424-36-52.
Peace, 33, 41, 193-6, 228-9-90-4, 300-4; Banner of, 158.
People Chosen, 274-94, 301-5-11-18-22, 467.
Perdition, 33, 69, 78, 111, 173, 278, 296, 323-7-55, 409-18-76.
Perseus, 406, 500; Persia, 314, 494.
Perizzites, 256-65-8, 394.
Pestle of the Grim Head, 171.
Peter, 222, 309, 428-31-2-3-5-6-41-3-50-5-60-1. 2-6-74-89-99; Janus and Jonas, 409.
Petra, capital of Edom, one with Peter, 460.
Pharaoh, 31-2, 200-32 to 8-41-50-1-84-5-7-8-91 302-10-18-26-30-2-8-40-51-2-63-87-95, 405. 48-51-4-76, 505-7.
Pharos Light House, 451-4.
Pharisees, 62, 280-3-93, 450.
Philistines, 218-68-77-8-93, 310-11-17-24-30-1-63; Philistia, 293, 372.
Philosopher, 93-4-5.
Phœnicians, 300.
Phœnix, 362, 501.
Physician, God, 210-58; the Sun, 402.
Pill, pilgrim, pilgrimage, 45, 168-9-70-1-90-8. 207-10-11-21-5-7-41-55, 342-78-90, 405-60, 74-503; pilled, 335. See Wanderer.
Pillar, 168-9-71-4-5-80-3-99, 204-5-31-40-98, 307-10-71-85, 418-19-41-4-6-9-50-6-63.
Pisces, 59, 60, 404-6-7-29-69.
Pisgah, 443.
Places, 34, 69, 175-82-93-6-9, -201-2-13-14-18-34-40-8-75-87-9-91-9, 300-4-5-6-26-42-59-62-3-70-1-2-92-4, 403-30-47-9-86-91-4-7, 507-8.
Plagues, 171, 236-51-90, 324-6-7-80; spots, 84.
Pluto, 337, 411-49-51.
Political, Economy, 157; machine, 159.
Pollux, 177-84, 401-5.
Pontius Pilate, 195, 199.
Pomegranate, 312-41, 460. 509.
Poor inner men, 216-85, 300-6-7-10-41-3, 325-50-63, 492.
Portcullis, 459-60.
Possessor, 29, 41-2, 51, 307.
Pot, wash-pot, Potiphar's wife, 227-93, 354, 438-44-6-9-50-7-8.
Pottage, 187-8-90-1-5, 206-21-55-7-74.
Potter, 189, 191, 206, 380.
Prayer, 39, 40.
Preceptor, 443.
Prince, 41-52-67-118-82-4-5-7-93, 209-36-42-65-76-8-90-1, 303-23-33-6-8-40-50-68-87, 470; principality, 492-3.
Prodigal, 37, 176 84-8-9-91-2-8, 219-79-80, 396, 462-84-97-9.
Pyramid. 454 to 466.
Python, 129, 233, 402,

R
189.
Ra, 178-84, 241, 361, 465-6.
Rabbah, 358-9,
Rachel, 185.
Rahab, 371-2.
Raiment, 173-93, 205-13, 335-52, 415-99.
Rams, 233-54, 315-65, 411.
Ravine, ravenous, 129-39, 304-33-62, 437-75.
Rebecca, 179-80-92-9, 248-61-3-81, 405.
Redeemer, 38, 67, 70, 105, 225-30-50, 235-87, 418-71-83-95.
Reeds, 183, 236-8, 327-45.
Rehoboth, 240, 376.
Republic, 240, 376.
Resurrection, 31-7-8-9, 64, 104-24-8-85, 213-28-60, 304-60-95-6, 433-61-73-82-90, 501-4.
Restoration, 96, 178-83, 221-7-41-55-95-415.
Reuben, 430-1-5-69.
Riches, 32-3, 146-91-3, 222-3-36-7-56-7-8, 72, 309-14-15-16-19-24-43, 449.
Right and Wrong, 99, 155, 226-41-71, 375, 412.
Rimmon the Rock, 296.
River, of Life, 212-17-54, 490-9; of Judgment, 294; of God, 491; of blood, 466.
Robbery, robber, 195-9, 219-23-39-41-4-80, 310-31-42-50-62-4.
Rod, 218-39, 326-7-35-40-2-3-4-59, 403-4-6-9-12-21-50-8-92-7, 479; mountain of 450-69-92-4; of iron, 190.

Rock, 48-57, 62-4, 75-6, 169-75 to 9-84-7-96, 204-17-19-20-2-37-40-1-6-54-6-62-92-7, 302-8-37-40-6-52-6, 404-5-7-12-29-37-54-6-8-60-5-77-90-7; of Truth, 57, 62: "He putteth his hand upon the Rock, and stretched out his hand toward Heaven," 292.
Rome, 189, 312-17-19-82, 412-15-18; Romans, 317, 452
Rosicrucian, 334.
Root, of Life and Immortality, 64, 61, 176, 205-10-18-28-82-91, 313-28-71-8-80, 416-74; pure, 375; mortal, 360-84; of gall, 312; of all evil, 33, 91, 147-57-80-228-32-72-323; in Lebanon, 328; of David, 329; serpent's, 231.
S 156-81-92, 239-83, 443.
Ruth and Boaz, 286.
Sabbath, 85, 178-85, 211-83, 319-20-43, 469.
Sack, sackcloth, 259-87, 303-27-87, 419; sacked, 261.
Sacrament, Holy, 419; sacrifices, 200-82, 304-6.
Sacred, 218-47, 365.
Sagittarius, 403-7.
Salem, 259.
Samaria, 105, 295, 385-94, 433-95.
Samson, 310-34.
Sanctuary, 32-4, 195-220-35-63-72-85-96, 329-32-3-42-3-61-85-9-96. 462-96.
Sapphire, 297, 385-6.
Sarah, Sarai, 261 to 264-81, 385-7, 437.
Sarcophagus, 331-58.
Satan, 38, 84, 101-17-18-69-70-5-88-91, 202-6-10-18-19-22-5-8-74-8-93, 301-40-58-60-73-5-6-90-3, 405-7-8-15-18-30-3-4-7-41-59-62-8-70-3-8-84-9-94-7-9, 504-6; Satanic Majesty, 202; Gulf of, 205, 466.
Saturn, 31, 169, 337-99. 401-8 to 12.
Saul, 198, 278, 302-17-24-5-31-5-95, 428-70.
Satyr, 355.
Savior, 225.
Scorpion, 209-23-32-54-98, 352, 405-7.
Sea Red, 59, 175-6-7-82-95, 202-12-25-35-6-8-49-51-5-8-9-68-81-4-9-94, 302-3-11 to 16-30-5-44-79, 404-5-7-29-40-65-6. 505; Dead, 265, 358; Sodomitish, 360; of Solomon, 418-63; rock of, 178
Seals, sealed, 33, 275, 981-2-4, 321-67, 479.
Seat Satan's, 174, 202-3-10, 449.
Seed, 36, 59, 60-3-4-5, 170-80-98, 201-13-25-6-9-45-53-4-60 to 69-75-80-3-4-6-7-9-91-2, 301-11-26-32-56-67-73-83-7-94, 458-79-93-4-6, 501.
Seir, 223-4-5-43-58-85, 313-334-63, 469.
Sensual, 359-64-78, 459.
Sepulchre, 191, 242, 303-17-26-35, 403-32-7-41-8-9-48-55-60-3-8-93, 500-2.
Seth, 198, 273.
Serpent, 91, 214, 231-3-4-98, 325-36-7-8-40-52-67-402-4-10-13-16, 406-7-43-66, 506.
Seven Wonders of the World, 439.
Shaleh, 256; Shechinah, 174.
Sheba, 315.
Shem, 249-50-1-6; tents of, 186.
Shemeber, 258; Shenites, 317
Shepherd, 197, 239-49-82, 301-13-41-57-90, 417-28; crook, 239.
Shinar, 240-50; Shenir, 386.
Ship, 65, 158-77-84, 246-50, 309-14-16-30-1-43-78, 408-9-24-5-50-71; companion, 181, 331, 404; partner, 297; boat, 225-31; craft, 50, 404-61; boards, 314. See Wood, Ark.
Signs of Times, 60, 89, 167-87, 404-5-29-56-61; of Jonah, 191, 255, 408; of promise, 215, 500; Twelve, 60; of Lamb, 59; of Son of Man, 59, 177, 422; of woman, 261; of Zodiac, 209.
Simon, 222-72, 309-31, 409-25 to 434-5, 431 to 436: Zelotes, 272-96, 424-5. See Peter.
Sin, 37, 42, 51, 170-98, 218-19-20-78, 305-16-23-7-53-81-2-3, 420-27-35-68-79-84; remission of, 307; original, 484.
Sin-ai, 219-21-3-4-5-44-7-61, 358, 412-14-62-3, 500.
Sion, 430.
Sisera, 469.
Skin, 182-4-90-2, 214-17-65-87, 339-41-65, 466.
Sleep spiritual, 360, 422; of the Just, 366.
Snares, 32-3-45, 90, 208-67-70-1, 305-23-6-58-79-82-3-4-99, 507.
Social Architecture, 95; Socialism, 99, 158.
Sodom, 196, 225-57-8-9-60, 312-28-63-6-77, 400.
Soldiers of God, 318.
Sol, Solomon, 42, 222-56-85-6, 402-18-96, 506.
Son, 23. 41, 66, 192-9, 246-55-79-81-1-2-5-7, 302-65-96, 423-46-66-96, 507; of God, 71, 179, 228-94, 328-381.90, 465-79; of Man, 223-4-73-92-6, 339, 422; of Perdition, 327, 418; ungodly, 447; of a night, 408; Joseph's sons, 291.

Sop, 366, 413-35.
Soul, 38-9, 41, 181, 211-60, 325-81-99.
Span, spanned, 292,
Sphnix, 437-48-56-70.
Spine, staff, stave, stick, column, pole, rod, 169-74-83-204-7-14-18-20-36-9-86-8,336-8-6-41-4-5-59-81-56, 406-9-12-21-42-3-50-1-9-63, 8-92, 501.
Spirit, 37-8-9, 41-8, 52, 62-70-1, 105, 207-13-26-8-9-71-84, 332-64-97, 480, 501; dual, 226; of God, 29, 324-91, 485-99; fruit of, 353; of Truth, 477-96; of Error, 492-8.
Spiritual food, 29, 39, 200-72-84, 331-76; world, 212; death, 185, 219-26-54; seed, 226; head, 165, 212-45-98; man, 48-64 to 71, 97, 181-8-90-1-7, 213-28-55-73-84-322-56-72-89, 471-99; child, 39, 41, 62 to 9, 179, 205-13-60-94, 446-59; house, 224; rock, 175; beings, 186-90; mind, 209-71, 323; nature, 25, 48, 196-7, 485; brain, 192-3-9, 203-49-84-90, 419; babes, 218, 499.
Spiritualism, 48.
Stable, 213-89-93, 358-9-64, 403-26; Augean, 405, 502; no place clean, 306-7.
Stars, 17, 175-82-4-5, 205-22-33-71-96, 329-64 99, 401-19-95, 502.
Steward, 280, 333, 490.
St. Mark, 454.
Stones, 62, 104-73-6-80-2-4, 200-3-4-22-3-73-92-7, 322-58-60-73-85, 402-4-13-16-17-23-4-31-3-4-55-6-62; precious corner, 287; dual onyx, 420.
Strakes, streaks, 335.
Stranger, 197, 201-2-9-13-15, 306-42-77-83-4-92-5, 433-8-45-70-96.
Substance, 197, 218-37-48-86, 331.
Suicide, 91-5.
Sun, 40-80, 185, 201-22-8-37-60-73-83-91-2,360-90-3-6-8-9, 401-7-8-19-20-48-71-90-4-5-6-7, 500-2-5; day, 242.
Supper, 366. 437-63.
Supreme, Being, 182, 232-84, 318, 420, 500
Swaddle, 205-13-14, 301-27-35-71, 429-99.
Swine, 34, 59, 174-91, 254, 304-55, 404-29-64; swinish, 84; sty, 18.
Sword, 84, 195, 203-34-49-74, 304-10-12-13-23, 36, 63-81-4, 406-35.
Syria, 256-90, 315-19; Syrian, 209.

T
183, 227-33-9-97.
Tabernacle, 67,187,222-42-89-91-2,304-40-3-63-71-96, 403-19-53-8-97, 510.
Tabor, 270, 316.
Tabpanhes, 200, 394.
Tail relic of, 337.
Teman, 196, 310-13.
Tempest, 172-3, 306-9-12-43-64-86, 425; tempestuous, 173, 223, 306-9-12, 404-97.
Temple, 30-4-6-41-2, 51-8-9, 62-7, 70, 151-76-7, 204-10-11-18-19-22-71, 319-28-56-66-86, 403-13-15-18-44-50; of Diana, 448, 503; of Truth, 451.
Tents, 186-7, 257-75, 307-91-4.
Testament, 57, 182, 227-9-49.
Thicket, 264-73-4-82-309-50, 411.
Thieves, 106-99, 212, 310-19-33, 407-36-61 504.
Thorn, 57, 173-4, 234, 304-36-75-87, 494, 508; crowned head, 198.
Throne, 30-5, 52-67-9,103-61-71-5-8-81, 217-19-21-2-3-4-8-31-2-41-3-6-54-82-4-90-5-7-9,307-326-56-60-71-2-81-5-90-5, 402-10-13-16 to 20-3-48-9-55-69-71-80-9, 501-2-4-7.
Tiberius, 295.
Togarmah, 315.
Tomb, 43, 175-91, 255-74-93, 331-70, 448, 501; new, 281; entombed, 307.
Tongue, 203-8-18-34-40-74, 322-7-36-56-62-7, 504; dual, or double, 211.
Towers, 129-77, 286-97, 314-34-40-55-73-84, 414-17-41-51-65-83.
Traffic traffickers, 32, 51, 84, 158-90-5, 201-25-32-4-47-9-51-72-81-8, 300-9-15-16-19-23-6-9-32-52, 407-13-20-1-51-69, 503.
Transformation, 156-8.
Tree of Life, &c., 33, 155-70-1-2-87-97-8-9-220-28-42-52-3-81-96, 302-3-36-42-64-6-78-9, 413-42-58-72-5-9-95, 507-8; dual, 416; competitive, 50-3, 129.
Tri, 231; tribes, 230-84, 365-98, 416-17-20-4.
Trinity, 38, 169-71-9-80-1, 213-18-19-20-4-32-3-56, 94-6, 321-32-63-5-9-83-6-8-90-3, 402-9-15-20-4-35-42-4-9-56-66.
Troughs, 84, 200.
Troy, 402, 457.
Truth, 17, 30, 40-2-5-51-4-7, 60-1-9, 81, 104-5-16-55-6-80, 206-15, 318-23-60-7-70-1, 401-18-40-58-68-71-2-3-7-80-91-2-6,500; flower or lily of, 173 271, 340 418-67-77-96; spirit of, 49; urn of, 318-24; versus Error, 467.
Twelve, 58, 169, 252-84, 365-98, 404 to 25-33-44 56-60.
Twins, 177-9-82-8, 193, 200-8-19-26-45-56-91, 340-77, 403-6-30-91, 458-9-72, 505-7.

Tyre, 172-3, 222, 313-19-71; Hiram of, 418; Tyrus, 31-2, 310-11-13-14-16-63.

U 180-1, 232, 307.
Uncleanness, 51, 173, 206-97, 311-19-51 to 9-65-6-8-80-3-92-9-497.
Uriel, 446.
Ur, H-ur, Ben Hur, 260, 338.
Urn, ern, 227-89, 318-19-90-401-8-89.
Usurper, 171-8-81, 219-25-31-49-82, 310-59-90, 450-1-62-76-80.
Utopia, 156.
Uzziah. 184.

V 181, 232, 307.
Vail, 64, 249, 305-35, 471-95-9, 507-8.
Veins, Venison, 192-3-4, 226.
Venom, money, 84, 232.
Vessels, 50, 65, 171-2-6-87-91, 211-14-41-5-71, 312-14-58-63-78 9-80-1-92-3; earthen vessel and pitcher, 281, 304-12-85-8, 436-50; of brass, 214; golden, 214, 403. See ship, ark, wood.
Vesture, 226, 391, 500-1.
Vials, bottles, 217, 469.
Vice and virtue, 239,506; pure and vile, 226.
Vine, 181-7-9, 203-50, 300-1-12-25-40-1-71-5-85-97, 403-32-59-67, 501; vineyards, 250-67, 373-94, 507; vine-gar, 183, 312.
Viper, 232-4, 356.
Virgin, 361-78-84-5-8-94-5, 405-7.
Vivisection, 52.
Voluntary effort, 89.
Voting system and ballot, 158-9-61-2.
Vowels, 180.

W 181, 243.
Wall, (the flesh) 172, 229, 301-2-10-78-84-7-92, 422-3.
Wanderer, Wandering Jew, 169-70-6-98, 204-8-15-16-19-21-5-6-79-85, 313-64.
Watchmen, 199, 301-34-92-4, 428-30-42-6; watcher, 186, 299; watch towers, 355.
War, holy, 227, 381, 406-10.
Way, 203-30, 353-60-71-3, 446-7-50-62; of Truth, 360; wayfaring, 329.
Weights and measures, 292, 319, 456-63.
Well, 244-67-73-4-5-6-7, 302-9, 430-60-1-91-506.
Whale, 59, 90, 233-7-8 330, 404-7-8-33.
Wicked, wicker, 172-8-83-95, 205-8-11-13-16-26-31-2-53-65-82-90, 304-5-11-12-24-5-7-42-3-6-62-4-7-81-6, 413-23-73-5-93-8.
Wilderness, of Carnal Mind, 58, 98. 105-70-5-84-92,200-2-7-19-21-8-41-8-74-7-8-93, 309-23-36-58-73, 404-7-53-60-2-84-90. Wilder-ness—the wild head of an agent.
Windows of heaven, 48, 181, 224-9, 324-55; eyes, 35-41, 215-16.
Wisdom, 41-6, 66, 174-96, 215-18-45-85-9, 315-71-95, 410-41-72, 500.
Witnesses, 168-87, 225-7-8-38, 327-8-57-83, 447-56.
Wolf, 177-89, 208-9-10-18-54-61, 304-9-74, 411-21-37, 502-4.
Woman, 59, 63, 93, 162-74-9-90-93, 210-61-3-98, 333-5-60-1-6-9-70-3-8-83-7-8-92-5, 405, 430-5-41-59-68-71-4, 505-8.
Womb, 174-9-91-3, 200-10, 301-13-72-88, 441-59.
Wonders, 404-39-40-1-54.
Wood, 175, 309-22-53-60-78-9-85, 441-2-67, 507-8; timber, 333. See ship, ark.
Word, 104-77-203-220-6-77-84-90,305-10-28-51-7-66, 458-73-9-82-92-94, 501.
Works. 272, 323-8-78-9-83, 479.
World, the head, 17, 24, 34, 40-2, 50, 84-5-8, 101-4-6-7-8-85, 212-16-25-6-8-38-41 to 8-83-90 to 95, 306-9-14-17-36-58-91, 423-41-9-57-61-9-92, 500 to 4; animal, 304; on pillars, 307; work shop of, 357.
Wormwood, bitterness, gall, 183-5, 222-71; worm, 302-94, 408-94.
Wrestle, 185, 207-8-26-82, 322-6-45, 470.

Y 186, 207-32-9.
Yoke, 183-95-6, 220-3-81,302-61-45-58-61-95; money, 190; Mammon's, 46; of bondage, 427; of Babylon, 319.

Z 256.
Zedekiah, 319.
Zidon, 310-14-63.
Zodiac, 60, 167-77-82, 209, 398, 404.
Zion, 199, 203-24-86-7-99, 301-21-4-6-69 to 95, 403-37-67, 505-8; sons of, 385.

The Book The Ages have Waited For!

A book for the times—solution of the social and financial problem.

"OLOMBIA,

OR

The New Political Economy"

The only Practical Solution of the Land, Money, Barter,

Labor, Capital, and all other Questions of the Day.

BY

Dr. Wm. H. Von Swartwout

(Founder and President of The Olombia Commonwealth, New Order of Builders and University).

Quarto Illustrated. Cloth and Gold.

Mailed on receipt of $3.00 or 12/-

"UTOPIA MADE PRACTICAL" - - - 25cts. or 1s.

New Columbia University Press. Address, P. O Box 248, New York City.

61 *Chandos Street, Strand, London, Eng.*

From the Hartford Daily Times, July 22d, 1892.

* * * The celebration it seems, is a preliminary move to Dr. Von Swartwout's entering the Presidential Campaign on what he denominates "THE OLOMBIA ONE PLANK PLATFORM" to which the public is introduced by his book on "OLOMBIA or THE NEW POLITICAL ECONOMY" which is to usher in a new era, or Millennium called "THE OLOMBIA DISPENSATION." See other Press Notices.

Extracts from the Press.

NEW BOOKS RECEIVED.

[*From Gould's* "NOTES AND QUERIES," *Manchester, N. H., February Number*, 1894.]

"THE NEW POLITICAL ECONOMY, OR OLOMBIA," by Dr. W. H. Von Swartwout. Founder and President of the New Columbia United State of the World, or The Olombia Commonwealth, New Order of Builders and University; Grand Transformation of the United States, England, and the World. The only practical solution of the Land, Money, Barter, Labor, Capital, and all other Questions of the Day. The Book of Books that The Ages Have Waited For. Vol. I. Illustrated. Quarto; Cloth and Gold. Portrait of Dr. Von Swartwout for frontispiece. pp. 200. New York and London. Revised 1892-93. New Columbia University Press. Post Office address, Box 248, New York City. (N. C. U. S. W. Inaugurated, New York, September 29, 1879.) International copyright by the author, 1879, 1887, 1892, 1893-95; all rights reserved. The New Columbia United State Transition Flag bears 14 stars, on a blue field, with border of white, and outer border of gold, or yellow, and in the centre is a blazing sun, through the centre of which is the word "PEACE." The Olombia Millennial Flag is white, with a border of gold, and in the centre, the new name—OLOMBIA.

This is indeed a progressive age: an advanced age! Here we have the grandest plan portrayed for the millennium on earth, a feasible one, a solution of all the great economic questions of the day within the grasp of the Twentieth Century; will we take and realize it? We have read Owen, Fourier, Bellamy; also More's "Utopia," Prindle's "Universal Republic, the United States of Earth," Edson's "Coming Man," the Old Reformer's "Town as it should be and will be:" we have already "Icaria," and other similar communities; yea, we have had visions of "Platonopolis," and the like, but never have we dared to dream of the magnificent Utopian Olombia, that Dr. Von Startwout has formulated. The before-mentioned schemes and plans are only microcosmic thoughts compared to the macrocosmic creation of a new earth before the resurrection of the dead. And this to be done without violation of law and order. 'This New Age demands new methods and true men and women; to follow wherever knowledge may be found, or truth discovered, is the divine law of progress; or, TRUTHOLOGY is to be the watchword of the coming "Truth Age."

Thoreau says: "There are thousands hacking at the branches of evil to one who is striking at the root." These true words are well fulfilled by the author of this work in striking directly at the root of the gigantic evils that surround us.

* * * * *

The significant emblem of The New Columbia, or Olombia, will be the Dove, the emphatic emblem of PEACE, which emblem is of the genus Columba, from which there is no doubt the names Columbia and Columbus are derived. The name Christopher means 'Bearing the Christ."

To be known and appreciated this book must be read, and this Iron Age is to be congratulated that in it lives a man who has the moral courage to publish to the world a plan to solve the economic problems that have been based on false premises. Would to—Light and Truth—that there were more such!

Send for the book, now ready, cloth and gold. Illustrated. Postpaid, $3.00, to New Columbia University Press Pub. Co.; P. O. Box 248, New York City, or 61 Chandos St., Strand, London, England—12/-.

"OLOMBIA, OR UTOPIA MADE PRACTICAL." By Dr. William H. Von Swartwout.

This pamphlet (condensed for Olombia campaign purposes and propaganda) contains the synopsis and working plan for a grand transformation of the United States, England and the World, with information relative to Dr. Von Swartwout's Practical Utopia, and New Departure in Politics; all of which can be brought about without bloodshed or the necessity of impoverishing or wronging anyone. The New Columbia or Olombia seal, founded September 29, 1879, is given in the book bearing the monogram and motto *Fortiter et Fideli-*

ter. The Flag bears the legend "Peace," and the Banner "The Truth is Come." The glory on the cover surrounds "OLO." Send 25 cents or 1/- for the book, and immediately become a student of and worker in the cause of Olombia, which gives the only *practical* and satisfactory plan of salvation ever offered to man.

NEW YORK & LONDON. *** PRICE 10 CENTS, OR 5 d.

THE

(Olombia Commonwealth)

HERCULES

DR. W. H. Von Swartwout, Editor.

An Olombia Campaign Paper for The Transition from an Old Dispensation to a New Era of Justice, Peace and Liberty, for the immediate Emancipation and Healing of the Nations !

The most unique, renovational, and effectual publication ever issued : showing the only practical way out of the Social and Financial difficulties that beset the whole world to-day.

You are personally interested. Do not fail to send for it.

ADDRESS

The New Columbia University Press,

P. O. BOX 248, NEW YORK CITY, N. Y.

61 CHANDOS STREET, STRAND, LONDON, ENG.

BRIEF EXTRACTS FROM THE EUROPEAN PRESS FOR 1893.

From THE SWISS AND NICE TIMES and ITALIAN HERALD (*Lucerne, Switzerland*) *of Sunday, September*, 24, 1893.

Dr. William H. Von Swartwout and suite, of New York, Author of "The New Political Economy," etc., is spending a short time in this vicinity. He is now on the Rigi—at Hotel Schrieber, and is expected in Lucerne in a few days at Hotel St. Gothard—his present headquarters. Dr. Von Swartwout is to give a lecture and will hold a conference here with a view of continuing it next year His solution of the financial question and political situation is unique, effectual and of the greatest value to all interested in the social, political, and religious topics of these evolutionary and transitional times. * * The Universal Peace Flag of Olombia now floating on top of the Rigi is attracting much attention.

The Amsterdam (*Holland*) "*Allgemeen Handelsblod, Sunday, Oct.* 10, 1893.

* * * Dr. Von Swartwout is here to propagate the views of his New Empire of Happiness, and has temporarily taken up his abode at the Amstel Hotel. His system unites the best ideas of Socialism, Freemasonary, Christianity, and many other advantages which are nowhere else to be found. By it the financial difficulties of the U. S. and all other countries are solved, as by a wand of magic.

From The Amsterdam (*Holland*) *Telegraapf, Oct.* 10, 1893.

Yesterday we had a visit from a North American Political Economist, Herr Dr. William H. Von Swartwout of New York, who has come to Holland to make propaganda for a new

plan which is invented by him to change the whole base of our social condition. * * * Dr. Von Swartwout has published a book on "The New Political Economy" in which he explains his system; and he has given lectures upon this subject in his country and Europe. * * * This transformation plan is of such wide tendeney that for the moment it seems impossible for us to give a full account of it.

From Curtice's (London) "Journal of Universal Information," Dec. 6, 1893.

Dr. Von Swartwout, an American gentleman, who has devoted his life to the benefit of his fellow men, and who six years ago gave a course of interesting lectures at Bloomsbury Hall, etc., on Social Transformation, on Sunday evening last gave a lecture at The Working Men's College, Great Ormond St., on The New Social and Political Economy. He calls his system the Olombia, or New Order of Builders and University. The Doctor was eloquent, immensely interesting and made it clear that there is one path, and one path only out of the troubles which both rich and poor are suffering from in this and all countries. The simplicity of the evolution he proposed, from evil to good, from want to plenty, from poor to rich, from pain to pleasure, from hell to heaven, is very remarkable, and all this can be brought about without Anarchy or bloodshed.

The Doctor leaves for America in a few days. He was gratefully thanked for his address. The best wishes of the meeting were expressed for his safe journey and for the success of his mission of love and good fellowship to man. His valuable books can be had at our office—359 Strand, London.

The "New Review" opens with a paper on the Problem of the Unemployed by J. A. Murray Macdonald, P. M. for Bow and Bromley.

He states fairly the general facts of the case, and traces the present state of things to a cause over which the labourer has no control, and he further suggests that the State must interfere. Has Mr. Macdonald read Dr. Von Swartwout's new book, "Olombia?" He there shows how very easily the revolution can be brought about without bloodshed or further demoralization.

416376

HN
64
V8

Heads; or, The city of the gods / J. Von Swartwout

416376

GRADUATE THEOLOGICAL UNION LIBRARY
2451 Ridge Road
Berkeley, Cal. 94709

GTU Library
HN 64 V8
Von Swartwout, Jane/Heads; or, The city
G
3 2400 00170 7441